

# Adventist Review

General Organ of the Seventh-day Adventist Church

July 19, 1979

“My faith  
means  
everything  
to me”

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Why Adventists  
do health  
screening

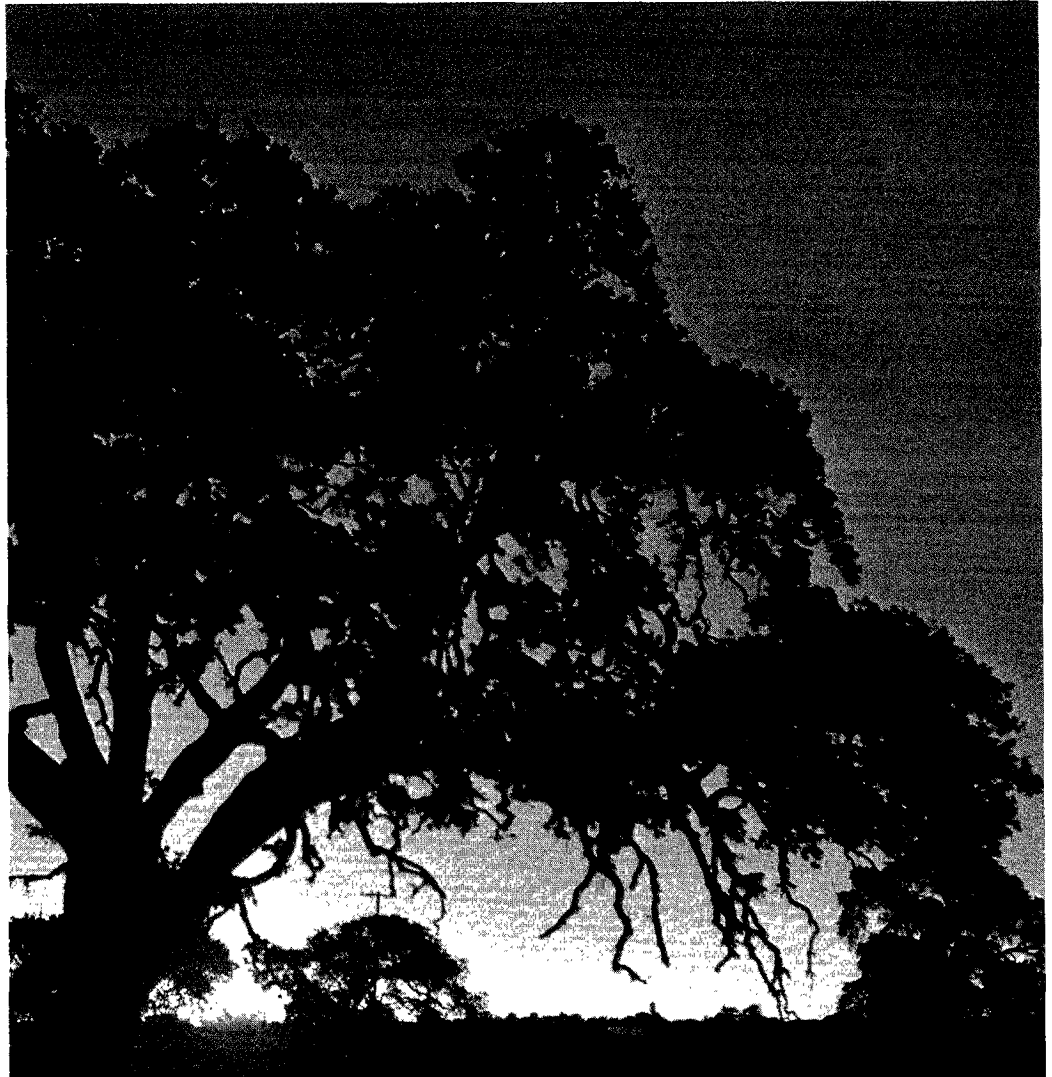
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Help your  
teen-ager  
survive  
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school

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SDA speaks  
in six  
mosques

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## Sabbath Aflame

By GARY B. SWANSON

The embers of another Sabbath  
glow beyond the sharp-edged hills.  
Its dying heat has kindled  
hardy coals within me  
that will smolder through the week  
till Sabbath bursts aflame again.

## THIS WEEK

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This week's cover originated in California, where Gary Swanson, author of the poem, teaches English at Mountain View Academy. His description vividly brings to mind how the blessing of the Sabbath lingers

## LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

### Children in church

The two letters on "unruly" children (April 19, June 7) have stirred many different reactions in me. There is no doubt that irreverence is a problem in most of our churches, but to separate our children from the services seems unnecessary. I agree, it is extremely annoying to try to listen to a sermon when it is noisy. But I'm sure if we took an honest look we would see as many adults (myself unfortunately included) in noisy and disruptive behavior as we would children. I am sure also that the situation would improve if we adults were the influence we should be. Where else do children learn their habits of reverence or irreverence?

Not only should we pray for the Holy Spirit to help keep our children quiet during church services, we should pray that we won't be so easily distracted from hearing God's Word, and that our influence on these little ones may be above reproach.

MARY KAYE MANCHUR  
Paradise, California

I am a single person who has to put up with the crying, talk-  
2 (746)

throughout the week in the hearts of sincere worshipers.

The sunset picture was photographed along the freeway between Sacramento and Modesto by Robert Sox on a recent vacation he and his wife, Aileen, REVIEW staff member, took in California.

**Herbert Thorson Blomstedt** is one of Europe's acclaimed orchestra conductors; he is also a Seventh-day Adventist. In an interview, "My Faith Means Everything to Me" (p. 4), Dr. Blomstedt explains how his faith and profession go hand in hand.

Read in "Righteousness—Family Style" (p. 16) how a frazzled mother, who writes under a pseudonym, learned to rely on God's strength when her 2-year-old son asked her help in

ing, et cetera, of children in church. Yes, I get upset sometimes, but how are these little ones going to learn how to behave in church if they are in a separate church service? Children have to learn appropriate church behavior; they don't automatically get it at 10 years of age. As a kindergarten leader and former cradle roll leader, I know that with a great deal of love and training any child can learn how to behave. Ellen White states that the entire church is responsible for the children, so we should be willing to help their parents train them in church behavior.

DOLORES J. ADAMS  
Gentry, Arkansas

### Faithful promises

Re "He Is Faithful That Promised" (June 7).

When my husband and I decided to give more liberally to God's work we had scarcely any money left after paying tithe. Now, although on paper our budget *doesn't* work, we eat well and are clothed and sheltered. Sometimes it is absolutely exciting to see God step in and rearrange things to help us out. Other times our lives flow so smoothly we scarcely recognize that we are operating almost constantly under financial conditions that the world would consider impossible.

I would love to tell readers details of how God saved my 7-year-old from death, brain injury, or even a lost eye after he was kicked by a horse and how

what was an ambitious project.

In this issue we are inaugurating a new feature, Update (p. 25), which will give our readers recent information about people, places, or events that they have read about in past issues of the REVIEW. Our first Update tells about the United Christian Players, of Uganda, mentioned in an article in the August 11, 1977, issue. We welcome readers' contributions to this feature in the way of questions or recent information.

**Art and photo credits:** Cover, Robert Sox; p. 8, courtesy of Arthur L. White; p. 10, Metropolitan Ministries; p. 15, H. Armstrong Roberts; p. 16, Harold Munson; p. 17, Ani Elmadjian; all other photos, courtesy of the respective authors.

the bills are being paid for his surgery; how our living-room furniture is being replaced by a much newer, nicer vintage; how God arranged for my husband to get a job near a church on the Temple plan so we can get a tax break; and very much more, but there simply isn't room.

DENISE BINDERNAGEL  
Modesto, California

### Part of the family

When I read "I'm Part of the Family" (May 10), I could not repress my tears. Praise God that the author has discovered that she and her children are not left friendless.

CHRISTIANA AKOMA  
Houston, Texas

### LCMS

I must offer commendation and appreciation for your publishing of "The LCMS Controversy" (Another Viewpoint, June 21) by Robert C. Sauer.

Dr. Sauer's article exhibits unusual writing skill, tact, and diplomacy. Readers should have no difficulty getting his message.

Reader reaction, both that which will be submitted for publication and that which will be communicated via the "gossip" circuit, will be of extreme interest. Within the past 24 hours I have learned that at least two philosophically and theologically unsophisticated readers have readily perceived what Dr. Sauer has endeavored to communicate.

R. H. BROWN  
Berrien Springs, Michigan

## Adventist Review



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Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December. The Adventist Review is indexed in the Seventh-day Adventist Periodical Index.

The Adventist Review (ISSN 0161-1119) is published every Thursday. Copyright © 1979 Review and Herald Publishing Association, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012. U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$19.95. Single copy, 50 cents.

Vol. 156, No. 29.

# F.Y.I.

According to a questionnaire sent recently to a sampling of REVIEW subscribers, more than 95 percent read the advertisements either "always" or "occasionally." Less than 5 percent "never" read them.

We know that subscribers read the advertisements, for they buy the products advertised! Also, if the advertisements call attention to products of which they disapprove, or if the advertisements deviate even slightly from the highest denominational standards, readers write to us—sometimes in rather sharp language. Some time ago when an advertisement contained a picture that readers felt was inappropriate, they expressed their views in terms that could hardly be misunderstood. Here is a sample of their comments: "Since when can the photo pass through a good number of hands, including . . . the REVIEW staff, and nobody sense that there's something in that picture just a bit wrong? . . . You owe your readers an apology. [The picture] would have jumped right off the page at our first REVIEW editors."

These and similar letters suggest to us that readers might like to know more about the advertising policies of the REVIEW. This editorial, then, is For Your Information.

In the early decades of the Advent Movement the REVIEW carried advertisements not only for denominational institutions and products but for a wide variety of non-Adventist institutions, organizations, and products. For example, the REVIEW carried advertisements and timetables for the Michigan Central Railroad and the Chicago & Grand Trunk Railroad. In 1887 the REVIEW carried an advertisement for Vick's Floral Guide, which said, in part: "No one interested in gardening and flower culture—and who should not be?—should close up his plans for the season without examining Vick's Floral Guide, a copy of which can be had on the following generous terms: Send to James Vick, Seedsman, Rochester, N.Y., 10 cents for a copy; then if on looking over the Guide you conclude to send him an order (which is the best thing you can do, if you are in want of any seeds), the 10 cents sent for the Guide may be deducted from the amount of your seed order, in which case you obtain your elegant copy of the Floral Guide, *free!*"

In 1880 there was this personal advertisement: "FOR SALE.—My house and lot in Battle Creek, Mich. It is finely located, in the midst of all our institutions. House in good repair. Terms easy. D. M. CANRIGHT." Other advertisements contained requests for employment, offers to sell farms, and lists of books from other publishers.

Times have changed. The REVIEW no longer publishes personal advertisements or advertisements for non-denominational organizations, publications, or products. In preparing and submitting advertisements, advertisers are requested to follow a rigid set of guidelines that call for meeting high standards in artistic design, craftsmanship, and spiritual tone. Perhaps never before have greater efforts been put forth to make certain that advertisements meet accepted denominational standards. Why, then, do some advertisements jolt REVIEW readers?

In some cases because the editors intended that they should do just that. The editors believe that the REVIEW should give an accurate picture of the church, a realistic picture, a "warts and all" picture. Only the most blind Laodicean would claim that the church is perfect, and that nothing needs changing. Thus, believing that the best way to develop a grass-roots backlash that will demand change, correction, and improvement, the editors at times publish material (both text and ads) that they feel will arouse concern. If readers do not write to express their outrage, the editors are alarmed, for this seems to them startling evidence that Laodicea is indeed in a lukewarm, sleepy condition.

## Does publication imply endorsement?

Sometimes the question is raised, "If the REVIEW publishes an advertisement for a book, does this mean that the editors approve of the book?" The answer is both Yes and No. Yes because the book is a Seventh-day Adventist book; it has been approved by the book committee of a denominational publishing house, and has been accepted for publication by the board; it has been produced economically and is a good value. No because the book may take positions that the REVIEW editors feel are somewhat liberal (and REVIEW editors usually are conservative!), because the book deals with a subject that perhaps the editors feel might better be left alone, or because they believe the book contains error.

Why, then, do the editors run an advertisement for a book they cannot endorse? Because almost always the judgment of many minds is more trustworthy than the judgment of a single mind or of only a few minds. The editors seek to do their work responsibly and conscientiously, but they do not feel called to be censors, preventing the product of a sister publishing house from reaching the church at large.

Some readers wonder why the REVIEW accepts advertising. The reasons are many. First, we believe that advertisements offer important information to readers, information about publications, supplies, and products that will help them strengthen their spiritual life, witness, and work. Second, the income from advertising helps the magazine meet rising costs without drastically increasing the subscription price. Publishing a magazine without advertisements is really not a viable option. The only question is, On what basis will advertisements be accepted? This we have endeavored to answer briefly in this editorial For Your Information.

K. H. W.

# “My faith means everything to me”

Adapted from an interview conducted by ERIK LUNDBERG published in *Liv i Nutid* (“Life in Our Time”). It was translated from Swedish by BERNHARD T. ANDERSON.

**Q.** How do people you meet react to your profession of faith as a Seventh-day Adventist?

**A.** Many times I am asked why I am a Christian and particularly an Adventist, since we are a small and more or less unusual denomination. But even if this denomination is small, with only 3 to 4 million members, it is certainly widespread. Everywhere we travel to put on concerts—whether it be Moscow, a small city in Japan, an even smaller university city in the United States, or in France or Yugoslavia—we find Adventists and Adventist churches. That not only means a lot to me in my travels but it surprises many of my colleagues.

**Q.** Why are you a Seventh-day Adventist?

**A.** I was born into an Adventist home. But that is not the only reason. Early in life, situations arise that cause

us to decide for ourselves what our outlook on life is to be. Many times we must reexamine and reestablish our faith. The most important question is Does it function as it should? Is my faith substantiated by my life experience? I can answer these questions with an emphatic Yes.

**Q.** What does your faith mean to you?

**A.** Faith involves not only a theoretical understanding but a life style. Faith isn't just a hidden pocket in my coat where I can find something that helps me face various problems. No, my faith includes all my clothing. That is, it's my whole life, and therefore it means everything to me. It controls my thinking, my way of feeling, my vision of myself and the world around me.

**Q.** Can you give some examples?

**A.** Yes, it means first of all that I live in relationship to One who is greater than any person, or all of them together—namely, God. Life seems to become more complicated each year. This condition is especially noticeable in an artistic field like mine, with its special demands and its temptations involving both thought and feelings. A well-grounded and living faith is of immense importance to me.

**Q.** In what way?

**A.** It comes to the place where one can hold his head above water, have a little foresight, and be free from his own liability. It does not mean playing “blindman's buff” and stopping thinking for oneself and being always led by the hand. No, the Christian faith creates a simple perspective in which we become like little children with limited understanding. We realize our need to seek encouragement from others who may have more en-



lightened experiences. We can also turn to the testimony of history, but mostly to the Bible, which best of all describes human experiences under such circumstances. The Bible insistence that we are created beings is a foundational belief that gives an entirely different perspective than that of chance development expounded by evolutionists.

**Q.** Why is that so?

**A.** The Bible record of Creation makes life less hopeless. It is logical that if we are created, there must be a Creator. If so, He can do what we cannot do. This also develops a humility in us that helps create the foundation of brotherhood and social activity. Not only are we created but we are also fellow creatures.

**Q.** What do you mean by fellow creatures?

**A.** We all are the result of the same Creator's will. That gives all of us a responsibility for other created beings besides ourselves. I am no greater than any other created being. That makes it easier to understand our responsibility toward one another. Our curiosity and inquisitiveness was developed by our Creator. This is important to me as a musician. It guides me in my work and what I do and feel about what happens around about me.

**Q.** Then your faith influences your professional development?

**A.** Certainly! Faith influences every person. Even the lack of faith does so. But perhaps it shows up in a special

## About Herbert Blomstedt and this interview

Herbert Thorson Blomstedt is one of Europe's acclaimed conductors. Recognized as an outstanding musician and composer, he has been knighted to the Royal Order of the North Star by the King of Sweden, and was given a D.M. degree (Doctor of Music) by Andrews University in 1978. The Swedish orchestra conductor is a Seventh-day Adventist who, through his concerts, has significantly witnessed for his church.

An incident involved in the arrangements for the interview illustrates that the scope of his influence includes the whole world. Interviewer Erik Lundberg reports, "Initially we arranged for a time when he would be home for a week during the spring. However, on the Thursday set aside for our interview, he received an urgent call from Dresden to come and conduct the orchestra there because an emergency had arisen.

"As a consequence, I conducted this interview as we were driving as fast as possible to Stockholm's Arlanda Airport. The interview continued through the formalities at the ticket office and concluded at the customs office.

"As we parted, he apologized by saying 'I'm sorry. My interviews aren't always like this.' But in the same breath he told of one he had given in Japan at seven o'clock in the morning."

Born in Springfield, Massachusetts, in 1927, Herbert Blomstedt went with his parents to Sweden at the age of 2. His mother, Alida, had been a piano teacher at Broadview College, and his father, Adolf, a pastor of Scandinavian Adventist

churches in Colorado and New England. They went to Europe to teach music and Bible at the Swedish mission school.

Herbert began piano lessons at age 6 and violin lessons at 10. His devotion to music early became evident. Returning home late one afternoon, his father found that his son had spent all day playing two violin concertos five or six times each. Herbert confessed that music had become a passion with him. When his father urged that he become a minister, he replied that he had decided to dedicate his music to the glory of God. "If you hold to that," said his father, "I will be satisfied."

Herbert Blomstedt went on to study music in Stockholm and Uppsala, Sweden; Salzburg, Austria; Basel, Switzerland; New York, at Juilliard School of Music; and Massachusetts, with Leonard Bernstein at Tanglewood. He made his debut as a conductor in 1954 with the Stockholm Philharmonic Orchestra, at which time the press reported at some length on his religious principles. The next day he received a letter from a woman who said, "All through the concert I felt as though I were in church. I couldn't understand why until I read in the paper about your Christian life style, and realized that it was your way of presenting the music that made me feel that way." Later on, a General Conference leader, after hearing one of his concerts in Copenhagen, exclaimed, "Brother, I have not been so close to God for 20 years."

During his career Maestro Blomstedt has been music director of the

Norrkoping Symphony Orchestra in Sweden, principal conductor of the Oslo Philharmonic Orchestra in Norway, and conductor in chief of the Danish State Radio Symphony Orchestra in Copenhagen. At present he is conductor in chief of the Swedish Radio Symphony in Stockholm and of the Staatskapelle in Dresden. He also has been professor of conducting at the Royal Academy of Music in Stockholm, guest professor of conducting at Monte Carlo and Santiago, and guest conductor of most of the significant symphony orchestras in Europe. Dr. Blomstedt has made conducting tours with the Staatskapelle in Japan, Austria, the Soviet Union, Hungary, Sweden, and West Germany. He has also taken part in the Salzburg Festival and the Flanders Festival, and conducted in Italy, Yugoslavia, Switzerland, and Holland.

As a Seventh-day Adventist, Blomstedt performs what he considers appropriate music on the Sabbath, but does not rehearse on that day. Because of this, major symphony orchestras have changed their rehearsal schedules to accommodate him. Newspaper stories about him have been headlined "Blomstedt Is an Adventist" and "Never on a Saturday." Cartoonists depict him conducting with a carrot because he is a vegetarian.

While the Dresdener Staatskapelle was on tour in Sweden, his father asked their leader, "Does my son teach you anything besides music?" "Yes, indeed," was the reply. "He shows us how to live as a Christian and a vegetarian."—  
EDITORS.

way in my profession. A musician is always on public view. He cannot play a note without revealing himself. To sing or play a score is really a self-confession. You cannot do this without showing your true self. To perform daily before a critical audience, and also before fellow musicians, is an especially challenging situation for a Seventh-day Adventist.

**Q.** How do you find the strength to measure up to all this?

**A.** If it were not for the Sabbath, I could hardly do it. It is so easy, especially in my profession, to be tempted to break into the rest day, but the Sabbath says, "Stop! Remember, you have other obligations than to develop your talent or to earn money. Spiritual obligations are important and should not be neglected." God knew that created beings needed rest, opportunity for regeneration and for spiritual thinking.

**Q.** But could that apply to every day that you have free from work obligations?

**A.** It would seem so. But the problem is that there are so many things to be done: invitations from guests, obligations in foreign countries. It is hard to say No, because they seem important to the development of my career and to the economy. But the Bible emphasizes that God blessed the seventh day and set it apart to help us. These blessings are not found in any other day. We have a clear declaration from God. "This day is made for you, for mankind, that you should think about your Creator."

**Q.** But what if you receive an especially significant offer that implies that you must work on the Sabbath?

**A.** Many times I have had to say No to flattering invitations, even one from the Berlin Philharmonic Orchestra, because it implied Sabbath obligations. But I'm convinced that I made the correct decision.

## *The fellowship of suffering*

By ORVILLE WALLNER

*He chose the path of sadness, pain,  
Of hopelessness, despair,  
To taste the dregs of sorrow in  
A world that didn't care.*

*He freely drank the cup of woe,  
For sinners such as me,  
That I be raised in glory  
To live eternally.*

*I hope someday to join that throng  
With hearts in one accord,  
In adoration, gratitude,  
To gaze upon our Lord.*

**Q.** What makes you so sure of that?

**A.** Subsequent developments have made it clear to me. Perhaps an interesting experience with one of my early teachers best illustrates this. In Salzburg, in 1950, my teacher, Igor Markewitch, told me: "You must attend that rehearsal on Saturday, otherwise our reputation will be lost." I declined. He arranged for the rehearsal to be held by the orchestra on Sunday, their rest day. Afterward he accused me of not being a good Christian. The orchestra members were better Christians, he stated, because they showed a willingness to be helpful. That was pretty hard to take, for if there was anything I wanted most of all, it was to be a good Christian.

Twenty years later, the same Igor Markewitch came to my hotel room in Monte Carlo and reminded me of the above incident: "Do you remember Salzburg in 1950? I was severe with you then, but I don't feel that way any longer. The old Hebrews knew what they were doing when they set apart a special day in the week when they under no circumstances would do any of their daily labors. This incident with the Sabbath, my dear Herbert, was your salvation; otherwise you would have worked yourself to death. In reality, the Sabbath was the key to your outstanding success. Never quit thinking about the Sabbath."

**Q.** Do you also believe in the soon return of Jesus, and, if so, what does it mean to you?

**A.** When I was a child, my father preached about it many times, and it made a deep impression on me. I remember a dream I had when I was young. I cannot call it anything but a nightmare, because I experienced Jesus' coming back to the earth with an exceedingly bright light, and I was not allowed to return to heaven with Him. It made a frightening impression on me.

Of course, the message of Christ's return can be used to try to scare people into the church. But in reality it is not a disheartening teaching. In fact, after due consideration, it reminds us of the psalmist's message: "So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. 90:12). None of us knows when his life will end. We must be ready for it. The message of Jesus' return is a joyful message—a message that trials, chaotic conditions, suffering, and unbearable burdens will be done away with and that goodness will reign forever. So the message of Jesus' return is a message of hope.

I have been given wonderful opportunities to present this theme in the concert hall. The Swedish composer Hilding Rosenberg has written a great symphony based on John's book of Revelation. In it the Second Coming has a central place. One of the most touching parts of the chorus is the quiet meditation "Hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). It was an elderly composer's, as well as an old prophet's, testimony of faith, and I want it to be mine, too.

All that we have, the conviction that we have, the faith we have, must lead us, and those round about us, to the right relationship with God. Such a relationship is invaluable, a great treasure that is worth taking care of. □

# Rewriting and amplifying the controversy story

It is informative to observe the manner in which Ellen White's earlier books on the great controversy were rewritten and enlarged.

By ARTHUR L. WHITE

In her portrayal of the great controversy story, Ellen White used three principal sources: (1) The Bible, an inspired source, in which she had unquestioned confidence, (2) God-given visions, which, while not touching in detail every phase of the story, served as an overall basic source, and (3) various historical works, which, in addition to broadening her vocabulary and aiding her in expressing truth, provided dates of events, geographic descriptions, and some details and sequences of church history. It is not unlikely that these works suggested such things as a narrative link, a logical assumption, or an appropriate conclusion. But, of the three sources, the oft-repeated visions of the controversy provided the basic materials.

In 1888, 30 years after her second great-controversy vision, she wrote, "From time to time I have been permitted to behold the working, in different ages, of the great controversy."—*The Great Controversy*, p. x.

In 1911 she declared, "While writing the manuscript of *Great Controversy* I was often conscious of the presence of the angels of God. And many times the scenes about which I was writing were presented to me anew in visions of the night, so that they were fresh and vivid in my mind."—Letter 56, 1911, quoted in *The Ellen G. White Writings*, p. 117.

In 1889, while working on the manuscript for *Patriarchs and Prophets*, she touched on certain other matters: "I had been, during the forty-five years of experience, shown the lives, the character and history of the patriarchs, and prophets. . . . I could but have a vivid picture in my mind from day to day of the way reformers

were treated, how slight difference of opinion seemed to create a frenzy of feeling. Thus it was in the betrayal, trial, and crucifixion of Jesus—all this had passed before me *point by point*."—Letter 14, 1889.\*

Her terminology here is of interest. She says she saw the way reformers were treated, and in scenic visions sacred history passed before her "point by point." While preparing the manuscript for *The Desire of Ages* in the early 1890's, she confessed: "I know not how to present subjects in the living power in which they stand before me."—Letter 40, 1892, quoted in *Ellen G. White, Messenger to the Remnant*, p. 59.

Three years later, while still at work on *The Desire of Ages*, she referred to the clarity in which the scenes stood before her: "My mind has been deeply stirred over many things. It seems to me that *light from heaven flashes upon me*, and the Holy Spirit brings many things to my remembrance. Important views are clear to my mind's eye, as though I was looking upon the scene as I wrote."—Letter 27, 1895. (Italics in original.)

As to events yet future, she at one time described how the second coming of Christ was opened up to her: "Scenes of such thrilling, solemn interest passed before me as no language is adequate to describe. It was all a living reality to me."—*Selected Messages*, book 1, p. 76.

In 1889, writing in a more general way of how, at times, light was imparted in vision and also how matters forgotten were called to her mind, she declared: "The question is asked, How does Sister White know in regard to the matters of which she speaks so decidedly, as if she had authority to say these things? I speak thus because they flash upon my mind when in perplexity like lightning out of a dark cloud in the fury of a storm. Some scenes presented before me years ago have not been retained in my memory, but when the instruction then given is needed, sometimes even when I am standing before the people, the remembrance comes sharp and

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Arthur L. White has worked with the Ellen G. White trustees since 1929, first as secretary to William C. White for four years, next as assistant secretary to the Ellen G. White Estate for four years, and then as secretary of the Estate for 41 years. He is now writing a comprehensive biography of Ellen White, as well as continuing as a lifetime trustee of the Ellen G. White Estate.

\* All italics used in quotations are supplied unless otherwise noted.

clear, like a flash of lightning, bringing to mind distinctly that particular instruction. At such times I cannot refrain from saying the things that flash into my mind, not because I have had a new vision, but because that which was presented to me perhaps years in the past, has been recalled to my mind forcibly.”—Manuscript 33, 1911 (March 18, 1889).

In an interview in 1907 she told of how the light often came to her: “Now I have light, mostly in the night season, just as if the whole thing was transacting, and I viewing it, and . . . I am listening to the conversation.”—Manuscript 105, 1907.

And it was not alone in the visions of the night that scenic views passed before her. A few months earlier she had written, “When I am using my pen, wonderful representations are given me of *past, present, and future.*”—Letter 86, 1906.

### The testimony of W. C. White

William C. White, son of James and Ellen White, gives us additional interesting insights. After the death of his father, he assisted his mother for 35 years in her travels and in the preparation and publication of her writings. Discussing the book *The Great Controversy* and the manner in which light came to her concerning historical events, he declared in a statement fully approved by Ellen White as correctly representing the matter: “The things which she has written out, are descriptions of flashlight pictures† and other representations given her regarding the actions of men, and the influence of these actions upon the work of God for the salvation of men, with views of past, present, and future history in its relation to this work.”—*The Great Controversy*, 1911 ed., p. 4, White Estate Document File #85, quoted in *The Ellen G. White Writings*, p. 33.

Another statement from the pen of W. C. White throws light on scenic visions depicting historical events: “The things revealed to Sister White were not given to her like the repeating of a story that she must repeat. In vision she seemed to be looking down through a great opening in the sky and she saw multitudes of people in action, and the angels of God ministering to them. She was not given the language. Many times she remembered what the angel said, but many times she had to describe what she had seen the very best she could. As the work advanced, and she prepared it over and over again, her description was more complete.”—W. C. White, in White Estate Document File 107g.

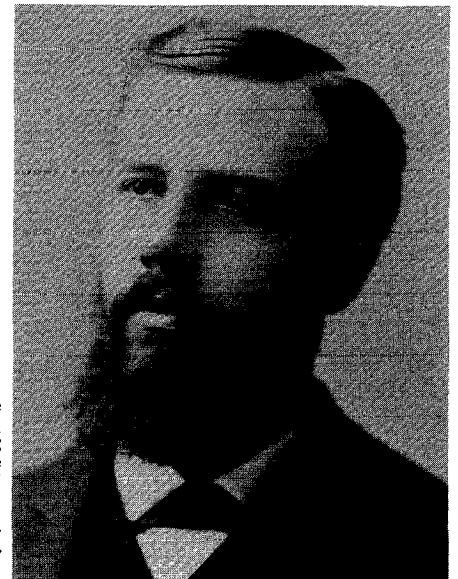
Nor were the revelations to Ellen White uniform in coverage. Concerning this, W. C. White wrote: “The framework of the great temple of truth sustained by her writings was presented to her clearly in vision. In some features of this work, information was given in detail. Regarding some features of the revelation, such as the features of prophetic chronology, as regards the minis-

tration in the sanctuary and the changes that took place in 1844, the matter was presented to her many times and in detail many times, and this enabled her to speak very clearly and very positively regarding the foundation pillars of our faith.

“In some of the historical matters such as are brought out in *Patriarchs and Prophets*, and in [*The*] *Acts of the Apostles*, and in [*The*] *Great Controversy*, the main outlines were made very clear and plain to her, and when she came to write up these topics, she was left to study the Bible and history to get dates, and geographical relations and to perfect her description.”—Letter to L. E. Froom, December 13, 1934, quoted in *The Spirit of Prophecy*, vol. 4, 1884 ed. facsimile, Supplement, p. 539.

The point made above by W. C. White concerning differences in details and concerning frequency of presentation becomes clear when one compares what Ellen White wrote based on the 1858 vision with her later writings. While the early writings touched points of vital importance, they omitted many others of lesser consequence. She recounted in 12 pages what she was shown of the Fall of Satan, the Fall of man, and the plan of salvation. Then she was “carried down to the time when Jesus was to take upon Himself man’s nature” (*Spiritual Gifts*, vol. 1, p. 28). After describing His birth, baptism, temptation, conflicts in His ministry, and the Transfiguration, in 28 pages, she declared that she was “carried down” to the Passover. The events vital to the controversy story—the Passover, Christ’s betrayal, trial, crucifixion, resurrection, and ascension—apparently were revealed in a certain degree of detail, for 37 pages were devoted to the description. Subsequent visions filled in the overall narrative.

In reconstructing certain less important features of Old Testament history, she traced the narrative very briefly and employed extensive Scripture quotations to fill out the account. (See *Spiritual Gifts*, vol. 3, pp. 252, 253,



William C. White assisted his mother, Ellen White, for 35 years after the death of his father. He traveled with her and helped her prepare her writings for publication.

† “Flashlight pictures” and similar expressions are borrowed from photographic terminology. Webster’s Third New International Dictionary (Unabridged) says, in part, concerning “flashlight”: “a sudden bright artificial light used in taking photographic pictures . . . a photograph taken by such a light.”



261-266; also vol. 4, pp. 16-18, 20, 21.) This procedure was at times followed in some of her later books.

The Old Testament portion of the controversy story presented in the 372 small pages of *Spiritual Gifts*, volumes 3 and 4, in 1864, mentioned last week, became the basis for *The Spirit of Prophecy*, volume 1, six years later. It was a 414-page book, and was eventually expanded into *Patriarchs and Prophets* in 1890.

The materials on the life of Christ and the history of the early church were in time greatly amplified from 87 small pages in the 1858 book to 810 pages of *The Spirit of Prophecy*, volumes 2 and 3, published in 1877 and 1878. The post-Biblical history filling 117 pages in the 1858 book grew to 486 pages in *The Spirit of Prophecy*, volume 4, in 1884. When the little 1858 book was published there were fewer than 2,000 Sabbathkeeping Adventists. As the church grew and the stocks of earlier printed books were exhausted, there was a demand for more. Not only could larger books be handled but Ellen White was eager to give much fuller presentations. So eventually the 572 pages of the first printings of the full span of the controversy story published in the three little books appearing in 1858 and 1864 grew to 1,710 pages in the four *Spirit of Prophecy* volumes of 1870 to 1884. This constituted the second presentation of the controversy story.

### Books for door-to-door sales

During this period the church's colporteur ministry began, and it was seen that books presenting this story could well form a part of Seventh-day Adventist literature to be distributed widely by door-to-door selling. Ellen White felt that considerable enlargement and some adaptation of wording to make them more appropriate for the general public was called for. Also, in further amplified form, the church would be well served. So the books grew in size and number to our present Conflict of the Ages Series. *The Great Controversy* in 1888, with its 678 pages; *Patriarchs and Prophets* in 1890, with 755 pages of text; the 835-page *The Desire of Ages* in 1898; *The Acts of the Apostles* in 1911, carrying 602 pages; and finally *Prophets and Kings*, at the close of Ellen White's life, with 733 pages. In addition to these, *Thoughts From the Mount of Blessing* and *Christ's Object Lessons* were published.

In the rewritings and amplifications no direct reference was made to the fact that the material was based upon visions. With non-Adventist readers in mind, Ellen White purposely refrained from using phrases such as "I saw" and "I was shown," considering it best not to draw the attention of readers away from the truths presented. So, while the little 1858 book was replete with reminders of the vision source, only a few such expressions were included in *The Spirit of Prophecy*, volumes 1 to 4 (1870-1884), and none in the five Conflict books that followed.

The book *The Great Controversy Between Christ and Satan* was published in the spring of 1888 and revised in

1911<sup>‡</sup> under the direction of Ellen White, with slight changes in wording in some places. This book traces the post-Biblical history of the conflict from the destruction of Jerusalem to the new earth and embodies as an important part the great apostasy of the early Christian church, followed by the Reformation of the sixteenth century. As noted last week, in the 1858 book, one five-page chapter is devoted to the Reformation. In the 1884 book there were 128 pages on the subject, and in the enlarged 1888 book the same ground is covered in 228 considerably larger pages, more than doubling the previous text.

### Interest in Reformation history

Whatever may have been shown to Ellen White in 1858 of the Reformation of the sixteenth century as a part of the great-controversy theme created an immediate interest in the hearts of both James and Ellen White in Reformation history. In his 1911 statement regarding the writing of *The Great Controversy*, W. C. White informs us, "When I was a mere boy, I heard her read D'Aubigne's *History of the Reformation* to my father. . . . She has read other histories of the Reformation." Then he explains: "This has helped her to locate and describe many of the events and the movements presented to her in vision. This is somewhat similar to the way in which the study of the Bible helps her to locate and describe the many figurative representations given to her regarding the development of the great controversy in our day between truth and error."—White Estate Document File #85, quoted in *The Ellen G. White Writings*, p. 33.

When in the early 1880's she undertook the first amplification of her writing on the post-Biblical part of the controversy story, she dealt at length with the Reformation and in particular with the experience of Martin Luther as the primary exhibit of the issues of the conflict in the sixteenth century. Experiences of the Reformers, both before and after Luther, completed that segment of history. But the account of the work of Luther and Melancthon filled 76 of the 128 pages on the Reformation. Even this was basically a condensation of 18 of her articles that had appeared in the *Signs of the Times* a year earlier, in 1883.

It was not uncommon, when Ellen White had a book in mind, to write at length on a given phase of the topic in a series of articles that were published at once in one of the journals of the church. Later they would be condensed for book publication, giving attention to a proper proportion of space that could be devoted to the particular topic as it would appear in the finished volume. This procedure showed up particularly in the preparation of *Prophets and Kings*, in which extended series of articles on Ezra, Nehemiah, Daniel, et cetera, were published in the church's journals years in advance of the book. □

To be continued

<sup>‡</sup> See *The Ellen G. White Writings*, pp. 79-106, "Ellen G. White as a Historian," and Appendix C, "The 1911 Edition of *The Great Controversy*," and "Supplement to Reprint" of *Spirit of Prophecy*, vol. 4, pp. 507-549.

# Why Adventists do health screening

The health-screening program is one of the best ways of getting people interested in what Adventists have to offer.

By ELLA MAY STONEBURNER

Because the general public has shown great interest in health-screening programs, Adventists around the world are becoming more and more involved in this phase of medical missionary outreach.

Health screening involves the performance of a number of simple tests on people by means of which their health status can, in part, be evaluated. Some of the more familiar health-screening programs currently in use by Adventists are:

1. *Heartbeat.* This is a coronary risk factor detection program based on a questionnaire, physical examination, and a blood test. Usually it is conducted in a hall or a health center by health professionals assisted by trained laymen.

2. *Hypertension screening.* This involves checking blood pressure levels. Several conferences now have mobile vans that serve communities by checking people's blood pressure levels in shopping mall parking lots and other public places. Twenty-five to 30 million Americans have elevated blood pressure. Once it is detected, it usually can be controlled. Last year, a National High Blood Pressure Education Program release reported that 29 percent of people with hypertension were not aware that they had it. Hypertension screening can help detect some of these cases. Recently, of 1 million people screened, 150,000 were referred to physicians for further evaluation.

3. *Other screening programs.* To a limited extent, Adventists have become involved in the following types of screening: Respiratory function, weight assessment, blood sugar level (diabetes), vision, hearing, glaucoma, oral cancer, breast cancer, and nutrition evaluation, among others.

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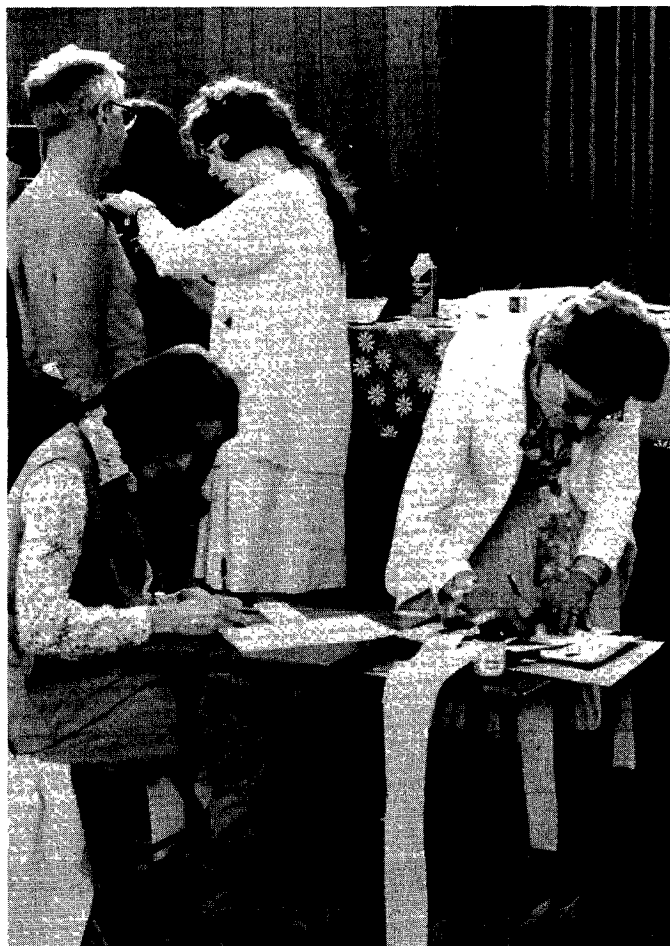
*Ella May Stoneburner, R.N., M.S., is an associate director of the Department of Health of the General Conference.*

Identification of health problems or diseases is often a first step in cure or control. It is hoped that making people aware of the presence of risk factors or disease symptoms will influence or motivate them to take proper action to correct the situation when possible.

We are often asked, Why does your church involve itself in programs such as these? They take time. They are expensive. Why do you put yourself out to do these for us? Such questions are easy to answer. As Christians we are interested in people. It is people who make a church and a community. The better health the people have, the better the church and community will be.

We are interested not only in people's spiritual condition but in their physical health, too. The primary work of the church is, and should be, the saving of souls. Community-health programs of the Seventh-day Adventist Church contribute to this goal. "When people become interested in this subject [health reform], the way is often prepared for the entrance of other truths. If they see that we are intelligent with regard to health, they will be more ready to believe that we are sound in Bible doctrines."—*Counsels on Diet and Foods*, p. 76.

Health-screening programs direct people to other established health programs, often detect physical prob-



Adventists in New York City are doing health screening in conjunction with Metropolitan Ministries. The Greater New York Conference also does health screening, but uses three mobile vans for the program.

lems that were not recognized before, give practical evidence to the community that the Seventh-day Adventist Church is a church that cares for people, and help awaken spiritual interest.

An excellent example of a successful health-screening program is the New York City mobile van hypertension-screening project. Three vans are being operated for this purpose. More than 100,000 people have been screened since the program began in 1975. During 1978 alone, nearly 15,000 of those being screened signed up for a Bible correspondence course. The media in New York City have given much free publicity to the screening programs. Six commercial television stations and three of New York's largest radio stations daily air public-service spots about the hypertension-screening vans. New York City is being reached as never before through a simple, well-organized health-screening program.

Guidelines to follow when planning a program in health screening include:

1. Be sure that before a program is launched, a well-organized follow-up program is planned. Other health-education programs should be scheduled.

2. The planning and implementation of these programs should adhere to a uniform plan as outlined by the conference.

3. Those who conduct the screening should be properly trained in order to ensure valid results.

4. The geographic coverage should be well planned.

Because health concerns are in the limelight today, Adventists have a wonderful opportunity to emphasize to our neighbors and friends by precept and example a life style that can help people physically, mentally, and spiritually. The health-screening program is one of the best ways of getting people interested in what we have to offer. □

## ESPECIALLY FOR MEN By W. R. L. SCRAGG

### New ground

Among the more prized possessions of the urban Englishman is his allotment—not money, but a certain portion of mother earth that he rents from the local town council.

About a year ago I managed to increase my Englishness marginally by acquiring my own allotment—ten poles (which is about 300 square yards) of arable land, for which the city charges an annual rent of \$9.00. It overwhelms us with its bounty—potatoes, onions, sweet corn, leeks, cabbages, Brussels sprouts, carrots, beets, and cauliflowers. It also proves that Ellen White's counsel about the benefits of spending an hour each day in the garden applies not only to physical considerations but, in today's inflationary climate, to financial ones as well.

A check with my fellow renters reveals a succession of owners going back several decades, each of whom left his own particular mark on the land I'm renting. Who was it, I wonder, that introduced the bindweed that twists itself up cornstalks and festoons my carrot tops? Who raked all

those stones to that edge? Who planted the giant rhubarb that weighs more than a pound per stalk? Who left the currants unpruned and let the raspberries run wild?

My first task was to set those raspberries in order. Now a few selected canes are shooting up at the other end of the lot. Where the raspberries once tangled with weeds and creepers, potatoes are flourishing. And so are the accumulated seedlings of 20 or 30 years of neglect.

Which is one of the problems about new ground. Change the established ecology, and a new problem seeks to assert itself, including many things you don't want to grow. Only patience and persistence can turn new ground into the productive corner that we wish it to become.

Life's parallels spring forth with an obviousness that could cause neglect. Time is new ground. It may appear to us as a tangled mass of the crops of decades of foolish sowings. But with diligence and courage, order may come out of disorder, causing the future to produce its hoped-for harvest.

Our marriages and families are new ground. Sometimes we prefer to garner a few handfuls of happiness from a relationship that is overgrown with neglect or bitterness rather than to change the ecology of our lives. Or even worse, we may give up on a relationship altogether. The Biblical instruction to "break up your fallow ground" speaks to us of the potential we overlook or will not take the pains to develop. A book I read recently suggests that almost all marriages and all families can be successful if the partners or family members will continually seek the best in each other.

The birth of a child is new ground. But have we accepted the fact that the coming of puberty also plows new ground for the parent as exciting and as challenging as birth? Change and growth blossom and bear fruit within the teen-ager with the same startling rapidity as within the newborn. Yet, for many, puberty seems to be a time for the tangling of weeds, and the growth of strange new plants that bear no resemblance to the illustrations in the catalog from which we thought we were selecting the seeds of character development.

Birth, adolescence, college, marriage, represent the turning of new ground in our lives. Dramatic changes occur. We frantically scan

our experience, explore the counsel of others, mull over each day's happenings, read the Bible and other books, watch television analyses, and absorb magazine articles in the hope that we can keep the weeds out and let the flowers and fruits flourish.

There are some certainties in the new ground of time that is even now spreading its carpet before you. Weeds will want to take over both your life and your relationships. Fatalism about them will lead only to disaster. They must be identified, controlled, exterminated. But flowers also will push their way through and struggle toward life and maturity. They too must be identified, encouraged, and nurtured. A successful marriage, a happy family, seldom succeeds in completely eliminating the weeds. The persistence of weeds defies human aspiration. But such a family does succeed in loving and cherishing the good and valuing it beyond the bad.

This year I'm battling the bindweed in my allotment. I'm not sure I'm going to defeat it entirely—its roots go deep, far beyond the reach of my digging fork. But already, despite the weeds, and partially because of persistence with hoe and rake, a good harvest is in prospect. I haven't given up on the new ground. Nor do I intend to.

# Help your teen-ager survive boarding school

Although nothing can guarantee that a teen-ager will successfully adjust to boarding school, following certain suggestions will make such adjustments more likely.

By BOB and ELAINE EGBERT

"If I could be sure that my daughter is ready to handle dormitory life," a concerned mother remarked, "I'd feel much better about it. Diane's immaturity worries me. I would prefer her staying home another year and attending our junior academy, but my husband is insistent that she go to boarding school because he thinks it'll help her to grow up."

In deference to the father's wishes, the mother allowed Diane to be enrolled in the academy. Although she made it through the year, she was very homesick and suffered peer problems.

The problems Diane's parents faced are typical of the problems many Adventist parents face when their teenagers reach boarding-school age. It is inevitable that when no longer under the daily personal care of his parents a teen-ager will face new problems. What basic abilities and know-how will he need to survive in a boarding-school situation? The following suggestions are offered:

*Be supportive and show confidence in him.* Other than trust in God, the greatest single need of a child about to embark on his own is supportive and yet realistic parents who believe in his ability. This does not mean blindly thinking your child can do anything in the world, for each person has certain limitations. Knowing that his parents are behind him in a positive way can at least partially free him from crippling self-doubts.

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He needs to know also that you will allow him room for error without unreasonable blame. Many young people panic if they feel their parents will find out something wrong they have done, or something they have not done well. They do not feel that their parents can accept them when they make mistakes. Your child needs to know that you love him, no matter what. He will then be more ready to accept guidance that can help him grow into a responsible and happy young adult.

*Help him keep in touch with Christ.* A healthy spiritual life is cultivated by daily time in personal study and prayer. What a comfort it is to be able to turn to the Lord in times of happiness or problems. Students who have experienced this closeness with Jesus themselves have an inner strength that can help them through their daily problems. In turn, they become a blessing to those around them.

It is important that parents achieve a personal relationship with Christ. By living this relationship as their children watch, they can guide their youth toward the same kind of relationship.

*Create a climate of confidence that will enable your teen-ager to feel free to ask for help when he needs it.* When in trouble or perplexed, many youth never think to ask for help from a faculty member or dean. Many have been used to solving their own problems or have ignored their problems, hoping they will disappear. This last-mentioned attitude is sure to bring frustration because few problems solve themselves. Often the fact that someone is willing to listen to his problems sympathetically and without accusation helps the young person focus on solutions to those problems. Help your teen-ager to be realistic, to understand that all people need help now and then, and explain that it is not childish to ask for advice or help.

Many students fear going to a faculty member when they have done something wrong, because they are afraid of being turned in or watched more closely in the future. In most cases faculty members that I know are more than willing to try to help the student by counseling and through personal friendship, rather than by administering punishment.

## **Reinforce direction-following**

*Teach your teen-ager to follow directions.* A young person who needs constant prodding at home to follow through will probably have a hard time in the dormitory, because there no one is constantly watchdogging him. He must learn to be a self-starter. Following directions carefully is something that needs to be taught at an early age. If you can find ways to reinforce direction-following before your child goes to boarding school, this will help him attain the independence required of a maturing young person.

*Develop proper attitude toward authority.* Your teen-ager's attitude toward authority will be influenced in part by how you as a parent have related to previous school discipline. If you have tried not to be critical of teachers

who have exercised their judgment in guiding your teen-ager, if you have been high on praise and low on criticism toward authority figures in your child's life, not automatically siding with the child before you learned the whole story, chances are your teen-ager's attitude toward authority figures will be healthy.

*Help your teen-ager learn to withstand unwholesome peer pressure.* In the best of schools there always are students who seem to lead others in the wrong way. How will your teen-ager react when faced with an everyone-is-doing-it situation and his conscience tells him it is wrong? When occasions such as this arise he needs to be able to say No without making his friends feel he is acting holier-than-thou, or without showing anger because of his frustration. If he can relay the message "I'll always be your friend, but count me out of this" he will be able to keep out of many situations that might compromise his conscience.

*Encourage independence.* It is traumatic when your well-loved daughter telephones you late at night, sobbing and begging to come home because she "hates the place," "feels sick," or "knows you need help at home." Probably your first urge is to jump into the car in order to go rescue her. This is the time to remember the decision you made in the first place, regarding the wisdom of your child's attending school away from home. Was it best to send her to boarding school? If so, then likely it is necessary to encourage her to stay there.

A parent who vacillates, and says, "Well, stay another week, and if you still don't like it I'll come and get you," is asking for failure. It generally takes several weeks to

adjust to a new situation. Maybe a better answer would be this: "I know you're feeling lonely now, and we're lonesome for you, too. However, we all decided together that going to the academy would be best for you. You may call us, and we'll phone you, and in a couple weeks you can come home for the weekend. We'll pray that you make it, for we know you can. We're glad to know you love us enough to miss us, but we also are proud that you're going to be able to stand on your own two feet and make a go of academy life."

If you show confidence in your teen-ager's ability to cope with boarding school and the problems he will encounter there he will be much more likely to succeed.

### **Realistic view**

*Give your teen-ager a realistic view of boarding-school life.* Often students enter boarding school with many preconceived ideas. Sometimes having these ideas proved false creates an uncomfortable situation.

Ella stumbled into her counselor's office late one night, sobbing as though her whole world had fallen apart. After the tears and sobs had subsided enough for her to talk she shared some things about herself.

Having always attended public school, she had problems because of her strict religion. Now, coming to the academy, she had expected a near-heavenly atmosphere. It nearly upended her to find that some of the students griped about everything from the food to the teachers, actually getting their fun out of trying to break rules. She wondered whether she had been misled into believing that it was a Christian school. And if it really was, why were such "bad" youth allowed to attend?

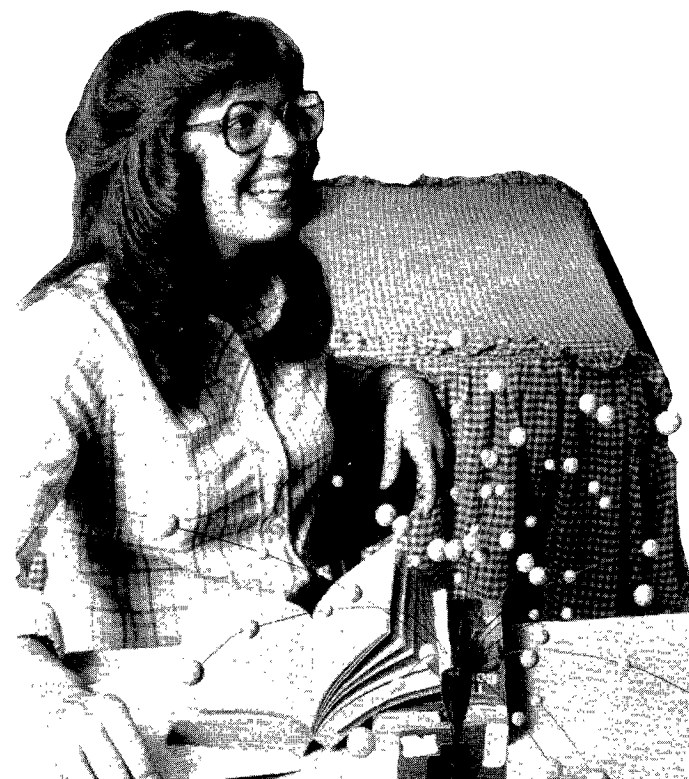
The counselor explained to her that students come to Christian schools in order to grow more in their spiritual lives. Her help was solicited in working for those girls who were not really committed to Christ yet. So in her own way she set about encouraging others and leading them to Christ.

*Teach your teen-ager to work.* One of the best things about boarding academies is that most students work every day. There is satisfaction in labor well done.

Many students do not want the more "common" jobs, such as working as a janitor or in the cafeteria. Nearly everyone wants the teacher-reader and office jobs. However, if they learn to do well in the jobs assigned them they have a better chance of progressing to jobs they might like better. If there was no one to prepare the food or to vacuum the hallways how much less pleasant their lives would be! Teach your child that there is dignity in any job well done.

*Teach your teen-ager to choose friends carefully.* Often the success or failure of a student's year is determined by his choice of friends. It is easy for students who have the same weaknesses to group together. The old adage "Birds of a feather flock together" is usually true.

It is essential for parents to educate their children in the methods of choosing their friends. Some questions that can be asked about a potential friend are these: Is my



Parents can help teen-agers develop basic abilities and know-how that will enable them to cope with the new environment at boarding school.

new friend a spiritual person? Does he respect his parents' wishes? Does he react in a positive way to authority? Is he honest? Are his morals high?

*Prepare your teen-ager to handle special friendships.* Academy age seems to be the age when the "love bug" really begins to bite. Many students don't appear to know what actions are proper with a member of the opposite sex.

Students often fall into the note-writing trap—"What can I write to him tonight that I haven't said before?" It is so much easier to say something on paper than to express it face to face. Thus, for the sake of creativity and of not losing the interest of the special friend, the notes often become impassioned. The words "I'll always love you" and other time-promising comments are not unusual for 13- to 14-year-olds, who cannot understand what mature love really is.

Television and other media promote the concept of early true love. Children need to be helped to understand that they will have many close-friend relationships with

the opposite sex that won't necessarily be the marrying kind of love.

On the other hand, one never knows when the real thing might happen. Therefore, it may be best for a student not to date a person who, in his present knowledge of the person, appears to be unfit to marry.

Steady dating is not healthy at an early age. Those who fall into this pattern often pull away from other valuable friends and also begin to lose interest in their studies.

It is a frightening thing to send our precious youth away to be cared for by a group of strangers. The decision must be made carefully and prayerfully.

Our schools exist to provide a Christian education through Christian teachers. Parents and school personnel need to work in harmony in order to supply the child with a feeling of security. Though their combined efforts may not create a perfect atmosphere, the attempt should be made to set before the youth the ideals that have withstood the tests of the ages—love for God and Christian caring and service for our fellow man. □

## FOR THIS GENERATION By MIRIAM WOOD

### More on being disliked

Several months ago I shared with readers the heartache of a young girl whom I chose to call Mary (April 26 and May 3). A student in a Seventh-day Adventist school, Mary wrote that her life was a never-ending series of hurts, owing to the fact, as she phrased it, that "the other students just can't stand me." It was obvious from her letter that in Mary's home careful attention was paid to diet—she was provided with nutritious plain lunches; modesty in dress was the rule—she did not wear extreme and sexually suggestive clothes to school; study of God's Word was emphasized; and importance was placed on such things as saying a blessing before eating—when Mary observed this custom before eating her lunch she was held up to ridicule. Her sad letter concluded with the fact that she was an accomplished musician, that she played publicly at church and other events regularly, and that her mother felt that perhaps the students were jealous.

I tried to list some suggestions that might alleviate the situation, from the point of view of both the students and Mary, such as keeping a low profile for a while and being very silent about her musical and other talents. I was aware that I hadn't really solved anything and, dissatisfied, I asked whether readers might have suggestions for Mary. Well, they have had many, as an avalanche of letters proves. Some of the letters are disquieting, however.

First, I was shaken to read that Mary's case is apparently not unique. Many people, young and old, bear the scars of similar cruelties all their days. It is not enough, apparently, to be a member of the church. One must find what the level of interpretation of Adventism is in a particular group if he is to be accepted—or so it would seem. Too careful a conformity to dietary principles, to modest dress, in certain situations, may (and does) bring on the kind of situation described by Mary.

But apparently almost

any achievement somewhat above the ordinary can bring trouble. One young woman mentioned her needlework, a lifelong hobby. She learned never to take it with her to a picnic or whatever as it made her the target of unkind (and, in my opinion, green-eyed, envious) jibes. A woman who is a superior pianist was totally startled before a communion service when another woman came to her and said that she had always "hated" her because she played so well. These two incidents are rather typical of the kinds of mail that came in.

A professional man, always battling extra pounds, joined a noon discussion group, taking along with him his plastic container of sliced fruit, only to be the recipient of such sarcastic remarks that he decided he could do without the discussion and would eat his Spartan lunch in peace.

Why, oh, why, as professing Christians, are we in bondage to such cruel, such Satanic impulses? The very essence of Christlikeness is to love others equally with ourselves. One's mind boggles at the thought of arriving in heaven, finding that an acquaintance's crown is more heavily studded with stars, and coming out with a wounding comment. When you're young, that's the time to pray every day of

your life for the loving acceptance of everyone else, an acceptance that will make you open to the needs of all. Apparently there are people such as Mary in every group. They must be tenderly cared for. Granted that some members of a group are thorny and awkward and scratchy—is there anything in the parable of the lost sheep that describes the latter as the prettiest in the flock? If Christ could seek that little insignificant and perhaps ugly one, surely we can be gentle with whomever needs gentleness. And who doesn't?

Nearly everyone who wrote was full of compassion. "Please tell Mary that I'll pray for her happiness every day" was the repeated message. People do care, but sometimes those closest to us don't.

One letter keeps going through my mind. This is how it reads, in part: "Mary could take the path my son did. She could give up all her principles and beliefs, and finally lose her way entirely, as he has. I hope she won't."

Being disliked in a Christian setting is a tragedy. Let's all resolve that we'll do everything possible to prevent its happening. We cannot do otherwise when we realize that we are all one family—all part of God's family.

# Never-ending cycles

By HELEN KISH

The day was beautiful. The sunshine, the warm gentle breezes, and the smooth, inviting, tranquil lake beckoned us to venture out in our boat.

The weather report had predicted showers, but often such reports proved inaccurate, and we took the clear blue skies above us as evidence enough that the report was wrong.

After many peaceful hours had gone by, we were suddenly startled when, glancing at the sky, we discovered it was no longer clear and blue but had changed to a wind-streaked gray. Dark puffball clouds were gathering, and small ripples formed on the lake.

Immediately we turned our boat around, racing back toward our cabin. It was a long way back. As the wind grew brisker, the now choppy water tended to slow us down. In a small boat such as ours too high a speed can be dangerous. The rain came, increasing steadily as we tried to cover ourselves with what little clothing we had brought along, which did not include our rain gear. Before we reached the cabin we were soaked.

Later, sitting on the porch, looking out over the dreary, rain-splashed lake, I began to feel less hostile toward the rain that had abruptly terminated our pleasure

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*Helen Kish is a homemaker living in Apache Junction, Arizona.*

ride. After all, nature was obeying a cycle established by its Creator. The water in the lakes is pulled upward in the form of vapors to fill the sky with the moisture that again returns to the earth in rain. God's "word controls the elements; He covers the heavens with clouds and prepares rain for the earth" (*Patriarchs and Prophets*, p. 115).

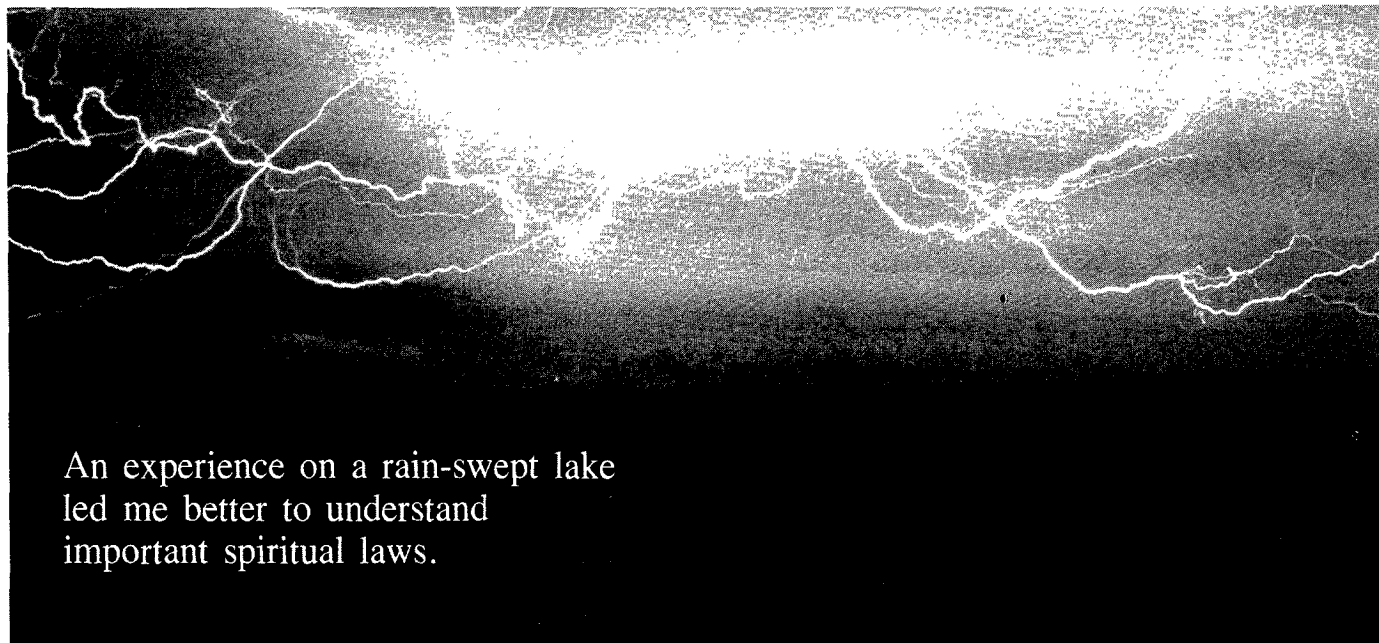
The rain or water cycle is continuous. The moisture ascends and descends, rises and returns. "He causeth the vapours to ascend from the ends of the earth" (Jer. 10:13). The mists ascending from the bosom of the ocean fall in showers to water the earth—all at the will of God.

"God encourages us to contemplate His works in the natural world. He desires that we shall turn our mind from the study of the artificial to the natural. We shall understand this better as we lift up our eyes to the hills of God, and contemplate the works which His own hands have created. They are God's work. His hand has molded the mountains and balances them in their position, that they shall not be moved except at His command. The wind, the sun, the rain, the snow, and the ice, are all His ministers to do His will."—*The SDA Bible Commentary*, Ellen G. White Comments, on Job 19:1-6, pp. 1144, 1145.

Later, while reading *Steps to Christ*, I discovered another cycle: "Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life; and from our life, purity and holiness flow back to God."—Page 98. This cycle is basic to spiritual life.

There is yet another cycle. "Through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete."—*The Desire of Ages*, p. 21.

Here is the great cycle that motivates and makes the other cycles possible—the cycle of God's love. □



An experience on a rain-swept lake led me better to understand important spiritual laws.

# Righteousness — family style

It became obvious to her that in her own strength she could no more remain calm and patient than she could fly.

By ELIZABETH BRANNON

Last night I prayed for patience, asking forgiveness for my cross face and my complaining and scolding during the day. The children had seemed deserving of my scolding. Through the haze of my late afternoon they had

appeared careless, thoughtless, and responsible for my especially difficult day.

It had been one of those days not previewed in a marriage and family class I had taken. Not only did the textbook we used fail to describe such days but to the best of my ability to recall, the kindly professor did not warn us about such either. If he tried, his efforts seem to have been lost on those of us who attended his class.

The difficult day began as I was taking a load of children to school. Our Green Monster (both affectionately and logically, so-called) began to chug, jolt, and pop. The old station wagon had always taken us where we needed to go before. This time the Monster made it clear that it simply wasn't going to take us the rest of the distance. Abandoning it at the next service station, I told the children to walk the rest of the way, while I phoned for a ride home.

Arriving home some time later, I faced the beds. Still unmade.

And the pile of dirty clothes. Waiting where I had left them.

And the kitchen. Just as I'd run off and left it after breakfast. (Only, when messy kitchens sit for an hour or so, they don't stay the same. They get worse.)

The day roared on. After the Monster was home and running again, I made three trips to the school for one reason or another. *Three*. Naturally, the school is several miles distant. In between trips there were thermophore



The author, observing her 2-year-old son engaged in a project too ambitious for him, found a parallel to her own experience of learning patience.



treatments for the 5-year-old with a chest cold. And no nap for the 2-year-old.

Am I making it sound as if I had a right to lose my patience late that afternoon?

I don't mean to. Because I believe that, no matter what the provocation, there is no excuse for fretting and scolding. "God is faithful," my Bible says, "who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

I claimed that promise when I confessed my lack of kindness to my family. I knew that my record in heaven was soiled. I knew that I would reap in my children's characters exactly what I had sowed. I knew I had to do better, and I meant to.

That was yesterday.

### Repeated annoyances

Then today Tom started teasing his sister. You know how it is when a 13-year-old boy has a 10-year-old sister. And you know how it is when the sister begins to react to repeated annoyances.

One thing led to another, and then it happened. Tom tipped his TV-tray dinner over, spilling the contents onto the shag carpet. Milk. Peas. Gravy . . .

Where was my conscience? Where was my way of escape? I had forgotten already. Lord, it happened so fast! I wanted to do better.

The house is relatively quiet now—the older children have gone out. Then I heard a plaintive little call from my bedroom. It was our 2-year-old.

"Help me! Help me!"

Now what did he want? Couldn't he stretch enough to reach an item on my chest of drawers? Was he about to drop something too big for him to carry? Was something "stuck"? I went to see.

I found him involved in a rather ambitious project for one his age. He was trying to finish making up the double bed after I had changed the sheets and then interrupted the bedmaking to do something else. The bedspread was on the floor except for a little corner he had pulled up onto the bed. He was tugging at it persistently with his small hand.

It was a smiling matter. Help him, indeed! Help him do something he could no more do than fly!

I "helped" him. The bed is properly made now, thanks to my strength and competence and his whole-hearted cooperation.

Didn't that tell me something?

I guess it is obvious that in my own strength I can no more remain calm and patient in every situation than I can fly! My well-intentioned hands grasp and tug and work at patience, but the job just isn't my size.

Lord, it is Your size, though, isn't it? As I look away from myself to You, my courage rises. Why, the project of becoming Christlike isn't really in my hands but Yours! Childlike, I depend on You. Help me. Help me, please. □

### FOR THE YOUNGER SET

## The puppy and the peanut butter jar

By DOLLY A. WILFLEY

Bringing his car to a stop beside the curb, Pastor Jacobs turned off the engine. He was spending the afternoon visiting church members. As he elbowed the car door shut and stepped up onto the sidewalk he whistled a little tune.

*Rattle, rattle,* went the noisy screen door of the house at which he was calling as he knocked on it with his fist. Then he looked down at his shoes, for he did not think it polite to look into people's windows. There was no answer.

Thinking that maybe those inside had not heard him, he knocked again. *Bang, rattle, bang,* went the screen door. Still no one came to answer. As he turned to leave, he heard the strangest noise. It sounded like someone or something crying. The strange noise was coming from the direction of the garage.

I wonder what that could be? he thought as, stepping from the porch, he hurried to the garage. Maybe someone has been hurt.

The garage being open, he looked inside. There were boxes, fruit jars, a bicycle, and several other things that one would expect to see in a garage. Over in the corner was something he certainly did not expect to

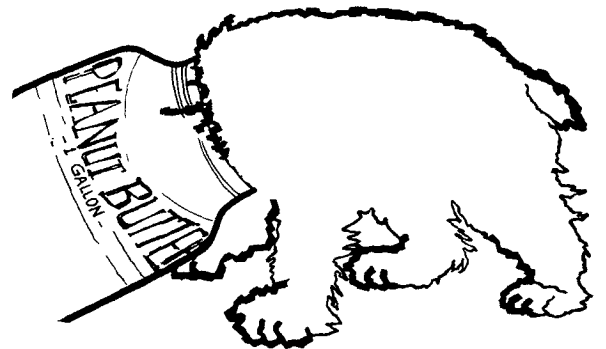
find. It was the sorriest-looking puppy he had ever seen—so sorry-looking, in fact, that the pastor almost laughed. On the puppy's head was, of all things, a big, brown, gallon-size plastic peanut butter jar. The puppy's head was stuck inside it so tightly that he could not draw it out.

"I wonder how he got that peanut butter jar on his head?" the puzzled Pastor Jacobs asked himself. But there was no time for wondering. The poor puppy needed help. The little dog was hot, tired, and obviously unhappy about wearing the jar for a hat.

"Here, here," Pastor Jacobs soothed as he patted the frightened puppy. "Let me help you get that off your head." He pulled and pulled, and the puppy whimpered and whimpered, but the jar refused to come off.

Twisting and turning the jar, the pastor pulled harder and harder. At last, the troublesome thing slid off.

How happy the little puppy was! He wagged his tail, bounced up and down, and licked Pastor Jacobs right on his face. He barked a happy little bark in Pastor Jacobs' ear. But the pastor didn't mind at all; he was happy to have helped the poor little puppy.



## What about a "pantdress"?

I found the article "Wearing Clothes of the Opposite Sex" (April 26) to be very timely, and I truly appreciate it. For years my wife wore skirts and sheer nylons to keep in harmony with our church standards, all the while complaining bitterly of the cold and discomfort. Often she commented, "It isn't fair for God to allow men to be warm and comfortable while the women are cold and inconvenienced." This prompted us to give deep study to finding a reasonable answer to this dilemma. We are thoroughly convinced that the wearing of pants, as such, by women is not objectionable, but is approved of by God, as indicated in the writings of Ellen White.

As the article points out, Mrs. White states, "Whatever may be the length of the dress, their [women's] limbs should be clothed as thoroughly as are the men's. This may be done by wearing lined pants, gathered into a band and fastened about the ankle, or made full and tapering at the bottom; and these should come down long enough to meet the shoe. The limbs and ankles thus clothed are protected against a current of air."—*Testimonies*, vol. 1, p. 461.

I am wondering whether our women have misunderstood the first part of this quotation, "Whatever may be the length of the dress . . ." I do not see any indication or suggestion that God approves the wearing of pants without a dress reaching well below the knees. The same paragraph describes the length of the dress to be worn with the pants: "The dress should reach somewhat below the top of the boot, but should be short enough to clear the filth of the sidewalk and street without being raised by the hand. A still shorter dress than this would be proper, convenient, and

healthful for women when doing their housework."—*Ibid.*, pp. 460, 461.

"My views were calculated to correct the present fashion, the extreme long dress, trailing upon the ground, and also to correct the extreme short dress, reaching about to the knees, which is worn by a certain class. I was shown that we should shun both extremes."—*Ibid.*, p. 464.

"In wide contrast with this modest dress is the so-called American costume, resembling very nearly the dress worn by men. It consists of a vest, pants, and a dress resembling a coat and reaching out halfway from the hip to the knee. This dress I have opposed, from what has been shown me as in harmony with the word of God; while the other I have recommended as modest, comfortable, convenient, and healthful."—*Testimonies*, vol. 2, p. 465.

I am of the opinion that this principle of modesty is appropriate and applicable for all time.

"To those who consistently adopted the reform dress, appreciating its advantages and cheerfully taking their position in opposition to pride and fashion, it proved a blessing. When properly made, it was a becoming and consistent dress, and recommended itself to persons of candid mind, even among those not of our faith."—*Testimonies*, vol. 4, p. 635.

"God designed the reform dress as a barrier to prevent the hearts of our sisters from becoming alienated from Him by following the fashions of the world."—*Ibid.*, p. 639.

"While none were compelled to adopt the reform dress, our people could and should have appreciated its advantages and accepted it as a blessing. The evil results of an opposite course may be seen."—*Ibid.*

After a time Sister White

ceased to advocate the reform dress. She states, "That which would have proved a blessing, if uniformly adopted and properly worn, had been made a reproach, and, in some cases, even a disgrace."—*Ibid.*, p. 637. "It was not my duty to urge the subject [dress reform] upon my sisters. After presenting it before them as it had been shown me, I left them to their own conscience."—*Ibid.*, p. 636. "As our sisters would not generally accept the reform dress as it should be worn, another, less objectionable style is now presented. It is free from needless trimmings, free from the looped-up, tied back overskirts. It consists of a plain sack or loose-fitting basque, and skirt, the latter short enough to avoid the mud and filth of the streets. The material should be free from large plaids and figures, and plain in color. The same attention should be given to the clothing of the limbs as with the short dress."—*Ibid.*, p. 640.

Some thought they could

see a contradiction in Mrs. White's articles on dress, to which she replied, "I must contend that I am the best judge of the things which have been presented before me in vision; and none need fear that I shall by my life contradict my own testimony, or that I shall fail to notice any real contradiction in the views given me."—*Testimonies*, vol. 1, p. 462.

For the past few years, several women in our church have adopted a similar style as the reform dress. They make the jumper and pants of the same material, with a contrasting blouse. The jumper comes well below the knees. In warmer weather the jumper can be worn without the pants. There have been a number of such patterns in the yardage shops, and we often see them in the fashion magazines and catalogues.

This outfit is warm, comfortable, and modest. My wife considers the pantdress appropriate attire for every occasion.

EARL C. MERCILL, M.D.  
Hayfork, California



The author's wife models a pantdress she and her husband feel is in harmony with the counsel on dress Ellen White gave the church.

## “Don’t you see?”

“That’s the most unfriendly church I ever attended!” one Adventist asserted dogmatically. However, a few weeks later another who attended the same church bubbled over with enthusiasm, stating just as definitely, “That’s one of the most friendly churches I’ve attended!” Such opposite reactions make us wonder whether the two people involved attended the same church.

Yet, it is not uncommon to hear opposite reactions to various situations. One complains, “I was in this church for years before I heard anything about righteousness by faith,” whereas another testifies, “Even before I was baptized the pastor led me through *Steps to Christ*. I have always understood clearly the Adventist position on righteousness by faith.”

In recent years we have heard members contend, “I never knew much about the Holy Spirit or had a significant relationship with Him until I attended a charismatic church in my neighborhood.” Others have reported, “Why, I was baptized by the Holy Spirit at the time of my baptism, and the Holy Spirit has been a precious part of my Christian experience ever since.”

Then there are conflicting reactions to Adventist speakers. Recently after a service one member of the congregation exclaimed, “That was the most practical and inspiring sermon I’ve ever heard!” The person to whom he addressed his remark responded, “That wasn’t true in my case. In fact, the speaker turned me off completely.”

Why do people respond so differently? Does this indicate that if they react negatively to a church or pastor, the problem may be with them? The problem may be in their own attitudes, backgrounds, or experiences. Something inside that they may not even be aware of could be influencing them to react the way they do.

It goes without saying that any set of facts is seldom perceived by two individuals in exactly the same way. A case in point is two witnesses giving their version of an automobile accident. Sometimes it is difficult to realize that they are describing the same event.

“We differ so widely in disposition, habits, education, that our ways of looking at things vary. We judge differently. Our understanding of truth, our ideas in regard to the conduct of life, are not in all respects the same. There are no two whose experience is alike in every particular. The trials of one are not the trials of another. The duties that one finds light are to another most difficult and perplexing.”—*The Ministry of Healing*, p. 483.

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Differences in frames of reference and personal biases are so prevalent that we cannot expect everyone to react in identical fashion to any given set of facts. Especially should those engaged in studying the Bible with others understand clearly the variations in the way people perceive so that they will be able to meet more adequately the students’ individual needs.

Often we cling to preconceived opinions or false assumptions that create mental blocks. This makes it almost impossible for us to understand fully what those attempting to share truth with us intend to put across, and can become a hindrance to our own Christian development.

What are some of the factors that tend to dull our spiritual perceptions? One list, given in *Testimonies*, volume 2, page 605, suggests that “pride, self-love, selfishness, hatred, envy, and jealousy have beclouded the perceptive powers.” We are told also that “those who would have clear minds to discern Satan’s devices must have their physical appetites under the control of reason and conscience. The moral and vigorous action of the higher powers of the mind are essential to the perfection of Christian character.”—*Messages to Young People*, pp. 236, 237.

Sin and intemperance of any kind benumb the perceptive faculties and make it extremely difficult for those involved to discern eternal values.

### We need the “eyesalve” of the Holy Spirit

As Christians we are instructed to select carefully that which we allow our perceptive powers to grasp: “God does not wish us to hear all that is to be heard, or see all that is to be seen. It is a great blessing to close the ears, that we hear not, and the eyes, that we see not.”—*Testimonies*, vol. 1, p. 707.

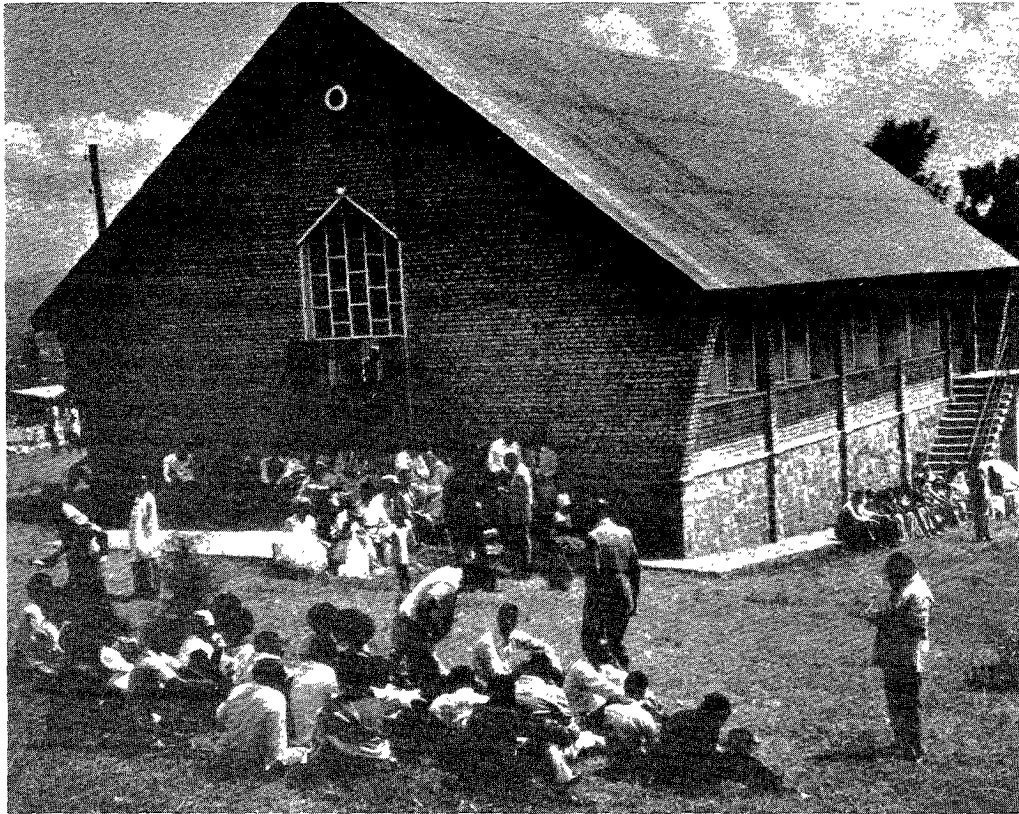
On the other hand, there are spiritual truths that we need to see but cannot because of our lack of ability to truly perceive. The remedy for this is to apply the “eyesalve” of the Holy Spirit. The Holy Spirit not only opens our eyes to our sinfulness but enables us to catch a higher, broader vision of what God intends us to be physically, mentally, and spiritually.

“It is sin that darkens our minds and dims our perceptions. . . . But the precious faith inspired of God imparts strength and nobility of character. As His goodness, His mercy, and His love are dwelt upon, clearer and still clearer will be the perception of truth; higher, holier, the desire for purity of heart and clearness of thought.”—*The Ministry of Healing*, pp. 464-466.

Because Satan attempts to block every possible channel through which the Holy Spirit may bring us divine insight, we must cooperate fully with God in His program of developing our spiritual perception. How rewarding it would be if every Adventist could testify from personal experience that “looking unto Jesus we obtain brighter and more distinct views of God, and by beholding we become changed.”—*Christ’s Object Lessons*, p. 355.

L. R. V.

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Many churches the author visited, like this one in Rwanda, lack adequate space for Sabbath school classes.

## SS leader senses needs of African children

By HOWARD F. RAMPTON

"Listen with your heart and you will hear more than words," I was told. As I listened during six weeks in the Trans-Africa Division, something tore at my heart. It compelled me to reconsider my sense of values. It made me cry out, "How long, O Lord, how long before You come to resolve the otherwise insoluble problems of man?"

Imagine if you can 13 countries, many of them newly independent, competing with one another and with other neighboring countries, struggling for survival in an unsympathetic world. Each country has its own national

*Howard F. Rampton is General Conference Sabbath School director.*

pride, its languages, and its culture.

Some of these Third World countries are racing into the twentieth century after a rather belated start. The educational and economic hurdles are frightening. Each nation is trying desperately to shape its own future in an unpredictable world.

How can one find a common denominator among 80 million diverse peoples? What unifying power can leap the barriers and weld together people with so many differences? How can we fuse, into one church, representatives from so many nations with such varied cultural differences?

Only the transforming power of the gospel of Christ

can accomplish this. It is still "the power of God unto salvation to every one that believeth," irrespective of nationality, language, or culture. It alone can eclipse the dividing forces and melt the hearts of a "called out" people into the body of Christ.

The task facing the courageous team of workers and laymen in the Trans-Africa Division is staggering, but unusual success is attending their efforts. During 1978, 37,039 joined the church, bringing the current membership to 327,281.

An interesting phenomenon taking place is the rapidly developing Sabbath school program. There are 4,717 Sabbath schools, compared with 1,941 churches. The Sabbath school membership of 694,752 is *more than double* the church membership of the division, and larger than any other division.

Almost all new members are channeled into the church through the Sabbath school.

All Sabbath schools are encouraged to conduct baptismal classes during the regular class study time. Most Sabbath schools have two or more such classes preparing new members for full participation in the family of God. Currently 86,445 are enrolled in such classes, a most fruitful field of evangelism.

### Search Scriptures

Experience has proved the value of teaching prospective members to search the Scriptures for themselves before they are baptized. As they are integrated into the regular Sabbath school classes, they are comfortable with the study habits already formed.

Norman Doss, Trans-Africa Division Sabbath school director, and I held leadership councils in six of the seven unions, meeting with union and field presidents, Sabbath school directors, and many of the pastors. We emphasized the Sabbath school classes as action units in the evangelistic outreach. The objective of one branch Sabbath school for each regular Sabbath school was recommended by the councils. Each class is encouraged to set its own annual goal for souls.

In this International Year of the Child the urgent needs of African children received close study. In no other area is the cry of Trans-Africa so continuous or touching. There are 300,000 children under 12 years of age attending our churches, yet only approximately 10 percent of these have a meeting place for children's Sabbath school. With rare exceptions, only where there are adjacent school buildings do children have separate divisions, and even then facilities usually are meager. Teaching devices and audio-visual aids are nonexistent.

Where there is no school building available, children must attend the adult Sabbath school until lesson study time, when they separate with their teachers to sit in the open or under the trees when the weather permits.

We thought of the tastefully appointed Sabbath

schools in some lands, with their carpeted floors, attractive decorations, flannel boards, attendance and birthday devices, and well-tuned pianos. What a contrast with most of the African churches we saw!

In Bujumbura, capital city of Burundi, there were 50 children crowded into a small classroom intended for no more than 20. In another church we saw the children sitting on the knees of older children because they were so cramped for space. Outside the church and its school there were another 50 children wandering around with nowhere to go. There was simply no room for them.

In one country it is compulsory for children to attend day school on Sabbath. Fortunately the authorities recognize the Sabbath school as a school, so Adventist children are exempt from this rule if they attend Sabbath school.

In another area children are left at home on Sabbath mornings to guard the gardens and homes or to herd the cattle. Thievery is so prevalent that unguarded property is quickly stolen. The tragedy is that the children who are in greatest need of the Sabbath school are deprived of these blessings while the adults enjoy fellowship and worship.

### Saving children

As we visited each union it became apparent that the outstanding need is to provide more adequately for the rising generation. Just as families provide for children in the home, the Sabbath school family must make provision for its children if it hopes to save them.

Three areas of need are challenging the church. First, we need a place for the children to meet. It may be a schoolroom, a detached building, or adjoining rooms, but the children deserve at least one area where they can worship in comfort. Therefore, each union recommended that churches endeavor to meet this need during this International Year of the Child. The unions also recommended that plans for

new churches be approved only if they include space for the children.

Second, there is need for more adequately trained children's leaders and teachers. Steps are being taken to accomplish this.

Third, changes are necessary to enable every family to have a children's lesson quarterly. Several areas reported only sufficient quarterlies for teachers. How can children learn habits of daily study when they don't even have a quarterly? How can we train them for service and a place in the church without a guide to the study of God's Word?

Now that the children's lessons have been revised and updated, they need to be translated into the vernacular and attractively printed in sufficient numbers to meet the needs of all 300,000 children in Trans-Africa. The division is working on this project.

To augment this program

the General Conference is revising the Sabbath school Picture Rolls to make them more acceptable in all countries, and more durable to withstand the handling and harsh climatic conditions frequently met in mission lands.

At the time of our visit to Burundi and Rwanda, supplies of gasoline and food reaching these small landlocked countries was limited. At Gitwe College in Rwanda, our teaching staff was completely out of flour during the few days we were there. B. P. Wendell, Central African Union auditor, drove us back to Kigali, the capital of Rwanda, for our weekend appointment. He methodically visited the stores, endeavoring to purchase a bag of flour. At last he was successful. One 50-pound bag shared among several families would not go far, but it was good to see that bag in the trunk of his car.

In spite of hardships in

Rwanda and Burundi, two small nations each only the size of Maryland and with a combined population of 8.5 million, we have 223,579 Sabbath school members—equal to one in 38 of the population.

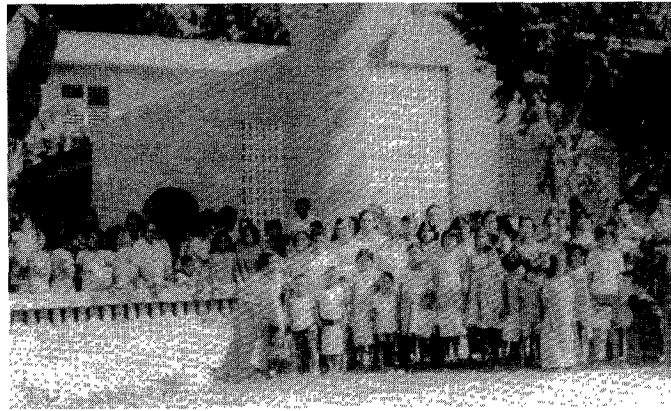
A highlight of my visit to Africa was the Easter weekend camp at Hartenbos, a delightful spot by the sea. There was a particularly strong spiritual tone throughout the encampment. Meetings were well attended.

At the conclusion of a fine sermon for youth, A. A. Raubenheimer made an altar call, to which many responded. Present that Sabbath was a young woman who claimed to be an atheist, though her husband is an Adventist. She said she saw a circle of light surrounding the male quartet who sang "All to Jesus I Surrender." She was so impressed that she accepted the call to give her heart to the Lord and is now having Bible studies.

During the Sabbath afternoon evangelistic appeal a brother gave a most impressive testimony. He was for years a successful Seventh-day Adventist evangelist. However, he lost his hold on Christ and drifted out into the world of spiritual darkness, where for 25 years he tried to find happiness. Early this year this former preacher found his way back to the Lord. When he was rebaptized recently, several people who were converts of his years ago were in the audience.

At beautiful Helderberg College, South Africa, overlooking Strand and False Bay, I was a guest in the Anne Visser House, the recently completed dormitory for women. This attractive addition to a fine college compound was made possible in part by the Thirteenth Sabbath Offering in the last quarter of 1973.

Assisted by the same offering, the enlarged Malawulo Publishing House in Malawi is now able to function more efficiently. It is a pleasure to see monuments to the generosity of our 3.75 million Sabbath school members around the world.



## Church in Philippines dedicated

On February 10, the Casay, Philippines, church was dedicated. Built on land donated by L. E. Montaña, pastor, the church construction proceeded simultaneously with an evangelistic campaign begun in February last year. Salvador Cortes, a ministerial graduate from Mountain View College, helped in the campaign, which resulted in 46 persons baptized, with many more interested in continuing Bible studies. Situated equidistant between Cebu City and Santander, the southernmost town of that island, Casay had not been formally evangelized by Seventh-day Adventists prior to Pastor Montaña's campaign.

The church has a seating capacity of 200. The half-hectare compound has a parsonage, lamb shelter, mess hall, kitchen, four spacious cottages, and a reconstructed house. The church hopes to host literature evangelist rallies, youth seminars, and workers' retreats, accommodating guests in these buildings.

BERNE C. CORTES

## Nicaraguan evangelists baptize 711 persons

By ROBERTO EUBANKS

Despite political unrest in Nicaragua, a small group of workers has baptized 711 persons thus far in 1979.

We were holding a series of meetings in a theater in Chinandega when suddenly the stillness was broken by the sound of shooting. The natural reaction of a crowd is to run, but we realized there was nothing we could do, so we called on the congregation to press together in the center of the theater for prayer. After prayer, God's Spirit impressed us with words to say to calm the audience until a convenient moment came to leave the building. Soon we were able to leave without anyone's being injured.

Later, when the evangelistic team left town to travel back to the capital city, ours was the only vehicle on the road. The following day, people asked how we were able to make the trip. We

*Roberto Eubanks is president of the Nicaragua Mission.*

could tell them only that at the points of inspection no one detained us. The local minister was shot at as he entered his home that night.

However, despite these difficulties, 28 persons were baptized at the end of the series.

Our second series was due to begin with a Five-Day Plan to Stop Smoking. The meeting was progressing normally when suddenly there was a blackout. The following day we held the meeting in a home, because we feared there might be an attack at the location of the previous meeting. On the advice of local authorities the remaining meetings were postponed until a later date.

Somewhat discouraged, the district pastor consulted the mission personnel, and together they came up with another evangelism plan. A new date was set for the meetings, and a group of laymen were asked to assist the group of five pastors and the

evangelist in carrying on a visitation program, since it was evident that there would be difficulty gathering a crowd in one place. Because it is extremely dangerous to be on the streets after dark, the meetings were conducted from 5:50 to 7:30 P.M., although after the early meeting each pastor met in a home for a second meeting with Bible study and slide projections.

One evening, as a group gathered to view a film, the suggestion was made to project the film on the outside wall of the house, since the group was too large to be inside. Unfortunately the film to be viewed, "Time Pulls the Trigger," may not have been the proper one for that particular situation. As the film started, police arrived. Seeing a crowd gathered around a film that showed what the police thought was a SWAT team shooting, they assumed the film was trying to teach insubordination.

They surrounded the pastor who was projecting the film and pulled him to one side. When the pastor stepped forward with the intention of shutting off the film, he was stopped by a blow in the chest. He explained that he intended only to turn off the

projector, and asked permission to explain what the film and the meeting were about. He invited the police to watch the film as it advanced and see for themselves that its only purpose was to help people to realize the danger of smoking and to teach them a better way of life. After a while the police went on their way.

On the second Sabbath of the meetings, the first baptism was conducted in the church presently being constructed in the city. A provisional stairway had to be improvised for the 14 baptismal candidates to use to enter the baptistry. The next Sabbath 17 more were baptized. A one-hour baptism with three ministers officiating simultaneously in the baptistry concluded the series of meetings the following week. Fifty-four more joined the church, making a total of 85 for the series. That day whole families were baptized together.

As this story is being written, a Five-Day Plan is beginning in Managua. After this Plan, the group of pastors who participated in the series in Chinandega, each with a layman to assist, will be branching out into different areas of the city to conduct meetings simultaneously.

Many businesses have had to close because of political strife; a large number of members are unemployed. This economic strain has affected mission income, and we have had to reduce our staff. The remaining group of workers (four ordained pastors, a few interns, and myself) was able to baptize 174 in January, 106 in February, 109 in March, and 166 in April. Although figures for May are incomplete, we know of 154 baptisms, making a total of 711 so far this year.

Besides our reduced staff and the problems caused by the political situation, we face other challenges: Sixty Adventist groups have no place to worship; 5,300 school-aged children have no church school to attend. We are endeavoring to complete three new classrooms to provide a place for some of the children.



Dorcas workers in the Central church in Managua prepare grain to be given away. During the disturbance in Nicaragua, the Adventist mission has distributed more than 100,000 pounds of food to 30,000 persons.



Many kinds of organizations are members of ASI, including Maranatha Flights International, whose members constructed a church in Alaska in 1977.

## ASI helps members with outpost evangelism

By J. J. AITKEN

The greatest untapped resource of the Adventist Church is the witness and support of its business and professional people. These people have a definite role to play in helping to win new members for the church. The unique idea of ASI is to turn businesses and professions into outposts of evangelism.

The original ASI was called the Association of SDA Self-Supporting Institutions. These were educational, medical, and evangelistic self-supporting institutions among the members of the church. Various families in the church carefully and wisely developed centers for medical and educational work that were not directly administered by the Seventh-day Adventist Church, but operated fully within the spirit of the truths that the church has been organized to preach throughout the world.

When Ellen White boarded

the *Morning Star* in Nashville, Tennessee, in the early days of our work in the South, she said that self-supporting institutions should be planted all over the South. These institutions were to have small, income-producing industries so that they could help in the education of young people. In short, they were to be a helping hand in doing the work that the larger institutions under the supervision of the denomination could not do.

### Misunderstanding

Sometimes "self-supporting" has been misunderstood. When Ellen White referred to self-supporting institutions she was talking about institutions that took no regular financial aid from the church, but had launched out in faith to do a work that they could do best in their particular area. The fine institutions we have among us, such as Fletcher, Little Creek, Laurelbrook, Wildwood, and many more that we could mention, are doing a special

work for God in the education of our youth, as well as in the medical service the institutions render in their area, combining these two in an evangelistic outreach for the winning of souls.

ASI is not subsidized or directed by the policy-making bodies of the church, but this does not mean that these organizations do not walk in full harmony with the overall principles of the church. It is sometimes difficult for people to understand how a group of institutions that are educational, medical, and evangelistic in structure and character can operate without being controlled by a conference or a union or the General Conference. Ellen White made it clear in her testimonies that certain things should be left to the laity to develop. She spoke of well-defined and well-devised plans that could be developed in such a way that the members could see God's hand guiding them as they planned and consulted together for the development of their particular missionary enterprise.

Many of our denominational institutions began as self-supporting enterprises and then later were administered by the church as they gained in force and strength and it was no longer possible

for the laymen to handle the complicated problems of these institutions.

Today ASI, in a way, is an entirely new organization. It combines these institutions that were established a number of years ago with a new breed of business and professional people who use their businesses and professions for providing funds for the onward march of the cause of God. Laypersons are associating together in their annual conventions to share information and to encourage one another in their outposts for evangelism. They are maintaining throughout all their enterprises one great theme—witnessing for Christ—and are bringing people to the foot of the cross.

Now we come to the full title of ASI as it is today, the Association of Privately Owned Seventh-day Adventist Services and Industries. I asked one conference president what ASI meant, and he said, "I think it means All Saints Incorporated." While this is a good name for it, I believe that ASI actually means all of our Adventist business and professional people working for God.

I once talked with a group of laymen in the Lutheran Church who said to me, "Do

you know what makes us happy? The greatest thing that gives us joy and happiness is to put on the Lutheran Laymen Hour." We have this same type of organization in our church for laymen who are playing a great part in using their funds and profits from their businesses to support many programs. But we haven't scratched the surface yet. The world still is ignorant in many ways regarding Seventh-day Adventists. They associate us with various churches and cults. We should let them know who we really are and what we believe. In every conference we should be rallying our Adventist business and professional people together, encouraging them, strengthening them, so that they can have the thrill of serving God in their businesses and professions and of finishing the work of God in our time.

ASI members represent nearly 600 business and professional organizations, both profit-making and nonprofit institutions, including nursing homes and hospitals with 14,000 beds and more than 20,000 workers serving humanity. These institutions are strengthening the denominationally owned businesses and services with their witness and financial support.

The ASI is a service to church members, not a department of the church. Every ASI secretary in the local conference, the union, and the General Conference is a servant to members in helping to establish outpost evangelistic centers. These leaders are ready to give their time to organizing the business and professional people into chapters, which work together with the church for the hastening of the Lord's return.

One example of an outpost evangelistic center is the Mercedes Datsun Automobile Agency in Grants Pass, Oregon. Here Henry Martin, the owner, and his wife, Robin, let people of all walks of life know what Adventists believe. They often purchase more than \$200 worth of Adventist literature for their customers. Their experience

is being multiplied a thousand times by other business and professional people doing everything they can to hasten Christ's coming. In certain conferences business and professional people are rallying to build churches and schools. All over North America, and in the far-flung areas of the world, Maranatha Flights International, under the direction of John Freeman, is building churches and schools and health centers with volunteer business and professional people.

The power of business and professional witness is reaching a class of people no one else can reach.

PAKISTAN

**SDA hospital is recognized**

The Seventh-day Adventist hospital in Karachi, Pakistan, has been recognized for internship training and full training of specialists in the fields of surgery, medicine, and pediatrics up to the qualification examination and degree. The department of obstetrics and gynecology has been recognized for internship only, as the senior staff members in this field do not have sufficient local or international qualifications. The need for a staff pathologist was emphasized by the appointed Board of the College of Physicians and Surgeons, Pakistan, which inspected the college in February.

This government recognition will give the interns and residents who are working in the hospital the privilege of getting full accreditation for their service and training. The hospital has already been recognized for a three-month elective program by the Loma Linda University faculty of medicine.

Other government-recognized programs for the hospital are the school of nursing and school of midwifery. So far no recognition has been given for the courses in physiotherapy, laboratory technology, X-ray technology, dental technology, and respiratory therapy. The latter is



Karachi Hospital recently received the recognition of the Board of the College of Physicians and Surgeons, and interns and residents working there will receive full accreditation for their service and training.

the only program of its kind in the country.

The hospital at present has official calls for an obstetrician/gynecologist, two dentists, X-ray technician, dental technician, a dietician, and other paramedical personnel. The need for a pathologist is being seriously considered.

HARALD GIEBEL  
Medical Director  
SDA Hospital, Karachi

SOUTH AMERICA

**Division exceeds 45,000 goal**

Church members in the South American Division are praying that God will bless their evangelistic activities this year and enable them to reach their goal of 50,000 persons baptized by Decem-

ber 31. Last year they exceeded their 45,000 goal by 28, according to final 1978 membership reports. (It had been reported in the REVIEW on February 22 that the total was 44,710, but apparently all reports were not yet in when that announcement was made.)

"We thank the Lord and give Him the praise for this great victory," said Enoch de Oliveira, division president, when the final figures were tallied. He went on to say, "In exceeding our goal we are affirming the great fact that the winning of souls to Christ is the most important work of the church." This 11.95 percent increase in baptisms over 1977 represents the faithful labors of our workers and laymen. On December 31, 1978, there were 431,175 members in the



South American Division, and, by the Lord's grace, they plan to have 480,000 members by the 1980 General Conference Session in Dallas, Texas. While in 1977 there was approximately one Adventist for every 522 people in the division, in 1978 there was one in every 464.

To accomplish the 1978 victory, the division leaders met together six months in advance to lay the master plans, which were taken by the union officers to their respective fields and passed on to every church and company in time for each group to study the objectives and devise ways and means to carry them out.

Each church's missionary committee, after outlining its plans, sets its own goal for baptisms. It has been found that when this is done, the goals proposed by the churches and groups are generally higher than the goals the fields would have set for them. One church leader expressed it this way: "Our

pastors are now realizing how valuable their lay-member force is. It is good to let them establish their own baptismal goals, because each church can better determine the potential of its own territory."

Jose Bessa, division Ministerial and evangelism secretary, said, "We praise the Lord we went over our goal. This represents great sacrifices, many battles won, much fasting and prayer." Elder Bessa conducted a large series of meetings in the Brotas district of Salvador, in the State of Bahia, Brazil, with excellent results—300 persons baptized and others in the baptismal class.

Juan Carlos Sicalo, Inca Union evangelist, conducted meetings in Trujillo, Peru. He and his team of 17 students from the union seminary in Lima, eight workers from the North Peru Mission, and the Trujillo church members, visited more than 5,000 people before the meetings started.

Evangelistic plans for 1979

were made last June, when the division, in mid-year meetings, voted the "Penetration 79" plan. Each of the six unions is launching an outreach program to contact every home in every district, as well as to penetrate new, unentered areas by means of the mass distribution of a colorful tract that declares, "Jesus Is Coming Soon—Be Ready!" and invites people to enroll in a Bible course.

The South Brazil Union printed 5 million pamphlets—an eight-page color brochure the size of the ADVENTIST REVIEW—for their distribution campaign, which began March 31. They hope to reach 30 million people. Besides the leaflets, they are utilizing outdoor billboards, television, and radio spots.

The unions also are including in their planning (in addition to many revival meetings and evangelistic campaigns) youth congresses, literature evangelist rallies, and teachers' institutes, all convening for the single purpose

of winning souls for the kingdom of God. Schools and hospitals also are enlisted in the "Penetration 79" plan.

The achievements of 1978 are an encouragement to members in the division as they pray and work in 1979. ARTHUR S. VALLE

Review Correspondent

COLOMBIA-VENEZUELA

## Members are successful in evangelism

Eight groups formed in Bogota: Evangelism Explosion '79 shook Bogota, the capital of Colombia, during Easter week, resulting in eight new groups being organized.

The lay activities directors of the Colombia-Venezuela Union and the Upper Magdalena Conference had prepared more than 200 lay preachers for the crusades. Churches, schools, and homes were

### UPDATE

## Christian Players of Uganda give performance of their lives

The hall above the blood-soaked torture chambers of Uganda's infamous State Research Centre seems an unlikely place for an Adventist evangelistic drama group to put on *Danieri*, its interpretation of Daniel 2. But the group performed there. And in this case the Adventist players understood well that if the people in the audience didn't like what they saw and heard, the last curtain would fall—not only on the play but also on the players' lives.

In a REVIEW article on August 11, 1977, a month before President Idi Amin closed the doors of all Uganda's Adventist churches, Victor Cooper reported on the activities of the United Christian Players, an exclusively Adventist group, specializing in Bible-comes-alive presentations. Since the drama group is not an official church organization, it has stayed together, continuing to attract large audiences.

Why should a production on Daniel 2 threaten the lives of the group's members? It happened that at the same time they were presenting this part of their repertoire, Idi Amin himself had been dreaming and receiving what he considered to be divine revelations about his leadership. Secret agents reported that

*Danieri* contained satirical material about the president's dreams. When the group received the invitation to perform in the State Research Centre in Kampala, there were no illusions about the "honor."

There was a good turnout the night of their command performance, but the players on stage would have liked it better if not so many members of the capacity crowd had been fully armed State Research officers!

The play was deemed "harmless," and official permission was given for the production to continue in the largest auditorium of Kampala's Makere University.

As the liberating armies moved toward Kampala, the Tanzanian radio announced, "All those who choose to stay out of the ark with Amin will soon find themselves shut out permanently." The announcement coincided with the first-night production of *Nuwa* ("Noah"), by Hannington Kagimu, the group's playwright. The situation became so highly charged politically that there was no option but to cancel the performance.

Now that Kampala's United Christian Players can exercise their evangelistic ministry without restraint, the new dimension of freedom will no doubt give extra zest to their presentations. Not until the day they die will any one of them forget the night they gave the performance of their lives—for their lives.

converted into 51 evangelistic centers, with a combined nightly attendance of more than 5,000. Many of the pastors and lay preachers also received invitations from other denominations to share their pulpits during that week.

Preparation for the meetings in Bogota began last November when members participated in an intensive campaign of enrolling students for the Voice of Prophecy Bible course. Missionary Mailmen continue to study with approximately 2,000 students.

As a result of the Bogota crusades, 82 persons were baptized in April; another 100 were expected to be ready for baptism in May.

**Ibague layman converts nun:** Emma Jaregui, a former nun, owes her conversion to Jose de Jesus. This layman owns a grocery store in Ibague, Colombia, and enjoys sharing his faith with his customers. Some time ago a customer began reporting to her sister, Emma, about the Bible discussions she was having with her grocer. The nun had some doubts in her mind regarding certain principles of religion, and, after several reports from her sister, she decided to visit the store owner herself in order to ask questions.

The visits were repeated, the interest grew, and it wasn't long before the two sisters were receiving Bible studies regularly from Mr. Jesus. Several members of the nun's family endeavored to convince Emma that, after spending 15 years in a cloister, she should not join a different church. Nevertheless, Emma was convinced of the truths she was studying. Florentino Quintero had the pleasure of baptizing her, and today the former nun is a teacher in an Adventist church school in Margarita, Tolima.

**Sisters participate in evangelism:** Rosalbina de Diez and Olga Triana, members of the Girardot church in Cundinamarca, Colombia, were determined to participate wholeheartedly in Evangelism Explosion '79. After praying about the matter, they

chose to work in Canaveral, Tolima, a town where there were previously no Adventist believers. They soon had a group of 15 to 20 worshipping together, four of whom have been baptized.

Feeling that the group was well established, the two sisters left other church members to carry on there and went to another unentered district known as Arrayanes, which is about an hour's drive away from Girardot. On their first day in Arrayanes they discovered that the people were desperately in need of rain. As they visited from house to house they included a prayer for rain in each of their visits. That night heavy showers fell, and the news spread about the sisters' prayers. Rosalbina and Olga were nicknamed The Supplicators. A farmer offered the use of his home for evangelistic meetings, and more than 40 attend each night.

This is the spirit of Evangelism '79 that exists among the members of the Colombia-Venezuela Union.

ARTURO WEISHEIM  
Communication Director  
Colombia-Venezuela  
Union

## MARYLAND

### L & H Marathon attracts 1,300

More than 1,300 runners participated in the second annual marathon sponsored by *Life & Health* magazine and the Frederick, Maryland, church. The events began with a runners' open house held the night before the run at the Frederick Seventh-day Adventist Community Center. A slide-tape program of the 1978 race was featured. Jack Osman, professor of health science at Towson State University, gave a talk on running, training habits, and diet.

At 8:30 Sunday morning approximately 600 runners began lining up for the 26.2-mile race. More than 97 percent of the participants were non-Adventists.

Bruce Dewsberry, a 24-year-old Adventist, formerly a Canadian now living in California, and an experienced marathon runner, won the race in 2 hours, 31 minutes, 16 seconds. This was his second win on the Frederick course; he finished last year in 2:31.05. Eight-

een-year-old Jennifer Rood won the women's division of the marathon with 3:07.47.

Another 700 runners joined the 13.1-mile and the 6-mile race. Sixty-nine-year-old Alton Childers brought his whole family out to run these two races—his wife, his son and daughter-in-law and their two children, his daughter, and her son—making it a family affair. The youngest entrant was Jeffrey Flowers, 7, who ran the 6-mile race in 53 minutes 26 seconds.

In order to get everyone involved in an event, a 2-mile walk/run around the church grounds was held.

Waiting for the runners when they finished was a vegetarian meal cooked by the Columbia Union College cafeteria.

More than 200 volunteers from the Review and Herald Publishing Association, the Frederick church, and the Frederick Steeple Chasers running club helped staff the aid stations, serve the meals, direct runners on the race course, and time the races.

The marathon was undertaken last year as a health-outreach program designed to introduce people to the Ad-



Bruce Dewsberry (at right, wearing number 777), a 24-year-old Adventist, won the second annual marathon sponsored by *Life & Health* magazine in Frederick, Maryland. More than 1,300 runners took part in the event.

ventist life style and to demonstrate that Adventists are concerned about people and a better way of life for all.

Many runners requested information on Adventists and vegetarianism. One runner called the Seventh-day Adventist pastor in his hometown and asked to enroll his children in church school. Another runner called his SDA dentist to congratulate him on the race. He had entered the race after seeing an advertisement for it on the back of a *Life & Health* in the dentist's office.

All who participated in the marathon received a six-month subscription to *Life & Health* magazine.

Boulder Memorial Hospital in Colorado has joined *Life & Health* in this outreach. Several other organizations are considering conducting *Life & Health* marathons.

LINDA KEISER  
*Periodical Department  
Review and Herald*

#### EAST AFRICA

## SDA speaks in six mosques

At the end of a six-week itinerary in East Africa, Jack Mahon, Afro-Mideast Division temperance director, said that he had presented lectures in five Adventist centers and six Moslem mosques. This is the first time in his experience in Africa that this ratio has occurred, although lecturing to Moslems is a regular experience for Pastor Mahon on his visits to Middle Eastern lands. Four of the mosques were in the Nairobi, Kenya, area, one in Kisumu, Kenya, and one in Dar es Salaam, Tanzania. In Kisumu and Dar es Salaam, Pastor Mahon conducted Five-Day Plans to Stop Smoking in collaboration with David R. Syme, East African Union temperance director, and Kenneth Hart, Tanzania Union temperance director, respectively.

The Kisumu Five-Day Plan was part of a special health week for the community, sponsored jointly by the Ismaili Moslem community and

the local Lions Club. Pastors Mahon and Syme involved themselves in a 14-hour daily schedule of school, college, and medical establishment visits, during which time they contacted some 3,000 students.

In Nairobi's four main mosques a week of alcohol education was featured. Individual speakers Dr. Bradley Nelson and Pastors Mahon and Syme alternated with an Adventist temperance film presentation.

In Tanzania, the Dar es Salaam Five-Day Plan was the first program of any kind Adventists had presented to an exclusively Moslem audience in that country.

These programs resulted in a multiplicity of friendly contacts with a large number of persons.

In view of the many programs that have been presented by Adventists to East African Moslem audiences, it hardly seems possible that the first contact with them was in May, 1978.

Thousands of Islamic believers in Nairobi must have been surprised to see in the printed program for that mid-May, 1978, Health Week that it was organized "in collaboration with the Seventh-day Adventist Church." Featured in the program were doctors from the Adventist Medical Center and a number of temperance department films. From that starting point the programs in Kenya's three major cities (Nairobi, Kisumu, and Mombasa) have proliferated. The first program in Tanzania was by recommendation from the Moslem community in Nairobi. Now the Ismaili Moslem community is seeking to make contacts with Adventist health and temperance leaders in Karachi and in many other parts of the world.

Much credit is due Pastor Syme and the professional staff of the Adventist Medical Center, Nairobi, and Sam Birara, former director of the Ishaka Hospital, Uganda, for the way in which they have strengthened the church's relationship with these earnest and sincere Moslem believers. JACK MAHON

## Inside Washington By DE WITT WILLIAMS

● **Communication Department personnel move:** Harold Reiner and DeWitt S. Williams, both associate directors, and James R. Gallagher, assistant director, have received calls that take them away from the Communication Department. Harold Reiner has been called to be manager of a new component of the media center at Thousand Oaks, California. He will care for audio-visual and studio services, audio recording, and tape and cassette duplication. DeWitt Williams was elected president of the Central African Union, with headquarters in Bujumbura, Burundi. The Williams family will leave the United States on August 1. James Gallagher also will go westward to Thousand Oaks, to be public-relations director for *It Is Written*.

Tulio Haylock, communication director of the Inter-American Division, has accepted a call to join the Communication Department to help fill the vacancies created by the departure of these three men.

● **Changes in stewardship:** Paul Smith became director of the Stewardship Department when W. M. Starks, director since 1967, was made a general field secretary of the General Conference, with special emphasis on inner-city evangelism. Samuel Myers, former president of the Central States Conference, has become associate director in Elder Smith's place.

● **Preparation for GC session:** A little-known aspect of preparation for the 1980 General Conference session is the publication of a 68-page summary of financial statistics that will cover all aspects of the church's work for 1978. This publication, prepared by Mary Reinhard, of Archives and Statistics, brings together such information as the assets, liabilities, and net worth of the more than 1,400 conference-operated organizations in the world, including the General Conference itself. It is to be distributed to the delegates at the session in Dallas.

Another contribution of Archives and Statistics to the preparation for the session is the updating of the large world globe that displays in colored lights the location of denominational centers. F. Donald Yost, director, is working with personnel of Pacific Press, where the globe is housed between sessions, to see that the current status of the political and Adventist worlds is accurately presented.

● **King's business:** "The King's business is a big business," says Erwin H. Mack, purchasing manager and director of IS/ESDA. Mr. Mack recently addressed the North American union presidents' meeting in Loma Linda, California. There was heavy discussion concerning the importance of using the church's funds to purchase economically. The union presidents agreed to urge the value of combined purchasing to the institutions under their jurisdiction.

● **Record?** Last year 17,603 books by Ellen G. White were sold in Finland. Thirty-two of her books have been translated into Finnish, and 673,000 copies printed. Four more books are being prepared or translated. Robert W. Olson, secretary of the Ellen G. White Estate, said of this report by Finland Publishing House manager Joel O. Niinimäki, that for a membership of only 5,700 this Finnish accomplishment probably is a world record.

● **Spots:** \$15,000 has been voted for the development of radio-TV spots in North America, where polls reveal that the population has a limited knowledge of the Seventh-day Adventist Church and its mission. "Image problems can be solved," said a spot commission set up to study the problem, "by reaching a greater segment of the population than is being reached at present through current programs. Spots would augment the church's current radio and TV programming."

## Afro-Mideast

• Ten thousand copies of *Counsels for the Church* have been ordered by the Tanzania Union for distribution to the fields and churches, with the objective of familiarizing church members with the standards of the Seventh-day Adventist Church.

• *Sikiliza*, the Swahili equivalent of *Signs*, is being promoted throughout the churches in the Tanzania Union. The church selling the highest number of magazines on a per capita basis will be rewarded with a new bicycle to be used in its missionary endeavors.

• With the arrival at Parane Secondary School, Tanzania, of the new building coordinator, John Ordelheide, from Colorado, building will begin on the Thirteenth Sabbath Offering projects at the school.

• The Ethiopian Union staff of 25 people meet at 8:00 A.M. in the youth chapel of the Addis Ababa church for a 15-minute worship each morning of the working week. It is not unusual for church members and a number of nonmembers to drop in at this time. This worship period has become an important evangelistic outreach in the capital city of Ethiopia. Several persons walk across the city, a distance of three miles, to participate in the morning prayer service.

## Far Eastern

• The Southern Luzon Mission held its first triennial session (twenty-third general session) April 24-28, at the Naga View campus of Philippine Union College. B. C. Guevara, president, and R. B. Maldonado, secretary-treasurer, will lead the mission during the coming triennium.

• Almost 8,000 Bible-correspondence-course students were baptized in the Far Eastern Division during 1978. A survey reveals that

baptisms were in proportion to the percentage of Bible-correspondence-school students who were visited and studied with.

• A young member of the Chinese church in Manila, Philippines, has solicited enough money to make possible a Chinese radiobroadcast for six months in Manila.

• More than 100 delegates from the nine unions and 22 hospitals of the Far Eastern Division met in Singapore, May 10 to 14. Among the encouraging reports of the advancement of the health-care ministry were the baptism of more than 500 persons by the evangelistic outreach of one hospital, and the establishment of three new churches during the past year as a result of the activities of the hospital staff in an area hitherto considered difficult to reach.

## Northern Europe-West Africa

• The Netherlands Union held its quadrennial session in May, re-electing K. C. Van Oossanen, president; J. Reith, secretary; and J. F. P. van Vollenhoven, treasurer. Departmental directors are: old people's homes, J. Berkel; Sabbath school, public relations, and religious liberty, H. J. Smit; lay activities and stewardship, B. Gabriel; radio and Bible correspondence school, N. Heijkoop; education, G. W. Mandemaker; temperance, H. D. Versteegh; publishing, J. Lijkendijk; and youth director, A. F. Steens.

• Two-hundred and twenty workers and their wives gathered for a ministerial council at Newbold College, May 21-25. Attending such meetings for the first time were six black pastors from overseas who have recently arrived in Britain to meet the challenge of inner-city evangelism and membership conservation.

• Funds recently have been made available for pioneer evangelism on the Isle of Man, in the Irish Sea between

England and Northern Ireland. Philip and Thelma Rhodes, with several members who have transferred to the island, are engaging in a variety of programs to arouse interest in Adventism.

## South American

• The Austral Union, comprising Argentina, Uruguay, and Paraguay, reported a 188-percent tithe increase the first quarter of this year over the same period last year. Sabbath school offerings during the same period increased 231 percent.

• During the first quarter of this year the division's tithe income amounted to US\$4,864,764, compared to the first quarter, 1978, figure of US\$3,702,512. This is an 18-percent increase.

• Each year the division is achieving a greater degree of self-support. In 1976 the division provided 31 percent of its own support status. This year it is expected that the figure will be raised to 45 percent. The 1979 tithe income from the field is expected to surpass the \$20 million mark. Tithe in 1978 amounted to US\$18.2 million.

• During the first quarter of 1979, South American Division colporteurs sold books and magazines valued at US\$3,162,990, as compared with US\$2,762,778 during the same period last year.

• In May, Lutero M. de Oliveira began a term of mission service at the Andapa Hospital in Madagascar, in the Indian Ocean. He is the son of Enoch de Oliveira, president of the South American Division.

## Trans-Africa

• Twenty-six youth directors and educators attended the ten-day Youth Ministry Seminar conducted at Helderberg College, Cape, South Africa. Among the professors were Russell Staples, of Andrews University, and Desmond

Hills, of the General Conference Youth Department.

• Maranatha Flights International plans in October to build its first church in Africa—a 300-seat church in Bujumbura, capital of Burundi.

• A ministerial seminary for Malawi is becoming a reality as plans for classrooms and housing units receive approval. Construction will begin within a few months. Harold Johnson, South-east Africa Union Ministerial secretary, expects the first class to begin in October.

• The new library complex at Helderberg College, Cape Town, South Africa, has received approval from members of the college board. Phase one of the conversion project from an old girls' dormitory to a modern library will be completed this year.

• Editorial and production staff at the Sentinel Publishing House, Cape Town, are conducting a series of evangelistic meetings in the nearby community of Lansdowne.

## North American

### Atlantic Union

• Three New England Memorial Hospital nurses, Roy Dever, director of critical care; Paula Galbraith, head nurse in the emergency room; and Kathleen Wyka, critical-care coordinator, recently completed more than 137 hours of training in advance life support at the Lynn, Massachusetts, Hospital.

• New health educator at Parkview Memorial Hospital in Brunswick, Maine, is Hilda Bloomquist, former director of nursing at Simi Valley Adventist Hospital in California.

• Larry Lewis, Atlantic Union College's academic dean, reports the largest number of students enrolled in the first term of AUC's summer school in four years. One hundred and forty-five students have signed up for more than 20 academic hours.

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## Canadian Union

- On May 12 a colorful baptism service marked the first anniversary of the organization of the Toronto, Ontario, Spanish church, which now has a membership of 77. The 14 persons baptized illustrated the fact that in Christ national and language barriers are no obstacle. Their countries of origin are Argentina, Colombia, Dominican Republic, Ecuador, El Salvador, Italy, Peru, and Spain.
- Glen Corkum has joined the staff of the Maritime Conference as personal evangelism coordinator. Included in his duties will be training church members to witness for Christ. Elder Corkum was formerly pastor of the Windsor, Ontario, church.
- A new television series entitled "A Little Bit of Heaven" soon will be aired in the Sydney, Nova Scotia, area. The series is being produced under the direction of Lew Wiegel, pastor of the North Sydney church.
- Sod was turned on May 1 for the new Abbotsford, British Columbia, church. This group began meeting in the conference chapel, but soon outgrew that and rented other facilities. They look forward to moving in the fall.
- Eleven graduates received Bachelor of Theology degrees at Canadian Union College in the seventy-second graduation ceremony. The class of 1929 was the honored class during the commencement. Three of the 11 who graduated 50 years ago were present. Part of the graduation exercises was the baptism of a young couple who were first contacted by students from the college.

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## Columbia Union

- Charles Fletcher's publishing district in the Chesapeake Conference led the Columbia Union with more than \$212,000 in sales and a large number of baptisms during the past year.
- More than 200 newly baptized members in the Potomac

Conference got a better view of the church family they have just joined during New Believers' Day at Shenandoah Valley Academy, New Market, Virginia.

- The Salem, New Jersey, church, after a series by Allen Fine, welcomed ten new members. Rodney J. Hyde, of New Brunswick, used "Star Wars" as his theme to attract more than 50 to his introduction to the great controversy.
- The Akron Bethel church in the Allegheny West Conference honored Emma Peavy, 86, and Golden Butler, 92, for their years of service to the community and the congregation.
- A church of 83 members who formerly worshiped with the Blue Mountain Academy students has been organized in Hamburg, Pennsylvania.

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## Lake Union

- Earl and Dottie Allen, of Novi, Michigan, have begun "Breadmake" sessions in the Detroit area. Breadmake is a two-hour workshop that introduces their Total Health program, a full eight-evening health presentation to the community. The Allens have been asked by Pillsbury Flour Company to demonstrate breadmaking to sales personnel in seven major cities.
- Three people decided to be baptized after a ten-day evangelistic series held in Danville, Illinois, by Conference Evangelist Dan Schiffbauer and Local Pastor Wayne Pleasants.
- The Detroit Center Sabbath school recently celebrated a Community Guest Day. After church, each Sabbath school teacher took his class and a group of visitors home for dinner.

- Lake Union literature evangelists sold \$408,484 worth of books and magazines during May. The Michigan Conference total was \$123,991, and the Illinois Conference total was \$104,450. The total union gain for the first five months of 1979 is \$281,108.

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## North Pacific Union

- Elizabeth Cobb, of Portland, Oregon, has been honored by the Mount Tabor church for mothering more than 92 children during her lifetime. In 1918, when her only child died during a flu epidemic, she and her husband opened their home to foster children. A year later Mr. Cobb was killed in an accident, but Mrs. Cobb continued the foster-home work in Delaware. She moved to Oregon in 1960.
- Property has been purchased near Warrenton, Oregon, for a new school to serve the Astoria and Seaside churches. Several other building projects are under way in the Oregon Conference. Working drawings are being prepared for a new church in Glide, and Ridge Dell members have received approval to purchase a five-acre tract for a new church. The Sutherlin church is planning for two more classrooms adjacent to the school auditorium, and Gresham members plan to break ground soon for a Community Services center.
- An unusual baptism took place recently in Sutherlin, Oregon, when Retired Pastor Harold Dawson baptized his 93-year-old mother.

- For the first time, a four-year baccalaureate degree in nursing will be offered on the College Place campus of Walla Walla College, beginning this fall. The new program does not affect the regular nursing program offered through the school on the Portland, Oregon, campus. It is designed for Walla Walla area residents who want to upgrade their skills.

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## Northern Union

- The Brainerd, Minnesota, Red Squirrels Pathfinder Club activities during the past year included singing in nursing homes, sending greeting cards, collecting canned goods on Halloween, delivering food baskets for Thanksgiving, and soliciting more than \$600 for Ingathering.

The club's 28 Pathfinders distributed 1,400 radio logs in nearby Little Falls, surveyed 160 homes, and assisted with nutrition classes and a Five-Day Plan to Stop Smoking. They spent 750 hours doing missionary work, and gave away 2,780 pieces of literature. Four members are working as volunteer Candy Strippers in nursing homes.

- Two new churches were received into the Iowa Conference at the constituency meeting on June 24: Ankeny, with 122 members, and Clinton, with 20 members.

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## Southern Union

- W. M. Abbott, Jr., has assumed the leadership of the lay activities and ASI departments of the Southern Union Conference. Elder Abbott was lay activities and Sabbath school director of the Kentucky-Tennessee Conference, and served earlier in the same capacities in the Alabama-Mississippi Conference. He succeeds W. L. Mazat, who has retired.
- Carolina Adventist Book Center sales during the 1979 camp meeting exceeded the \$100,000 mark for the first time in history, according to Frank Jacobs, manager.
- Ground was broken April 15 for Oakwood College's new science complex. Joining college personnel were Huntsville, Alabama, Mayor Joe Davis and C. Dunbar Henri, chairman of the Oakwood College board. The structure will contain 74,950 feet of floor space.
- Approximately 8,000 people attended the final day of Florida's camp meeting, according to H. J. Carubba, Florida Conference president. Worship services during the nine-day convocation were held in English, Spanish, and Korean.
- Members of the Hollandale, Mississippi, church burned the building's mortgage June 2. Speaker for the occasion was Joseph McCoy, a former pastor, now youth director of the South Central Conference.

**Health Personnel Needs**

**INTERNATIONAL**

Dentists: Guyana, Guam, Rhodesia, Okinawa, Trinidad, Pakistan, Zaire, Burundi, Hong Kong, Taiwan, Korea  
 Nurse (inst.): Malawai  
 Nurses: Zambia, Angola  
 Medical laboratory technologist: Taiwan  
 Physician (anes.): Singapore, Hong Kong, Taiwan  
 Physician (fam. pract.): Zambia, Jamaica, Puerto Rico, Korea, Thailand, Botswana, Guam, Hong Kong, Okinawa, Taiwan  
 Physician (intern.): Argentina, Thailand, Okinawa, Hong Kong, Malaysia  
 Physician (Ob/gyn): Thailand, Pakistan, Mexico  
 Physician (ped.): Taiwan  
 Physician (surg.): Thailand, Nicaragua, Ethiopia, Botswana, Hong Kong, Guam, Peru, Puerto Rico, Jamaica  
 Physician (EENT): Puerto Rico  
 Physician (phys. med. and rehab.): Mexico  
 Physical therapist: Brazil

For further information on any of these positions, write: The Secretariat, General Conference of Seventh-day Adventists, 6840 Eastern Ave., NW., Washington, D.C. 20012. Telephone (202) 723-0800, ext. 371 or 372. At night call (301) 572-7150.

**Notices**

**Corrections**

The REVIEW has received corrected figures for the news note printed in the May 24 issue about the April 15 Nebraska Conference session. During the past three years 900 persons were baptized, bringing the membership to 5,800. The conference hopes to organize 15 new churches during the next three years.

In the obituary section of the February 15 issue it was stated that Oliver Seth Beltz served for 23 years at Northwestern University and later at Union College, Atlantic Union College, et cetera. This was an error. He first served at the Lodi Normal Training Junior College, the German Clinton Seminary, and Union College before going to Northwestern University.

**Newly Published**

**Review and Herald Publishing Association**

**Sea, Sand, and Stars**, by Marjorie Brannaka (US\$2.95). In the middle of life the Brannakas decided that city living was not for them. The recognition and acceptance of this fact meant an entirely new career and many moves. The family found themselves in various lovely settings, but none were more rewarding than Caladesa Island, off the coast of Florida, where this book was written.

**Sing a Sunshine Song—the Story of Sunshine**, by Lucile H. Jones (US\$2.95). A happy little "Sunshine Song" brings a fit ending to this book about God's power and creativity.

**Who Am I?** by Skip MacCarty (US\$4.95). Do I really count as an individual? How can I know that I do? What is the meaning of life? How can I discover that meaning? Skip MacCarty, pastor of the Wasatch Hills church, Salt Lake City, Utah, offers meaningful answers drawn from his observations gleaned from counseling and research.

**You Can Live Radiantly Every Day**, by Reuben Hilde (US\$3.95). Many people pursuing the Christian life see Christ-likeness as a somber blend of self-control and denial. Such an idea is not only wrong, it is dangerous. This book makes a joyous Christian life seem not just a possibility, but a glowing certainty.

**Your Story Hour**, volume 1 (US\$9.95, introductory price \$7.95). Uncle Dan and Aunt Sue, hosts of the popular Your Story Hour radio program, are making some of their finest stories available in book form, to be read and reread and incorporated as a cherished addition to a young person's library.

**Wilderness Wife; Christopher Jones; and Gallaudet**, by Etta Degering (US\$3.95 each). New biographies in the Penguin Series tell of the adventures of Daniel Boone's wife, Rebecca; the captain of the *Mayflower*; and a man who devoted his energies to removing barriers between those who are handicapped and those who are not.

**God's Finger Wrote Freedom**, by James J. Londis (US\$3.95). The thesis of this book is that each of the Ten Commandments is designed to discipline or train people for genuine freedom, not bind them in legalism. The book will help non-Adventists grasp the unique Adventist understanding of the law, and all readers to appreciate better its clear speaking on human problems.

**Here, There, and Everywhere—the Story of Air**, by Lucile H. Jones (US\$2.95). In this first book of the Happy Living Series, Timmy learns many wonderful things about the ocean of air in which he lives. He also learns that air is a precious gift from God to all creatures.

**Molding the Christian Mind**, by Willis J. Hackett (US\$4.50). The author, a general vice-presi-

dent of the General Conference, offers insights, information, and counsel that will help the reader to understand his own inner workings—emotional, intellectual, spiritual—and those of others.

**Southern Publishing Association**

**Sacrifice**, by Marvin Moore (US\$ .85). Through a gripping story combined with religious insights, the author explains mankind's universal sense of guilt.

**Faith and Works**, by Ellen G. White (US\$3.95). Messages of Ellen G. White on righteousness by faith, justification, and sanctification are drawn together in chronological sequence beginning with 1881 and extending to 1902.

**The High Cost of Loving**, by Eugene Lincoln (US\$ .85). Just as God's love for us cost Him Someone near and dear, so our response in love costs us something. But what, exactly? This book explains the cost to God and to us as we give ourselves in service.

**Dear Georgia**, by Beulah Fern Stevens (US\$ .60). Experiences in this book demonstrate the power of Biblical promises and principles, apply scriptural references to everyday living, and encourage the reader to commit choice passages of Scripture to memory.

**How to Wait for Jesus**, by Wayne Judd (US\$ .60). We have to learn how to wait for Jesus. This book contains suggestions of how to occupy our time until He returns.

**In Absolute Confidence**, by William G. Johnsson (US\$5.95). This in-depth study of the message and themes of the book of Hebrews shows how the book speaks to our day.

**How to Handle Your Imagination**, by Marvin Moore (US\$ .85). Success in many areas of life depends largely on how a person uses his imagination. This little book tells how to use—how to handle—the imagination to bring happiness and success.

**Jesus—the Man**, by Edward W. H. Vick (US\$4.95). The author coaches the reader to formulate probing questions about Jesus, then explains some of the depths of meaning in what Jesus said, what He did, and what happened to Him.

**Camp Meeting Schedule**

<b>Canadian Union</b>	
British Columbia	July 20-28
Manitoba-Saskatchewan	
Clear Lake (Manitoba)	July 13-21
Newfoundland	July 13-21
Ontario	
Keswick	July 13-21
Keswick (Korean)	July 23-28
Thunder Bay	August 3-6
Quebec	July 20-28
<b>Central Union</b>	
Scottsbluff Mini Camp Meeting	September 21, 22
Wyoming	July 31-August 4
<b>Columbia Union</b>	
Mountain View	
Charleston	October 27
<b>Lake Union</b>	
Illinois	
Little Grassy Youth Camp	September 12-15
Michigan	
Grand Ledge	July 19-28
Wisconsin	
SDA Campground (Westfield)	July 26-August 4
<b>North Pacific Union</b>	
Alaska	
Palmer	August 8-11
Oregon	
Gladstone Park	July 13-21
<b>Pacific Union</b>	
Arizona	
English	July 12-21
Spanish	July 25-29
Central California	
English	August 2-11
Spanish	August 2-11
Hawaii	
Hilo	August 18
Kauai	August 25
Mauai	September 8
Molokai-Lanai	September 22
Oahu (Honolulu)	September 29
Northern California	
Fortuna	July 19-28
Southeastern California	
Anaheim (English)	October 19, 20
Anaheim (Spanish)	October 19, 20
La Sierra (Black)	September 7, 8

**Coming**

<b>August</b>	
4	Dark County Evangelism
4	Church Lay Activities Offering
11	Oakwood College Offering

<b>September</b>	
1	Lay Preacher's Day
1	Church Lay Activities Offering
8	Missions Extension Offering
8 to	
Oct. 6	Adventist Review, Guide, Insight Campaign
15	Bible Emphasis Day
22	Pathfinder's Day
29	Thirteenth Sabbath Offering (Southern Asia Division)

<b>October</b>	
6	Medical Missionary Work
6-13	Health Emphasis Week
6	Church Lay Activities Offering
13	Voice of Prophecy Offering
13	Sabbath School Community
13	Guest Day
13	Community Relations Day
20-27	Week of Prayer
27	Annual Week of Sacrifice Offering

<b>November</b>	
3	Church Lay Activities Offering
10 to	
Jan. 5	Ingathering Crusade
24	World Temperance Day and Offering

<b>December</b>	
1	Ingathering Emphasis
1	Church Lay Activities Offering

## New leader in Hawaii

Shigenobu Arakaki has accepted the invitation of the Pacific Union Conference and Hawaiian Mission committees to serve as president of the Hawaiian Mission. He will replace Thomas J. Mostert, now president of the Southeastern California Conference. An experienced educator and pastor, Elder Arakaki has served previously in the Pacific Union—both in Hawaii and on the mainland—before heading the establishment of the Hiroshima Saniku junior and senior high schools in Japan. He will move to Hawaii by mid-September.

Hawaiian membership now stands at 3,996 in 20 churches and two companies. The mission operates the 140-bed Castle Memorial Hospital and ten schools.

W. D. BLEHM

## New SM's begin work overseas

The first group of this year's 200 student missionaries have begun their service overseas. Since the program began, in 1959, nearly 2,000 young people from North America alone have been a part of this program. In addition, many have gone from other home bases.

A cable from Maurice Bascom, Far Eastern Division English-language-school director, tells that a successful orientation program for student missionaries to the Far East was completed in Japan on June 26. In all, 108 student missionaries are connected with the growing evangelistic program of the English-language schools of the Far Eastern Division. In Africa a language school is being conducted in Lubumbashi, Zaire. Other countries are planning similar programs.

Student-missionary work includes construction, nursing, teaching, accounting, agriculture, evangelism, maintenance, secretarial, and other activities. Some of the

more exotic things these volunteers will be doing this year include operating a water ambulance in Bangladesh, assisting pastors in the jungle of Bolivia, and piloting a plane in the Solomon Islands.

CHARLES MARTIN

## Science council in Canada

The annual meeting of the Biblical Research Institute Science Council convened July 3-5 in Nova Scotia, Canada, where field work could be done at coal deposits visible in the coastal areas. Various papers on this particular aspect of geology and a variety of other topics overlapping the areas of geology and theology were presented. Membership of the council is drawn from the faculties of the universities and colleges within the North American Division and from the General Conference.

GORDON M. HYDE

## Missionary pilot missing

Kenneth D. Smith, pilot-pastor in the Irian Jaya Mission, has been missing since June 25 when he set out from the island of Biak to fly to his base at Jayapura, Irian Jaya, Indonesia. He was near the town of Sarmi on the northern coast of the Indonesian side of New Guinea when he last communicated via radio. At that time his flight was proceeding normally. Aerial and ground searches are being conducted by Far Eastern Division mission aircraft, BORAK Airlines, and oil company helicopters. Local military personnel have also assisted in the ground search. So far, no trace of the missing aircraft has been found.

The General Conference is being kept informed on the progress of the search through daily contacts with Indonesia via amateur radio.

The prayers of church members are solicited on behalf of Kenneth Smith and his family as the search continues.

G. O. BRUCE



## California hospital tests hearing

Four-week-old Douglas Hittle receives a hearing test at Paradise Valley Hospital, National City, California. The hospital recently became one of only four in the nation to participate in the highly successful Infant Hearing Assessment Program, sponsored and developed by Bell Telephone.

As Infant Hearing Assessment Regional Center for San Diego and Imperial counties, Paradise Valley will test the hearing of all high-risk babies born at the hospital, and others on request, then monitor the infant's hearing through the first year of life by the use of three speech-development questionnaires to be filled out and returned by parents.

The \$35,000 equipment needed for the test was donated by Bell Telephone and is operated by specially trained nurses and Telephone Pioneer Volunteers under the guidance and training of Carol Baker, program coordinator and director of the hospital's speech-pathology services.

During the test, known as Evoked Response Brainstem Audiometry, both quiet and loud sounds are presented to the infant through an earphone, and its responses are read, via electrodes placed on the baby's head, by a computer that is part of the test set. The test is noninvasive and painless. Many infants underscore this fact by sleeping through their hearing assessment.

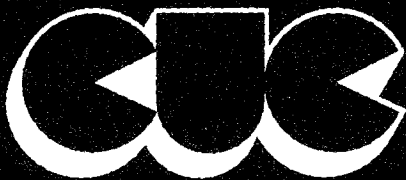
MELINDA TIBBETTS

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