

Adventist Review

General Organ of the Seventh-day Adventist Church

April 23, 1981

Basket case

Page 3

The songs we will sing in heaven

Page 4

Dare we hope?

Page 6

Nothing to report

Page 11



Many people *want* to believe that there is life after death but dare not hope it is true. See "Dare we hope?" on page 6.

Our cover, a new painting done by Lou Skidmore for the book *Bible Readings*, depicts that joyous moment at the Second Coming when the dead in Christ shall be raised and reunited with their loved ones.

As **James Londis** points out in his article that begins on page 6, our hope of being resurrected at that time hinges on the fact that Jesus Himself was raised from the dead. We have not believed a great lie when we have believed that the faithful dead will come to life when Christ comes to reclaim the redeemed and establish His dominion once and for all.

When the redeemed return with their Lord to heaven, glorious, joyful praise will resound in the music that swells through the heavenly courts.

In **"The Songs We Will Sing in Heaven"** (p. 4) Ruth Jaeger Buntain muses on which of our earthly hymns will be appropriate for heaven and which will need revision before they can be sung. Although we do not know for sure what earthly music is fit to make that journey, we do

know of several songs that will be sung on the sea of glass.

Ellen White records what happens after Adam sees the Garden of Eden, so carefully tended for him throughout the long years. "He casts his glittering crown at the feet of Jesus and, falling upon His breast, embraces the Redeemer. He touches the golden harp, and the vaults of heaven echo the triumphant song: 'Worthy, worthy, worthy is the Lamb that was slain, and lives again!' The family of Adam take up the strain and cast their crowns at the Saviour's feet as they bow before Him in adoration."—*The Great Controversy*, p. 648.

Then the 144,000 will sing a new song, the Song of Moses and the Lamb. This song, the song of their own experience of deliverance from great tribulation, perhaps will have an echo of the song that Israel sang after crossing the Red Sea, "a triumphant anthem of thanksgiving, the earliest and one of the most sublime that are known to man" (*Patriarchs and Prophets*, p.

288). What we do know about that song is that it will be a song that no one else has earned the right to sing.

Then the heirs of God "pour forth a song of praise, clear, sweet, and harmonious; every voice takes up the strain, until the anthem swells through the vaults of heaven: 'Salvation to our God which sitteth upon the throne, and unto the Lamb.' And all the inhabitants of heaven respond in the ascription: 'Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever.' Revelation 7:10, 12."—*The Great Controversy*, pp. 650, 651.

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Why do we attend church?

In regard to the current discussion about friendliness to visitors in our churches, I would like to add some comments. I agree that we, as Adventist Christians, should have the love of Jesus in our hearts so that it will be manifested in an outward show of love and friendliness to others.

However, the primary purpose of attending church should be to worship God and to receive spiritual uplift and inspiration. Our church is not a social club. If one goes to church and feels that no one has been friendly to him there, should he feel that his attendance was of no value to him? We should go to church to be with God in His house. The meeting and greeting of friends and making new friends is a happy byproduct of our church attendance, but not a major objective.

In traveling through the country we have visited in many SDA churches. As a rule we have found that small churches are the most friendly. In large churches, where much of the membership is transient, most of the people cannot tell who are visitors and who are not. So we do not expect to be greeted personally.

VIRGINIA TATE
Ooltewah, Tennessee

False categories

The recent editorial "Shrinking Diamonds to Fit Our Minds" (March 12) made it imperative that I write because I believe that one of the reasons we are responding so poorly to the challenge of an urban mission is precisely because it involves one of these false "either-or" categories. We argue about whether it is best to approach the cities from "the outside" or "the inside," when Ellen White has been abundantly clear that both approaches are needed. We pit "health evangelism" against "public evangelism" when it should be obvious that both equally are important to the task of reaching the cities.

While we seem to make false absolutes of one aspect of urban strategy or the other, the great

absolute that the gospel must be preached to every tribe, including the urbanized ones, is ignored. Keep chipping away at this problem, please!

MONTE C. SAHLIN
Allentown, Pennsylvania

It's all truth!

I have been an Adventist 20 years and in the publishing work a total of nine years.

I have always been hesitant to do much preaching on the Spirit of Prophecy because I wasn't sure whether it was really totally of God. I wasn't sure of myself regarding the subject of the gospel and righteousness by faith. I even wasn't as clear as I should be on the subject of the sanctuary. Since this subject has become a topic of discussion within our church, I have done some soul searching and studying. I can say now from the depths of my heart that this *is the truth*, every word, every line that we hold dear. The gospel, righteousness by faith, investigative judgment, 2300 years, 1260 years, and especially the Spirit of Prophecy—all are truth. Let us continue to study and pray and work for the Master. It's a privilege to be part of this

Continued on page 14



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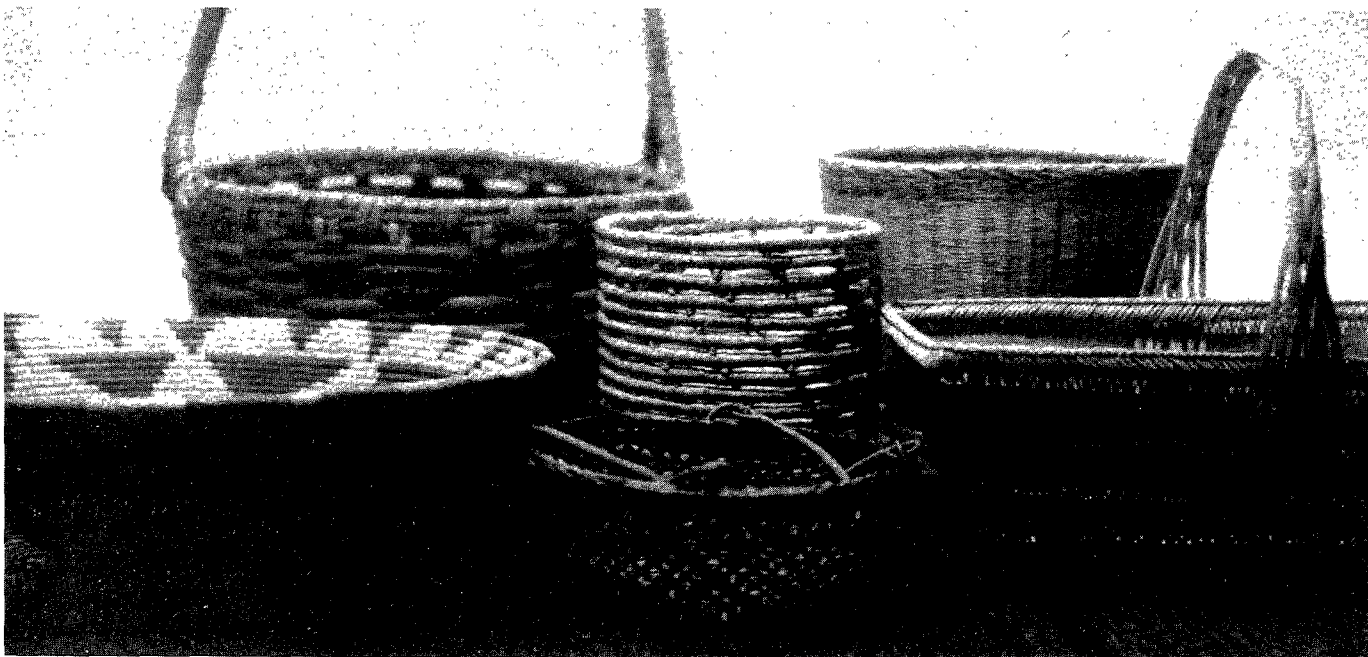
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Basket case

It is natural for us to peek into our neighbor's basket to see whether the load is heavy enough.

By CINDY STEVENS

I used to have little tolerance for people who did not carry what I considered to be their load. Why I set myself up as their judge, I am not sure. When I was Sabbath school superintendent, Sunshine Band leader, and pianist, and worked full time besides, I became critical of others who did not do at least as much.

In some countries people cover what is in their market basket to prevent everyone on the road from peeking to see what is inside. We consider such curiosity rude, an invasion of privacy. But it is natural for us to peek into our neighbor's basket of problems and responsibilities to see whether the load is heavy enough.

However, when I became a victim of depression and illness I began to realize how basket-peeking hurts, bruises, and paralyzes the basket-bearer.

Cindy Stevens is a pseudonym.

I had supposed a person ought to be able to pray or talk himself out of a depression, but I have learned that that is not necessarily so. I find that it sometimes takes all my energy just to get through a simple basic day. Neither can I plan on having guests or contributing to social functions, because I never know when the time comes whether I will feel up to it either mentally or physically. I used to be quite outgoing, but now crowds of people can be more than I can handle. And for this I often am labeled lazy, unsociable, selfish, and manipulative.

I have come to see that it is a miracle that some people are able to cope as well as they do. None of us has cause to boast of his load-carrying abilities. None of us had anything to say about the genes he inherited or the environment he was born into. Our great equalizer is the fact that we have all come short of the glory of God. None of us is righteous, no, not one. So none of us has the right to push, pressure, or cajole another into doing a certain thing or acting in a certain way. We have no call to line people up to our measuring stick. (I am not here speaking of church discipline—that is another matter entirely.) Our call is to lift burdens, not add to them.

“The inhumanity of man toward man is our greatest sin. Many think that they are representing the justice of God while they wholly fail of representing His tenderness and His great love. . . . The one class that He would never countenance was those who stood apart in their self-esteem and looked down upon others. . . . We should strive to understand the weakness of others. We know little of the heart trials of those who have been bound in chains of darkness and who lack resolution and moral power. . . . Oh, let no word be spoken to cause deeper pain!”—*The Ministry of Healing*, pp. 163-168.

Ellen White is right. My valley is dark and lonely, but because of some gracious basket-bearers, I can now at least see some sunshine. □



The songs we will sing in heaven

Some of our best-loved hymns will need revision before they will be appropriate for heaven.

By RUTH JAEGER BUNTAIN

On Sabbath afternoon, while browsing through my hymnal, I became aware that the songs we will sing in heaven will be different from our present ones. Some of our best-loved hymns will not be appropriate to sing there. At least, they will need revision.

To be sure, we will sing about "the old rugged cross." "The cross of Christ will be the science and the song of the redeemed through all eternity."—*The Great Controversy*, p. 651. We will sing—and heartily—such words as: "I love that old cross where the dearest and best For a world of lost sinners was slain."

"Rock of Ages," however, will need alteration. We will not sing: "While I draw this fleeting breath, When mine eyes shall close in death." There will be no fleeting

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breath in heaven, no closing of the eyes in death. "The last enemy" will have been destroyed. Death will have been "swallowed up in victory."

Another song that will have to be revised is "I Have a Friend So Precious." It will be appropriate to sing such lines as "He loves me with such tender love, He loves so faithfully." But the words "Sometimes I'm faint and weary" and "I tell Him all my sorrows" will be out of place in heaven. We will not grow faint and weary. Throughout eternity we will have the freshness and vitality of youth. And there will be no sorrows to tell Christ, for the days of sorrow and weeping will have ended. Nothing will cause grief in Paradise.

The hymn "Faith of Our Fathers" also will require changes. Faith will be "living still," but not "in spite of dungeon, fire, and sword." Dungeons will have been destroyed during earth's last holocaust. Never again will they hold those who "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment" (Heb. 11:36).

The fires of persecution will have been extinguished forever. No more fagots will be lighted to consume those who "loved not their lives unto the death" (Rev. 12:11). Swords will have been sheathed. Never again will one be lifted to behead a John the Baptist or an aged Paul. Never again will voices clamor "Toss them to the lions!" or "Offer a pinch of incense or die!" At long last, the destitute, afflicted, and tormented will have reached a "better country, that is, an heavenly" (Heb. 11:16).

The song "O Where Are the Reapers?" will be passé in heaven. No one will sing: "Go out in the byways and search them all." The days of searching for the lost will have ended. "The sickles of truth" will have finished their cutting. "The sheaves of the good" will have been garnered in. Those who remained in "the fields of sin" will have perished.

"But reapers are few, and the work is great" also will be meaningless words for heaven. However few the reapers, however great the work, the time of reaping will have ended. When the Voice has pronounced the words "It is done!" the last sermon will have been preached, the last prayer offered, the last Bible study given, the last piece of literature distributed. The reapers will be sharing "in the glory of the 'harvest home.'"

The songs we sing in heaven will be sung for different reasons. Many of our earthly hymns are weapons against discouragement. They banish gloom, cheer our hearts, kindle faith, and uplift our thoughts. Little wonder we have been told: "As a part of religious service, singing is as much an act of worship as is prayer."—*Education*, p. 168.

On earth, the lonely find encouragement in hymns such as "I've Found a Friend." The discouraged find solace in "Just When I Need Him." The disquieted find rest singing "Sweet Peace." The guilty find a balm in "Just As I Am."

In heaven there will be no songs about people in trouble, crying to God for help. If David, the sweet

psalmist of Israel, is one of the songwriters of heaven, he will not write the kind of psalms he often wrote on earth. There will be no hymns written from the depths of conscious guilt and self-condemnation. There will be no psalm that pleads, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Ps. 51:7).

The purging and washing will have been done on earth, while mercy lingered. All who are in heaven will be "whiter than snow," their robes washed in the blood of the Lamb.

If Miriam, who led the singing at the Red Sea, is one of the song leaders of heaven, she will direct us in songs of praise and thanksgiving. But not because "the horse and his rider hath he thrown into the sea" (Ex. 15:1). The songs of thanksgiving will be sung because all that was lost through sin will be restored. Paradise lost will become Paradise regained. Once again the earth will be the "beautiful valley of Eden."

On earth, our choirs and musical presentations are performed by the musically gifted. Not everyone is privileged to take part. But in heaven, all will be "harpers harping with their harps" (Rev. 14:2). All will take part in the heavenly choirs. There will be such depth of joy and thanksgiving that the courts of heaven will ring with the songs of the great multitude.

However, there will be one special choir in which participation will be restricted. Not even cherubim and seraphim will be in this special group. Noah will not be in it, or Abraham, or Paul, or John of Patmos, or any of the other well-known heroes of faith. The choir of the 144,000 will be made up of those who had a unique experience on earth. Their special number will be called "the Song of Moses and the Lamb."

That will be a song of their experience, an experience such as no other group ever had. The members of this choir "came out of great tribulation." They were victorious "over the beast, and over his image, and over his mark, and over the number of his name." They were "translated from the earth, from among the living." (See Rev. 7:14; 14:1-5; 15:2, 3; *The Great Controversy*, p. 649.)

There will be no envy in the hearts of those who are not included in the choir. Heavenly hearts know no resentment. The hosts of heaven will rejoice as they listen to music such as ear never heard.

It may be that when the choir of the 144,000 finish singing their special number, all who have come from Planet Earth will unite in singing a grand finale. "Ten thousand times ten thousand, and thousands of thousands" (Rev. 5:11) of voices will unite in a glorious anthem. Perhaps the climax will be the words of one of the hymns they sang on earth, one that will not need to be revised to make it appropriate for heaven:

"Redeemed! how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed through His infinite mercy,
His child, and forever, I am." □

DARE WE HOPE?

Pain, death, and suffering serve only to enhance the quality and power of Jesus' victory by His resurrection.

By JAMES LONDIS



We were both freshmen—he was a freshman student, and I was a freshman teacher. He took my introductory religion course, identifying himself as a theology major. As the months progressed, it became evident that he was one of those special students every teacher likes to have in class. Excited about his future, he was full of hope. Like myself, he was the only Adventist Christian in his family.

He studied diligently, earning excellent grades. He was responding to the call of God to the ministry with his best. His talents for leadership were obvious—his class elected him president. Least of all, but perhaps most noticeable, he was tall and quite handsome.

In the early spring he came into the office to apologize for some assignments he had not completed. He said he was tired all the time. That was the first sign that something was wrong, but no one suspected that problems were developing in his bloodstream. He had leukemia. He did not say a word about it to anyone, but dropped out of school before the semester ended.

One day his pastor in Connecticut telephoned to report that he had been put in the hospital. "They think he has two, perhaps three, weeks to live. The family, and he in particular, would like to see you."

I went down. When I walked into the hospital room, I was not prepared for what I saw, because this strong, dynamic person had become jaundiced. Tubes protruded from his arms. He gasped for each breath. He talked about the pain he was in, but did not complain.

We decided that he needed to be anointed when we learned that he had not yet been. As the pastor and I walked to the store to purchase some olive oil, we talked about how we would handle the service.

On the way back when we turned the corner into his corridor we saw a nurse come out of his room, sobbing. She said, "He's gone! It just happened." We were stunned. No one expected the end to come so soon.

His father and brother had been waiting for us. We found them in the sun room at the end of the hallway. They were looking silently out the window, seeing only their grief. His father begged, "Please go home with us and help me tell my wife and my daughters." "Yes, of course," we replied.

We reached their home about 20 minutes later. For the

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first and only time in my life I was present when the news of bereavement was broken to a family. The reaction of the family was one of hopelessness. "That's it," said the mother. "It's all over. The future that he had is gone. No promises will be kept. It's all finished!"

At first we did not quite know what to do. Here we were, two young ministers, faced with perhaps the most powerful challenge that could come in our ministry. We invited the family to join us outside under a shade tree. For the next 45 minutes we sat around their picnic table and read triumphant passages from the Bible. What else could we do at such a time but read God's promises?

We thumbed from Paul to Peter to John, to every passage we could think of in the New Testament, not just to find words, but to share the ringing affirmation of people who faced the same kind of suffering—people who were crucified head down, or boiled in oil.

Fearing the family was getting tired, we stopped reading the Scriptures. But the mother said, "Please, you must go on." As we continued, we saw a miracle happen—we saw their hopelessness turn to hope. The power of God's Word, delivered by the Holy Spirit, changed what looked like defeat into victory.

The Bible says that Abraham was saved by faith, because "in *hope* he believed *against hope*, that he should become the father of many nations" (Rom. 4:18, R.S.V.).

The world may sneer

The world may sneer to the believer, "How dare you hope? Are you naive? Or just stupid? Don't you know we are on the edge of nuclear war? Don't you realize that every time one of these 'little countries' has a squabble that draws the larger powers into it, the catastrophic potential is real? Don't you read what the statesmen are saying? What's wrong with you people?"

But the Christian responds, "We just will not believe that the sweetness of life today is going to end and never be tasted again. We *can't* believe it."

Why can't we believe it? Paul and Peter answer our question. In writing to the Ephesians, Paul articulated his "theology of hope." He said, "I do not cease . . . remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints" (chap. 1:16-18, R.S.V.).

Peter tells us the basis of this hope: "Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead" (1 Peter 1:3, R.S.V.).

Without Christ's resurrection there is no hope. That almost is a truism in Christian theology. It is obvious, yet it demands repeating. We must remind ourselves that we *do* have hope and that we have a basis for it. Somehow in

the two millenniums that have passed since the resurrection of Jesus, the hope has almost disappeared, even in many Christian churches. In the opinion of some, we are now merely going through the motions. People *want* to believe that there is life after death but dare not hope it is true.

But wanting is not enough. What makes Peter, Paul, and John so believable is not that they want to believe, but the hope they express that comes from a conviction so profound they would feel like liars if they did *not* believe. This is the way they lived in prison. When flogged or in chains, their faith shone through their words. The family to whom we read the scriptures of resurrection and hope had Bibles in their home and had read these passages before. But not until they believed the testimony of the apostles with all of their heart and soul did the impact of the revelation of God through Jesus Christ in the resurrection become real to them.

It is not enough to hand out tracts that *tell* people there is hope. Somebody has to live as though there *is* hope. We must lead hopeful lives—especially today, when people have less hope for the future than at any other time in history.

Our hope is not based on a delusion. If it is *not* true that Jesus is alive, if all the things we believe about the resurrection are false, then the Christian church with her millions of adherents down through history has had no more ultimate significance than a meteorite that blazes against the night sky and is gone.

Right now, in a real sense, we are back where the disciples were. Our world, having been exposed to the so-called "death of God," now finds it hard to believe that the future has any hope. Somehow, through our own lives and through the Word of God as we proclaim it, we must persuade and assure the world that the whiteness of the Easter lilies means that there is *life* in the universe, life available for all mankind—life through the living Jesus.

When Robert Louis Stevenson visited a leper hospital in the Hawaiian Islands, he had almost lost his faith in God. But he saw two things when he went to the leper hospital. The first thing he saw was the lepers. The second thing he saw was the people who were caring for the lepers. He wrote these words in the hospital guest book:

*"To see the infinite pity of this place,
The mangled limb, the devastated face,
The innocent sufferer smiling at the rod—
A fool were tempted to deny his God.
He sees, he shrinks. But if he gaze again,
Lo, beauty springing from the breast of pain!
He marks the sisters on the mournful shores;
And even a fool is silent, and adores."*

In other words, the pain, suffering, and hopelessness of the world serve only, in the end, by God's grace, to bring into greater relief the hope that Jesus Christ gives to the church. Just as a flower is set out against a broken wall, or a beautiful piece of music is set in relief against the rumble of gunfire, so the gospel affirms that, as bad as the world is

Coals of fire on Jerry's head

BY RUTH PETERSON-WATTS

All day Jerry had been pestering Mike. First he grabbed his lunch pail and hid it. Then he called him a crybaby. At recess he pushed Mike off the swing and would not let him have a turn. At noon he filled his mouth with water at the drinking fountain and spit it in Mike's face. When Mike strode off to tell the teacher, Jerry chanted, "Tattle-tale, tattletale!"

That evening, Mike recited his sad story to Mother.

"Hmm," she said thoughtfully, "sounds as if Jerry needs 'coals of fire' on his head!"

"What?" asked the startled Mike, looking to see whether his mother was joking. Instead she was opening her Bible to Proverbs 25:21, 22.

"Listen, dear: 'If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee.'"

Then Mother explained that doing kind deeds for an enemy

is the best way to make a friend.

The next day as Mike walked to school, he planned a surprise for Jerry. Just as he got to the schoolhouse Jerry sneaked up behind him and grabbed his lunch pail. Instead of chasing him, Mike smiled and said, "How did you know I had brought that lunch for you? See? Here's one for me."

Jerry's mouth dropped open. He stood staring at Mike, speechless.

At recess time, before Jerry could grab Mike's swing, Mike called out, "Here, Jerry, I've got a swing for you." Again, Jerry was speechless. That afternoon when Jerry could not find a pencil for his spelling test, Mike leaned over and handed him a new one. With a smile he whispered, "Keep it. I've got more!"

That night Mike walked home from school with a happy face.

"Mom! It worked! Jerry didn't bother me all day, thanks to the 'coals of fire.'"



and as obvious as the pain, death, and suffering are, they serve only to enhance the quality and power of what Jesus accomplished in His resurrection. They cannot diminish hope; they can only accentuate it. That is what Jesus' *life* showed us.

To God's people, then, the worse things get, the greater God's revelation becomes. Paul knew he was going to die; that is why he could write so reassuringly about the resurrection hope.

In our own time there have been martyrs in the Christian church. It is still true that what looks like apparent defeat for the faith seems, under the grace of God, to become a victory. When theologian and pastor Dietrich Bonhoeffer was hanged by the Nazis just before World War II ended, it was assumed that his influence had been destroyed. But it was not so. The death of Bonhoeffer served only to enhance the work of the gospel. The testimony of people who were in prison with him includes references to the hours he spent in prayer before his death. And his writing, including his book *The Cost of Discipleship*, has made a great impact on the Christian church.

I realize that saying that our highest aspirations and hopes will be fulfilled sounds like nonsense to many. But remember: The resurrection sounded like nonsense to the women when they first arrived at the tomb. The reason it sounded like nonsense was that Jesus' resurrection had never happened before and will never happen again. It was unique.

It is more difficult than we think to erase the hope Jesus gives. As Roger B. Kronmann wrote in "Cynicism Has No Guarantees":

*"Some cynics say with savage certainty
There is no God and faith will finally fall.
The church will fossilize and we will haul
All altars to the dump. We will decree
That Jesus was a Jewish fantasy;
A messianic nightmare. St. Paul
And company, deluded by the call,
Still managed to organize the forgery.*

*"But cynicism has no guarantees;
The Lord is not so simple to erase.
For neither miracle nor mystery
Will vanish like forgotten memories.
And God will saturate the world with grace
In spite of cynics drunk on certainty."*

One of the most heartbreaking things I experienced when I first took over the pastorate of the Sligo church was the death of a little girl. Since that time many old people, middle-aged people, and young people have suffered or died.

The reign of death goes on. It may look to us as if it will never end, but the Christian is still able to say: "Never mind. God is our refuge and strength. We shall hope against hope, as Abraham did, and we shall live yet to see the salvation of our God."

"O Israel, hope in the Lord! For with the Lord there is steadfast love, and with him is plenteous redemption" (Ps. 130:7, R.S.V.). □

Wonderful Advocate

In the heavenly assize there is One
who stands on our behalf—
our wonderful Jesus.

By G. E. GARNE

Our guide was showing us through the Appeal Court Building in Bloemfontein, South Africa. We had broken our journey on a holiday trip to visit the many places of historical interest to be found in and around that charming city. I wanted my children to see this court where the destinies of so many have hung in the balance. We stood awestruck in the beautiful wood-paneled chamber as the guide explained to us the proceedings enacted there from time to time. He pointed out where the judge sat—the solemn spot from which he pronounced judgment. The advocates sat nearby, and in various places other dignitaries were stationed who participated in the proceedings. After looking around and failing to find what I was looking for, I asked, “Where does the accused stand?” Quietly he replied, “The accused never appears in this court; only his advocate.”

“Only his advocate.” Those words continued to echo in my soul long after the details of the paneled walls, the padded chairs, and the plush carpets had faded from my memory. They echo there still and will continue to do so as long as I live.

You see, I am a criminal. And it may surprise you to know that the crime of which I am guilty is murder! Before you condemn me, however, let me tell you that *you* are a criminal too! We stand condemned together for the death of the Son of God. When Jesus died on the cross, it was not only the Romans who crucified Him. Nor was it only the Jews—it was you; it was I. “He was wounded for our transgressions, he was bruised for our iniquities” (Isa. 53:5). *His* hands were pierced to make atonement for the sins we have committed with *our* hands. The nails were driven through *His* feet to atone for the many times *our*

Until recently G. E. Garne was editor of the Sentinel Publishing Association, Kenilworth, Cape Town, South Africa. Now he holds the same position at the Signs Publishing Company, Warburton, Australia.

feet have wandered on forbidden paths. He wore the crown of thorns on *His* brow to pay for the sins we commit with *our* minds. *His* back was lacerated by the Roman scourge to make restitution for the times *we* have turned our backs on God. *His* side was gashed open with the sword to pay for the sins *we* commit with our bodies. *His* face was bruised and spat upon to atone for the sins *we* commit with our eyes, our ears, and our mouths.

But wonder of wonders, in the appeal court of the universe we have an Advocate who appears on our behalf! This very Jesus, who died because of our sins, rose from the dead and ascended to heaven, where He—for whose death *we* were responsible—pleads for our pardon! “We have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1). “For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Tim. 2:5). “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Heb. 7:25).

We should not get the mistaken impression from this that Christ’s role is to placate God’s anger. God *is* just, but He is not arbitrary or vindictive. He does not have to be moved to pity on our behalf. It was because He had pity that He sent His Son to be our Saviour. “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

God does not pity us because He gave Jesus—He gave Jesus because He pitied us. Many people have the wrong idea on this point. They think of God as full of wrath, while Jesus is full of compassion; of God as just, while Jesus is merciful. That’s wrong. It was because of His unwillingness to destroy us in the first place that God devised a plan whereby He could spare us without

Preparation

By JEAN PAYNE

*Crucify! Crucify!
Long Friday hours
Resound the cry.*

*Spikes through the hands and the feet, anguish in
the heart. Leave Him there. He’ll die. We must hasten
homeward. The hours of the Sabbath draw nigh.*

*Crucify! Crucify!
Swift Friday hours
Are speeding by.
Scrambling hands,
Scurrying feet,
Unrest in my heart,
(Is He still there?)*

As I hurry on and on

And the hours of the Sabbath draw nigh.

violating the principles and the justice of His government. That plan was in, and through, Jesus Christ. All that Jesus needs to do is to present Himself to His Father as having perfectly fulfilled the plan that God in His love devised. Jesus does not need to prevail on God to show mercy to lost sinners. God has already done this.

What happens when I come to God as a sinner, acknowledging my guilt and recognizing how deserving of His judgment I am? Jesus, my Advocate, presents Himself to God on my behalf. He says in effect: "Father, here is a man who is a sinner. Justice demands that he should die. But, Father, I have already died the death that he deserved to die. The judgment that should have fallen on him has already fallen on Me. He is sorry for his sin and accepts Me as his Saviour. Accept My death as having been on his behalf."

Then God writes "Paid in full" across the record of my guilt. He accepts His Son as the guilty one in my place and me as the innocent one. Then, because Christ stands before the Father as the guilty one, I stand before God as though I had never sinned. "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had

no share. He suffered the death which was ours, that we might receive the life which was His. 'With his stripes we are healed.'"—*The Desire of Ages*, p. 25.

The greater your need, the greater will be His glory in covering you with His grace! You may be a great sinner, but He is an even greater advocate. He, for whose death my sins were responsible, was willing to become the advocate for me, His murderer! If you will but consent to forsake your sins, and turn to Him for mercy, He will delight in representing you, too.

The divine court is now "hearing" the cases of all. Soon the judgment will pass to its executive phase, when sentences will be meted out. What a comforting thought to know that the One who stands up for us has never lost a case! No matter how great our sins, He has died on our behalf.

In the heavenly courts above, the judgment has been in session since 1844. As our names come up for evaluation the critical question is: What is our relationship to Jesus Christ? The evidence of our lives presented to that heavenly audit shows whether we belong to Him, whether we have allowed Him to be our advocate. Let us place our case in His hands today.

Wonderful Jesus! Wonderful Advocate! □

FOR THIS GENERATION By MIRIAM WOOD

Escape plans

When my phone rang recently, a young college friend said, "I have to make a survey for one of my classes and I wonder if you'd be willing to answer some questions." Well, I enjoy that sort of thing; I can never pass up magazine quizzes. "Now," he instructed me, "you'll have to answer right off the top of your head because that's the way your decisions would have to be made—if they had to be made." By now I was really interested.

"You are to assume that a warning has suddenly come on radio and TV saying that Washington, D.C., will be hit by an atom bomb in a matter of minutes. First question: Would you try to flee?"

My mind darted instantly to the major highways around Washington, to the beltway that girdles the metropolis. I remembered times when I'd been pinned there for literally

hours as the result of wrecks, car breakdowns, snow, and ice. I visualized those roads with bumper-to-bumper traffic, with crying children, with sick people, with terror hanging like an invisible pall over the scene. And every moment the bomb would be coming closer and closer. Suddenly I decided. "No," I told him, "I don't think I'd try to run away. I think I'd just take my chances right here."

Surprised, he said, "Well, then you'll have to base the rest of your answers on the presupposition that you were going to try to escape, since most people take that route. OK—you're leaving within minutes of hearing the bad news. What are you going to take with you?"

I asked for information. "How will I be making my escape? Will I be on foot or will I be in a car?"

"You'll have to decide that.

You'd have to decide in case it happened, wouldn't you?" he teased.

I decided I'd chance it by car, hoping that another family member would be the driver. "Well, the first thing I'd grab would be medicines that I need often, because I wouldn't want to run the risk of being a burden to other people by being sick. Then, let's see—a warm blanket or two, and—"

He interrupted. "You have to hurry. You have almost no time at all."

"Then my Bible and a warm coat and a box of crackers. That's it."

There was silence on the other end of the line. Finally, in a small voice, my interrogator asked, "Don't you have any treasures that you'd want to take along?"

"Not a one," I replied promptly. "If I had time I might try to wrestle all my family photograph albums into the car, but that would be it."

He still wasn't convinced. "All the college students I've asked have said they have things that they wouldn't want to leave behind. But you don't feel that way. I wonder why."

I smiled to myself. "It's no

mystery, really. When you're at the beginning of your life, things can seem terribly important. Later on, they become less and less so. All I'd be thinking about would be those I love—where they were, how they were faring, and whether this was the end for all of us."

There were more questions, but the ones I've talked about are the ones I've thought about ever since the conversation. It was a hypothetical situation, true. But will it ever become a hideous reality? As I've contemplated it, I find myself hoping that I'd take along some more things—some intangible possessions. I wish I had more courage, more sublime faith that God will take care of me no matter what the circumstances, and that even if my life were to end, it would be only temporary. I'd like to take those feelings along. I'd like to take along a boundless love for all humanity so that no matter how terrible the circumstances might be, I could forget myself and think of others.

I don't know whether I'll ever have to make escape plans of this sort, but if I do, I hope I'll be conscious of Jesus by my side.

Nothing to report

God's records are not always the same as the church's.

By CONNIE WELLS NOWLAN

If there was any part of church I almost hated, it was this. Every time I looked at the registration card, pangs of guilt swept over me. At the bottom of the card were places to record missionary activities. There, in black and white, were listed activities that dedicated Christians do to help spread their love for Jesus.

I glanced down the row at my three children. Shawn, now 11, was looking at his *Guide*. Seven-year-old Terry was reading his *Little Friend*. Baby Erin sat on my lap and smiled up at me. As I planted a kiss on her upturned nose, she giggled.

Being a mother seemed to be a full-time job, but all those empty blanks were staring at me. I had not given any Bible studies, I had not taken time for Christian help work, I could not spend days at the Dorcas Center and I could not report any witnessing activities. With a feeling of guilt, I reported only that I was reading my Bible through.

I sat alone during church, since my husband, a faithful baritone in the choir, contributed his part to the worship service. I was pleased that Shawn also had an ear for singing, and hoped that the two of them could sing together in the choir someday.

Friday night, before my husband left for choir practice, we had gathered together as the sun went down. We had reviewed what God had done for us during the past week, had sung, the boys had said their memory verses, and we had prayed together. Shawn wanted to sing "Family of God," so we did.

My mind went back to that missionary report blank. Did God understand why I had nothing to report? Maybe I could make time for Bible studies if I were better organized.

Sunday morning I helped Terry build an ark of wood. Noah would have been surprised at the ark, but Terry had a lot of fun floating it in the swimming pool, blowing on the water to make waves, and using a hose to make spouts of water like those that came from inside the earth during the Flood.

Shawn studied about David. Together we read the story from the quarterly and then turned to *Patriarchs and Prophets* to find out more about David. Shawn discovered

that David fell into serious sin and learned about admitting his own guilt by saying, "I have sinned." One night Shawn's prayer was, "Lord, make me a man after Your own heart, like David. Help me not to hide my sins but to ask for forgiveness." My heart swelled with gratitude.

Six days came and went. Grimly I sat in church again looking at the report card. I still had no activities to report.

The boys and I had prepared a favorite supper one night. Without planning for it, I told them about a balanced meal.

"Mom," Shawn reported, "Peter asked me today why we didn't eat much dessert in our home. I told him that sugar isn't good for our bodies—and besides, you are dieting and don't want that stuff around."

"Right. I don't have the best self-control," I had replied with a laugh. Yet I did not have time to help with the cooking classes at the hospital. Maybe some day I would be able to witness to others.

In desperation, I called the pastor.

"What bothers me, Pastor," I began, "is that I have nothing to report."

"Report?"

"Yes. Each Sabbath morning I have nothing to put on the registration card of witnessing activities. I'm reading my Bible through, but all those other things—Bible studies, cooking classes, witnessing activities—I don't have time for. Is it because I'm not organized enough?"

I did not understand his laugh. "Connie, you mean you aren't doing all those things? Maybe God's record isn't the same as yours, Connie. Did you study your lesson six times with your three children this past week?"

"Yes."

"That makes 18 Bible studies you gave last week. Not too bad a record," he added encouragingly.

"And, Connie, you also prepared 21 meals for your family this past week?"

"Yes."

"I'd say you gave 21 cooking classes to your family."

"Well," I admitted slowly, "maybe so."

"And you had worship with the children?"

"Each morning and evening."

"Let's see, you have three children and you prayed seven days two times a day. That means you prayed with 42 people just during worship. And you prayed before meals, I'm sure. That's 63 times."

"But Pastor, that isn't what the card means, is it?"

"Each person has a different place to work, Connie. A mother's place is in her home. Wouldn't you rather have your three in heaven with you more than any other three people?"

"Oh, yes!" I knew that was true.

"Because of your example and training, they'll follow you, Connie. That's God's purpose for mothers' lives. God's records aren't always the same as the church's. Your reward will come when your children choose to be in heaven with you."

"Thank you, Pastor." I tried hard to blink away the tears of gratefulness I felt at his words—I who had nothing to report on the missionary report blank. □

Connie Wells Nowlan is a free-lance writer and home-maker living in Boulder, Colorado.

MISSIONARY BOOK OF THE YEAR

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'HAPPY BIRTHDAY'
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AID TO ITALIAN EARTHQUAKE VICTIMS TIMELY, EFFECTIVE

Just before Christmas 1980, several villages in the mountain area of Southern Italy were shaken by a violent earthquake. Because the stricken areas were so remote, details of the damage were slow in reaching the waiting world, thereby hampering relief efforts.

However, thanks to the cooperative efforts of the different Unions of the Euro-Africa Division, SAWS was able to render timely and effective primary aid. In one case, a SAWS tent village was erected even before the Italian army appeared on the scene.

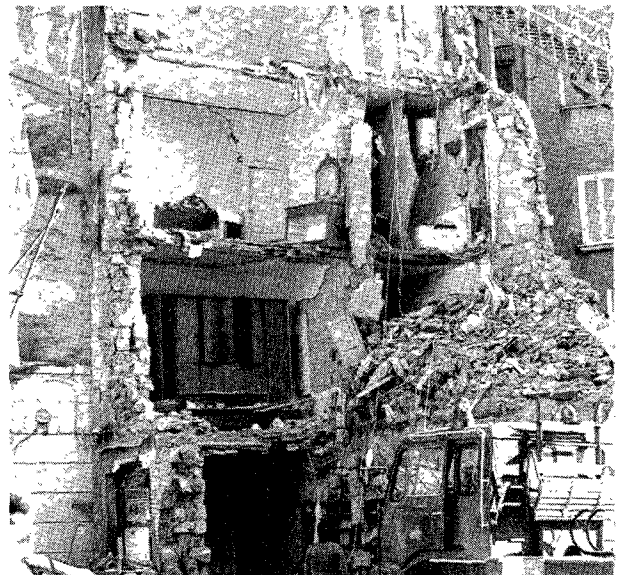
According to Harold Knott, SAWS coordinator for the Euro-Africa Division, over a thousand victims were systematically taken care of by SAWS relief teams over a period of several weeks, personally distributing some 45 tons of warm clothing, blankets, foods, and gas heaters, all valued at nearly \$170,000.

So respected is the integrity and efficiency of the SAWS Italian relief organization that on several

occasions considerable amounts of money and relief supplies donated from factories, sister villages, and political parties were handed over to the SAWS relief people for distribution rather than channeling them through other relief agencies.

SAWS will not leave the disaster victims after rendering this primary aid. The plan is to purchase prefabricated houses, some of which will be used as school buildings, also destroyed by the earthquake. Some of the young Adventists who are still working in these areas will stay by to teach the first primary classes.

Adds Mr. Knott, "I take this opportunity to thank you very much for all you have done on behalf of the earthquake victims in the 'Mezzogiorno,' Italy." □



LOVE IN ACTION
SAWS DISASTER AND FAMINE RELIEF OFFERING
May 9, 1981

CANADA SUPPORTS WORLD PROGRAM— MATCHES FUNDS 4/1

Last year the Government of Canada donated over \$6 million of aid funds through different voluntary agencies, including SAWS. The Alberta Government matched dollar for dollar funds raised by the church through such means as the annual Disaster and Famine Relief Offering. This money in turn was matched dollar for dollar by the Federal Government of Canada, multiplying the original \$1 by \$4.

Target areas for this aid include nutritional food packages to Zaire and Zambia; a Better Living Center in Zaire; an irrigation project and tractor to the Songa Hospital, Zaire; a dental clinic in Zaire; hospital equipment for Lesotho, South Africa; a pure water project for the Yika Hospital, Zambia; and sanitary facilities in Kenya, East Africa.

Writes John Howard, program director for SAWS/Canada, "We as a church have truly been blessed in having a worldwide organization which allows the funding from the various governments to flow to these projects and thus help the people in developing countries around the world. This year, when we take up our offering on May 9, let us really make this an extraordinary offering, realizing that our funds are multiplying. We do not know how long before the end of time this provision and generosity of governments will continue; so while we still have time let us really make this a sacrificial offering, that the suffering millions around the world might have an opportunity of seeing Christianity at work in a practical way." □

EAST AFRICA RECEIVES SAWS AID

In response to an appeal during the Christmas season, 758 generous supporters of SAWS have to date contributed almost \$65,000 for relief work in East Africa, where drought and civil strife have created a desperate situation dubbed "the silent tragedy."

The United Nations Refugee Commission reports that over 15 million persons in Djibouti, Ethiopia, Somalia, Sudan, and Uganda require aid. Although emergency international assistance has helped to stabilize the situation, the need for food, health care, education, and water continues.

SAWS will join other voluntary agencies in providing relief to these needy people. Clothing has already been sent, and plans are underway to carry on systematic assistance in the form of medical, developmental, and educational help. The constituents of SAWS will be kept informed on the progress of these plans. □

EXTENSIVE OUTREACH PROGRAM PLANNED

SAWS is putting the final touches on plans to conduct a three-year health and nutrition community outreach program involving 47 Adventist health-care institutions in 13 countries, in addition to an agriculture community extension program in connection with 38 Adventist educational institutions in 16 countries.

This SAWS outreach program is based on the conviction that the mission of the church is not merely to bring healing to those who are ill, but to help them *prevent* their illnesses by practicing better health principles. The outreach program will provide funds to train local personnel in the rudimentary principles of health, nutrition, and sanitation, and employ them for a three-year period to conduct health classes in the communities around our clinics and hospitals.

Local personnel connected with the agricultural programs of our schools will also be trained. They will in turn serve as agricultural extension workers to help farmers in the communities around our institutions to upgrade their gardening and farming skills.

Provisions are being made to help a few developing countries set up small food processing factories. Of particular interest is alternate sources of protein for countries with a high incidence of protein malnutrition.

Funds for these community outreach programs are being provided by SAWS, the U.S. Agency for International Development, and the local fields. It is expected that the outreach program will begin before June 1981. □



AUSTRALASIA OPENS ITS HEART AND HANDS

In response to the desperate needs of Kampuchean refugees fleeing the Pol Pot regime, SAWS/Australasia opened wide its heart and hands. Within a 12-month period it sent 40 medical workers and \$110,000 worth of aid to the refugee camps along the Thailand border.

Aid supported by SAWS/Australasia includes air fares, six dental suites, instruments and supplies, hospital equipment, a farm tractor, and support for orphans in Phnom Penh. Medical and paramedical personnel, including dentists, are still volunteering their services for Kampuchea, writes A. H. Forbes, reporting for SAWS/Australasia. □



NEW EAST COAST WAREHOUSE LARGER, MORE EFFICIENT

The SAWS East Coast warehouse, until December located in New York City, has been moved to a new large, modern facility in Elkridge, Maryland, close to the Baltimore airport.

The new Material Resources Center, located in an industrial park, will perfectly serve the needs of SAWS new development and relief programs. □



R. W. O'Fall, SAWS Director, says . . .

THAT'S A GOOD QUESTION

- Q:** From time to time we see on TV programs that portray starving children. Is SAWS feeding starving children?
- A:** Yes, SAWS is feeding in excess of 250,000 people a day, mostly children. These are those who, without nutritional supplement, would suffer grave malnutrition. Along with food, instruction is given in good nutrition, hygiene, and principles of healthful living.
- Q:** Sometimes it is said that relief organizations solicit a lot of money from the public but actually only a small amount "goes into the mouths of the people." Is this the case with SAWS?
- A:** During 1979, 98 cents on the dollar went directly "into the mouths of the people." During 1980 the amount was 96 to 97 cents. This kind of operation has allowed SAWS to make a maximum impact in its programs to help people.
- Q:** SAWS is a Seventh-day Adventist relief and development agency. Does SAWS work only for Seventh-day Adventists?
- A:** SAWS programs of relief, rehabilitation, and development for the disaster-ridden underprivileged of the world are directed towards all people. This help is given regardless of race, religion, creed, or political affiliation. SAWS' only objective is to help people in the example of Jesus Christ.
- Q:** The Disaster and Famine-Relief Offering is taken only once a year. Can I give to SAWS at any other time?
- A:** Definitely. Many make regular gifts to SAWS on a monthly basis. Gifts may be sent to SAWS, 6840 Eastern Avenue, N.W., Washington, D.C., 20012. You are more than welcome to become a regular partner in this humanitarian outreach. □



CAMBODIA STILL HIGH PRIORITY

A year ago the world reeled under the staggering news of the Cambodian tragedy. A huge, floating mass of more than a half million people, driven by fear and hunger, streamed to the Thailand border by foot and ox cart. When the first Red Cross medical teams arrived at the hastily-erected refugee camps, several hundred were dying each week from malnutrition, malaria, and other diseases. According to SAWS volunteers working in that area today, that number has dropped almost to zero, thanks to proper medical care.

The border areas are quiet these days. Like a receding tide, most of the people have faded back into the interior of Cambodia. But the tide has left its residue. There are still nearly 300,000 Cambodians in camps straddling the border or in holding centers in Thailand.

Living conditions in the refugee camps continue to be sparse. At many of the camps, all water is hauled in by truck. Most of the clothing worn comes from Western sources.

Today the SAWS medical team works in Kamput, about 100 miles to the south of the border, where they run surgical, dental, and outpatient clinics and wards. SAWS workers are still going to Thailand at the rate of 6 to 14 a month. Volunteers are flown to Los Angeles from any point in the United States through the facilities of United Airlines and from there are flown to Bangkok through the courtesy of Pan American World Airways. At this time the personnel needs are: dentists, surgeons, anesthesiologists, family practitioners, or specialists willing to do general medicine, nurse anesthetists, dental hygienists, and dental assistants. Please contact the General Conference representative, Loma Linda University, Loma Linda, California (714) 796-9726.

How long will SAWS work among the Cambodians? As long as a need exists! □



SAWS-UPDATE

Zimbabwe

During 1979 unsettled social and political conditions in Zimbabwe caused many farmers not to be able to plant their crops in the normal fashion. For the past year SAWS has provided 29 tons of food monthly and "seed packets," which will allow the people to once again provide for themselves. SAWS has initiated a program to train young agriculture extension workers, who will then return to their villages. □

Haiti

On February 10, 1981, ground was broken for a new warehouse-office complex in Port-au-Prince. This facility, made possible through a special grant from the Agency for International Development, will make possible the storage of the nearly 2.5 million pounds of food that is provided for 65,000 beneficiaries, mostly children. An additional 1.5 million pounds was provided for the victims of Hurricane Allen. □

Peru

So successful have been the community development projects in Peru that SAWS personnel have been asked to go to other Latin American countries to advise communities in self-help development projects. Some 133,000 people are beneficiaries from the SAWS program in Peru, which is staffed by nutritionists and social workers, as well as community development specialists, reports William Jensen, SAWS/Peru director. □

Rwanda

During 1980 the long-awaited SAWS program was begun in this Central African country. Children with nutritional problems are the target of this program which is conducted in cooperation with Food For Peace. Helping the needy to help themselves is the objective. □

Chile

During 1982 the huge SAWS Malnourished Child program in Chile will pass to be the responsibility of the respective communities. During the past 15 years SAWS, together with other relief agencies, aided this South American country to improve the well-being of its poor. International specialists have decided that Chile is now able to care for its own needs. SAWS hopes now to direct its resources formerly used in Chile to the country of Bolivia. □

**SAWS DISASTER AND
FAMINE RELIEF OFFERING
—MAY 9, 1981
SO MUCH DEPENDS
ON YOU!**

“Nothing to fear ... except”

One of the marked differences between human beings and other earthly creatures is that human beings can record and review the happenings of the past. Thus they can learn from the mistakes and successes of their forebears, see current matters in better perspective, and improve on the performance of their ancestors. “Each generation stands on the shoulders of the previous generation.” Or, as Architect Norman Pfeiffer said recently, “Our past . . . explains who we are.”—*Newsweek*, March 23, 1981.

In ancient times God counseled His people repeatedly to keep clearly in mind the events of the past. Over and over He urged them to “remember.” Here are examples: “Remember what the Lord thy God did unto Pharaoh” (Deut. 7:18); “Remember what Amalek did unto thee” (chap. 25:17); “Remember the days of old, consider the years of many generations” (chap. 32:7).

God urged the people who had passed through the experiences not only to “remember” but to impart this information to oncoming generations. “Take heed to thyself, and keep thy soul diligently,” He said, “lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons’ sons” (chap. 4:9). It was imperative that each new generation profit by the mistakes and successes of previous generations, that it become aware of God’s deep interest in the nation’s destiny, and that it be stirred by events that revealed God’s personal involvement in the nation’s history. Without this knowledge and the sense of mission growing out of it, the nation gradually would lose both its vitality and uniqueness.

Israel’s youth needed to hear about the deliverance from Egypt so they would know that God is able to deal effectively with nations that defy Him. They needed to hear about the Red Sea experience so they would know that God can perform miracles, even overruling the laws of nature. They needed to hear about the nightly (except Friday night) descent of manna in the wilderness so that they would see the importance of the Sabbath and believe in God’s ability to provide food even under the most adverse circumstances. They needed to hear about the “fly-in” of quails that followed Israel’s murmuring over the tastelessness of the manna so that they would understand God’s attitude toward discontent and perverted appetite.

They needed to hear about the giving of the law at Sinai so that they would worship God with awe, understand the sacredness of the divine precepts, and be impressed with the importance of obedience. They needed to hear of the golden-calf apostasy so that they would understand God’s

attitude toward idolatry and uninhibited conduct. The list of events that should be “remembered” is virtually exhaustless. Each experience contributed to the frame of reference that would enable succeeding generations to make sound judgments, exercise faith, worship Jehovah more intelligently, and preserve their distinctiveness.

Nothing is more foolish than for human beings to ignore or forget the experiences of the past. George Santayana once expressed the thought that those who do not learn from history are doomed to repeat the mistakes of history. And Ellen White wrote: “We have nothing to fear for the future except as we shall forget the way the Lord has led us, and His teaching in our past history.”—*Life Sketches*, p. 196.

The foolishness of ignoring or forgetting history was pointed up sharply some time ago in a parable related by George Ball, former U.S. Undersecretary of State. Said Mr. Ball: “Since the beginning of time . . . the villages in a mountain canyon had been periodically ravaged by floods. Finally, the leaders convened a great meeting and decided to invest their efforts and resources in building a large, strong dam. Thereafter, for a quarter of a century, the dam sheltered the villages from disaster, prosperity prevailed, and life was tranquil—until, at last, a new generation began to grow up, free from the apprehensions of the past and filled with exciting ideas about a world of song and beauty.

“Inevitably the new leaders turned their attention to the dam. It was, they announced, huge and ugly and an affront to the environment. Besides it blocked out the sunset and had to be repaired every year. One leader wrote a folk song proclaiming it a symbol of imperialist megalomania, and people spoke excitedly of little else, until someone brought forth an argument that seemed quite unanswerable. After all, it was pointed out, no one ever talked about flood damage except the old fogies over 30 who were not to be trusted anyway. Who among the new leaders could recall any floods in his lifetime? . . .

“So, after a season of demonstrations, more speeches, a pageant and several rock festivals, they blew up the dam and used the fragments for a people’s playground. And let me tell you straight, man, when the waters came down it was really the Age of Aquarius!”—*Newsweek*, Oct. 18, 1971.

Lax moral standards

In our opinion, never was a knowledge of history more useful and valuable than today. People who are tempted to look indulgently upon today’s permissive, lax moral standards (as evidenced in sexual promiscuity, mounting divorce and remarriage statistics, pornographic films and literature, and acceptance of homosexual relationships) should study carefully the experience of Israel at Baal-peor (Num. 25:1-18), the destruction of Sodom and Gomorrah (Gen. 19:1-25), and the earnest counsel found in texts such as Matthew 19:5, 9; 5:31, 32; Romans 7:2, 3; 1 Corinthians 7:2, 10, 11, 39; Psalm 24:3, 4; Matthew 5:8; Philipians 4:8; and 1 John 3:3.

In the experiences of God's people anciently, the blessings of purity and the soul-destroying effects of impurity are set forth clearly. People who profess to be waiting for Christ's return should know that God had an important purpose in including in sacred writ the story of Joseph, of Samson, of David, and of Solomon. And, to leave without excuse those who might seek to explain away the lessons of Scripture, Ellen White added these comments and predictions:

"Through successive generations he [Satan] has wrought to overthrow the strongest men, princes in Israel, by the same temptations that were so successful at Baalpeor. . . . As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. . . . And he employs the same agents now as he employed three thousand years ago. . . . Satan seduced Israel into licentiousness before leading them to idolatry."—*Patriarchs and Prophets*, pp. 457, 458.

Another chapter in sacred history that should be reviewed and studied carefully is the rebellion of Korah, Dathan, and Abiram (Numbers 16). In this experience God showed clearly that He supports those whom He has appointed to lead His people. He showed also why people resist and undermine authority and how disastrous it is to follow those who rise up in rebellion. The inspired commentary on this experience (*ibid.*, pp. 395-405) is full of thought-provoking statements such as this:

"Like Korah and his companions, many, even of the professed followers of Christ, are thinking, planning, and working so eagerly for self-exaltation that in order to gain the sympathy and support of the people they are ready to pervert the truth, falsifying and misrepresenting the

Lord's servants, and even charging them with the base and selfish motives that inspire their own hearts. By persistently reiterating falsehood, and that against all evidence, they at last come to believe it to be truth. While endeavoring to destroy the confidence of the people in the men of God's appointment, they really believe that they are engaged in a good work, verily doing God service."—Page 404.

The route to apostasy

Many other incidents in sacred history contain important lessons for us today—and not only in Biblical history but in the history of other church bodies. By studying the record of other churches, we may avoid their mistakes. For example, we may look at other denominations and note how they arrived at their present state of apostasy. Did apostasy take place suddenly or gradually? Did their institutions disseminate ideas among their young people that eventually resulted in skepticism concerning the inspiration and authority of God's Word? How did other churches reach their present state of shrinking budgets and dropping per capita? Did it begin with gradual erosion of their conviction that they had a special message and mission? Did it begin by pandering to selfish interests in the homeland—building more elaborate and luxurious churches, institutions, and administrative offices?

How did the health-care institutions of other churches move from the concept of a religious-healing ministry to community institutions that identify with their churches in name only? Did it begin with employment practices that gave high priority to professional skills and low priority to religious experience? Did it begin with a desire to compete on even terms with secular medical facilities? Did it begin with a loss of faith in God's willingness or ability to give

LETTERS Continued from page 2

last-day remnant church that carries the truth of God.

ROBERT HOYT
Birmingham, Alabama

Feeling of belonging

Re the article entitled "You've Chosen a Lonely Life" (March 12).

I have been divorced from my husband since shortly after my daughter was born.

I had been raised as a Seventh-day Adventist and was baptized at age 11.

I have been away from the church for about 15 years and have just returned, knowing full well the loneliness of a marriage and home without a partner.

Since returning to the Lord several months ago, I have felt warm and cared for, and just recently my 5-year-old daughter

was dedicated to the Lord on the same day that I was rebaptized.

The feeling of belonging is one that will stay with me as long as I live. I'll always have a family who cares for me.

It's not always "couples" that matter when you are part of a church family. You always have many brothers and sisters to help you through crisis periods.

CHERYL WULFERS
Midland Park, New Jersey

He's proud of it too

Re the editorial "Adventist— and Proud of It!" (Feb. 26).

Yes, I'm proud to be an Adventist. I've been proud of and grateful to our school system, from the phonics learned the first semester in the first grade all the way through graduate school, all in our SDA schools. In our

country intermediate school in rural Ohio, we always gave a program at farmers' institutes along with the public district schools. Our programs were judged the best. My Adventist school background stood me in good stead when I finally took courses in public universities.

As a draftee in the Army during World War II when some were dropping out from exhaustion or other health problems on training marches, I always felt I could endure more than the others because of our God-given health and diet practices. Some other soldiers were terrified at thoughts of going overseas, but my hearing of mission work every Sabbath had taken away my fears. And everywhere we went overseas, I had friends.

Of course, we can all see, or think we can see, where improve-

ments can be made in our church policies. But I am proud of what has been accomplished under the Lord's guidance.

One of the proudest times was when I stopped in Jerusalem for a few days while returning from mission work in Africa. Our Arab pastor led me to an Arab bank as we were walking to the Adventist center.

"I need to cash a personal check for \$300 on a bank in Massachusetts," I told the manager.

Turning to the pastor, he asked, "Is he one of your people?" Upon receiving a nod, he authorized my check immediately. No cosigning, no address, no phone number.

I am grateful and humbly proud to be a Seventh-day Adventist.

LAVERNE C. WOLCOTT
New Braintree, Massachusetts

His people success and prosperity if they follow His instructions?

Beginning with the Millerite movement, God has led the remnant church as personally and marvelously as He led ancient Israel. He has led in giving His people an understanding of prophecy far in advance of others. He has led in giving them more exalted views of Christ and the plan of salvation. He has led in helping them develop a matchless organization. He has given them the vision, resources, and dedication needed for the task of carrying the gospel to the whole world. In the 1844 movement, He has given them a "bright light" that shines all along the road to the kingdom; and in the doctrine of the Second Coming He has given them a bright light ahead to cheer them onward.

So let us not "forget the way the Lord has led us, and His teaching in our past history." Let us look to the future but build on the past, profiting by its successes and failures. As we do this, "looking unto Jesus the author and finisher of our faith," we shall fulfill the solemn purpose for which God has called us. If we forget our past, the result will be far more disastrous for us and for the world than was "the Age of Aquarius" cataclysm for those who blew up the dam.

K. H. W.
Concluded

The fellowship of the broken

The church of Jesus Christ is the fellowship of the broken. Because He has accepted us just as we are, we can accept others just as they are.

In the early age of Christianity, the pagan critic Celsus jeered at Christ. Scornfully he giped that this was the strangest of teachers, "for, . . . while all the others cry, 'Come to me, you who are clean and worthy,' this singular Master calls, 'Come to me, you who are down and beaten by life'; and so, being taken at his word by these impossible people, he is followed about by the rag, tag, and bobtail of humanity trailing behind him."

The Christian scholar Origen gave a devastating reply. "'Yes,'" he said, "'but he does not leave them the rag, tag, and bobtail of humanity; but out of material you would have thrown away as useless, he fashions men, giving them back their self-respect, enabling them to stand up on their feet and look God in the eyes. They were cowed, cringing, broken things. But the Son has made them free'" (Interpreter's Bible).

The way of Christianity is the great equalizer of humanity—it is narrow because it is just one Man wide. The cross of Christ is the great leveler of humanity—before it we bow to acknowledge our lostness, our hopelessness, our utter despair in human resources.

So the church is the fellowship of the broken. Those who are beaten and bruised by life, those who have turned

from their own pride and ego, above all those who have fallen on the Rock and been broken—they are the people who have found fellowship under the bloodstained standard of Prince Emmanuel.

That is why it is a hateful thing to raise again in the church those barriers that separate people in the world. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus," wrote Paul (Gal. 3:28). To separate a person because of the color of the skin, or sex, or education, or the make of the automobile, or the neighborhood he lives in is to deny our common brokenness before the Lord. It is to introduce those criteria by which men and women outside the church flaunt their superiority over their fellows.

Subtle evils creep in

Unfortunately, we forget these truths. Subtly the evils of prejudice, clannishness, and self-righteousness creep in to take the place of the warmth, love, and caring that should characterize the body of Christ.

We are not as accepting as we should be. We tend to narrow the sphere of acceptance to those who are like us in color, status, education. Others we keep at a distance, erecting invisible barriers that announce: "Thus far and no farther!"

Let us take an example—surely hypothetical, as each reader will recognize. A 16-year-old member has fallen into a fault. We all fall into faults, but some are more public than others. This girl's mistake is altogether a public one; she is pregnant and unmarried. How will the church react to her fault?

Suppose the girl tries to tell her parents. Her mother dissolves into tears, ashamed of her daughter, ashamed of what people in the church will think of her (the mother).

The girl now begins to imagine the reaction of church members. If her mother could not accept her, what hope can she expect from others? She thinks of the stares, the whispers, the turning heads in the pews as knowledge of her "condition" is passed around.

Her mind is made up. Rather than endure her mother's shame, rather than become a public curiosity, she will slip away for an abortion. Though that act itself will leave scars on her emotions, at least they will be private ones.

Hypothetical? I wish it were!

Sin must not be minimized. It is what nailed Jesus to the cross. But why are we so unaccepting of others when God's acceptance of us is our only hope? Why do we so seek out the faults of others in order to cover our own transgressions of the law?

May the good Lord remind us of our brokenness. May we realize it again, so that we will reach out in love and compassion toward those who are bathed in remorse and shame. May those who are hurting find in every Adventist church a place of acceptance, a place to belong. May we truly be a fellowship of the broken, a church whose trust and hope is in the saving, accepting love of Jesus Christ, the One broken for us.

W. G. J.

Christian Record supports Year of Disabled Persons

By JOHN TREOLO

Even though success, fame, and fortune have come to writer-artist celebrity Joni Eareckson and she could spend her time rubbing shoulders with the "star-studded" Hollywood crowd, she prefers to rub shoulders with people from a different walk of life. The attractive 31-year-old Joni (pronounced Johnny) is handicapped, and the weight on her shoulders is just as heavy as the immense pressure on the other estimated 35 million handicapped Americans.

In a recent interview with *Time* magazine, she summed up her feelings on her plight: "There's a cheapness about the value of human life in our society that often shows itself in the way many folks treat handicapped people."

John Treolo is a public-relations intern at the Christian Record Braille Foundation, Lincoln, Nebraska.

Joni is tired of being treated as inferior and pitied. Her cry for relief, which matches the cries of other disabled persons, has reached the ears of the United Nations, which has designated 1981 the International Year of Disabled Persons (IYDP).

But Joni is different. She's a success. Others are not so fortunate.

Quadriplegic Celestine Tate, whose arms and legs are immobile, made news headlines four years ago when she undressed her infant daughter with her mouth. The publicity she received inspired her to write her autobiography, *To Those Who Ask: Why Me?* She typed the 143-page manuscript with her tongue, only to have it rejected by a publisher who said it was too sad.

Her sadness increased recently, and she tried to take her own life, because she was tired of the struggles and setbacks she constantly faces.

"I felt like it was the only thing left to do to make things better for my children, because any other way wasn't working," she explains in an Associated Press report.

Things may not have been working well for Celestine, but many disabled persons consider just working a challenge in itself. Employers often are skeptical about hiring the handicapped; but if you ask the handicapped population, it is the employers themselves who are disadvantaged by this skepticism.

Darrell Walla, blind since birth, is only nine hours away from receiving his Master's degree in special education from The University of Nebraska. After more than 20 interviews and as many rejections, he finally found someone with enough vision to hire him as a math and English teacher in a local high school.

Roland Carter, the principal who gave the 25-year-old Walla his chance, says, "Darrell was hired because he was the best qualified applicant for the job." Unfortunately, being the most qualified isn't always an advantage as far as many employers are concerned when considering hiring the handicapped.

Famous personalities who suffer from a disability or have overcome one have encouraged many afflicted persons to come out of their

closets and seek assistance in living more productive lives.

Television stars Art Carney, Norm Crosby, and Nanette Fabray, football star Larry Brown, and former Alabama governor George Wallace are among those who have found that silence really is not golden. They have suffered hearing loss, but have sought treatment early enough to prevent acute deafness.

"I have a hearing problem, but I got help. And what a difference it's made in my life," Actor-Comedian Carney writes. "My hope is that others will be encouraged by my example to seek medical or amplification help if they suspect they have a hearing handicap."

Members of the Seventh-day Adventist Church also can be an encouragement to this vast group of disabled people. Our supreme Example was exceedingly compassionate to the disadvantaged. "And Jesus was going about in all Galilee . . . and healing every kind of disease and every kind of sickness among the people" (Matt. 4:23, N.A.S.B.).

Should the Adventist Church do any less?

Recent Annual Council actions have the church's support of the International Year of Disabled Persons. Besides encouraging both leaders' support and members' involvement, the council's



Left: Participating in a talent program is a thrill for many handicapped persons. These young people are performing at a Nu-Vision camp in California. Above: A man from New England without sight, hearing, or touch has overcome these obstacles by reading Braille with his tongue.

proclamation states, "The SDA Church believes that the church as a body of Christ makes possible the continuing ministry of Jesus on earth today and seeks to be a healing agency in every community."

Christian Record Braille Foundation, the church's only publishing house for the blind and deaf, also has joined forces with the United Nations as one of 250 organizations promoting the year. The foundation began its support in November, 1980, by sponsoring a seminar at its international headquarters in Lincoln, Nebraska, for local clergy of all denominations. The seminar's purpose was to encourage ministers in attendance to emphasize the IYDP in their respective churches.

To better inform members of the Adventist Church, Christian Record has produced a multimedia presentation, "Challenge to Survive," that will be circulated throughout North America.

With 35 million handicapped Americans, we have a potential mission field in our own neighborhoods. Coping with handicaps on a daily basis is not easy; hope for a better life in Christ can be the stimulant many need to endure their disabilities without fear.

As Joni points out, "He [Christ] wept real tears. This is a God I can trust. I know my tears count with Him."

RWANDA

SAWS activities are publicized

Radio Rwanda recently broadcasted a five-minute news note on development projects being undertaken by the Seventh-day Adventist Church in Rwanda.

The news note resulted from the signing of a grant between the U.S. Agency for International Development and SAWS with US\$750,000 for new construction and equipment to improve and enlarge the medical and teaching facilities at Mugonero Hospital.

New construction will include a dormitory, kitchen,

dining hall, and training facilities consisting of classrooms, library, laboratory, and administrative offices. The grant also provides equipment for the hospital.

The school lunch program for Gikongoro and the resettlement program in Rusumo also were mentioned. The U.S. agency has agreed to provide food imports of approximately 1,000 tons per year to assist SAWS in these two projects and for general relief efforts to the poor and handicapped. To support the food distribution program further, the agency has granted SAWS US\$245,843 to construct storage facilities for the food, for vehicles transporting the food, and for personnel to supervise preparation and distribution, subject to availability of funds. An additional US\$645,294 is to be provided over the coming three years to continue this program.

The news note was broadcast on Radio Rwanda in Kinyarwanda, French, and Swahili five times during the day.

At the occasion of the visit of Neal C. Wilson, General Conference president, and L. L. Butler, General Conference treasurer, to Rwanda, SAWS hosted a reception, which was attended by the Minister of Interior, the Ambassador of the United States, representatives from the Catholic Relief Services, the governor of the province, and other officials. W. Amundson, Central African Union SAWS director, presented a videotape that showed on-the-spot distribution of food in the Gikongoro area.

D. S. WILLIAMS
President
Central African Union

POLAND

Ads draw 500 to series

A widely advertised series of meetings in Bielsko Biala, a city in southern Poland, began Sunday, March 1, with D. E. Lawson, Northern European Division Ministerial Association secretary, as speaker.

More than 500 attended the opening meeting, with perhaps 75 percent being non-SDAs. The series began with an illustrated lecture on the land of Jesus.

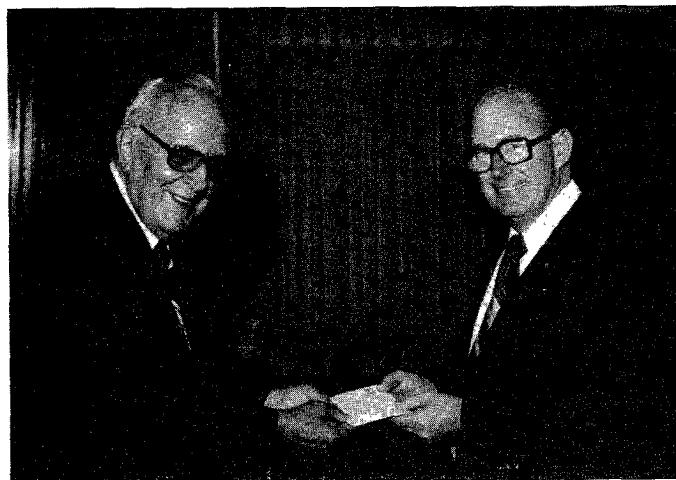
Every home in the city received handbills, and posters were placed in prominent locations in the city center. The meetings also received broadcast media attention. These represent the most extensively publicized meetings to be held in Poland for more than 30 years. The

meetings were to continue into early April.

The week before this series began, S. Dabrowski, Polish Union president, announced an unprecedented printing of *The Great Controversy* to be completed by June.

This edition will be sold out well before the end of the year, Elder Dabrowski predicted.

W. R. L. SCRAGG
President
Northern European
Division



Gift to Hong Kong hospital honors "China Doctor"

Recently E. L. Longway (longtime missionary to China, author, and present fund-raiser for the Hongkong Adventist Hospital, as well as lifelong friend of Harry Miller—the "China Doctor") officially accepted a \$2,000 gift donation made by the Loma Linda Foods Company in Riverside, California.

Frank Bateman, right, president of Loma Linda Foods, and the board of management are pleased that the company could present this gift in memory of the late Dr. Miller, longtime missionary to China. Hongkong Adventist Hospital is building a new nurses' dormitory in Hong Kong that is being named after Dr. Miller. One of the rooms will be named in honor of Loma Linda Foods. This \$2,000 gift was donated in memory of Dr. Miller and his great contribution both to Loma Linda Foods and to China.

In the early part of this century Chinese infants died by the hundreds from malnutrition. Because of Dr. Miller's deep concern for these children, he experimented with the soybean, a staple of the Chinese diet. He developed a method of "milking" the bean, providing an inexpensive and readily available milk substitute for undernourished Chinese children.

In 1959, after working many years for Loma Linda Foods, Dr. Miller gave to the company his vast collection of recipes and research findings connected with his soymilk. Countless children, other than the Chinese children, with dairy-product allergies, have received a tremendous blessing from the Soyolac infant formula, now on the market and distributed by Loma Linda Foods, our church's own company.

NEAL C. WILSON
President, General Conference

Cebu chaplain uses media

Archie Tupas, chaplain of the Miller Memorial Sanitarium and Hospital, in Cebu City, Philippines, is utilizing radio and newspapers in a community outreach program.

Health-related messages are given weekly in an hour-long radio program sponsored by the hospital. Public-service time is given by the local station for community-health tips.

Pastor Tupas also authors a 15-inch daily newspaper column in a local paper. Health and religious topics are suggested by former patients.

The community media program is coordinated with his daily contacts with patients and employees of the 60-bed hospital named after the former China Doctor, Harry W. Miller, pioneer medical missionary in the Orient.

Pastor Tupas also serves as

president of the Far Eastern Division Hospital Chaplains' Association.

D. A. ROTH
*Associate Secretary
General Conference*

SOUTH AMERICA

1,011 won per week in 1980

The members of the South American Division rejoiced over the winning of 52,601 converts in 1980, 2,427 more than during the preceding year and an average of 1,011 per week. As of December 31, 1980, the division reported a membership of 496,954. The half-million mark was expected to be reached by the close of the first quarter of 1981.

Joao Wolff, division president, emphasized soul winning in a challenging address at the year-end plenary session: "Evangelizing the eight countries in our division is our most important work. By the

grace of God we shall continue to build schools and hospitals, churches, chapels, and the other institutions we will need, but all this will be only the natural result of the church's advance and progress in the area of evangelism—in gaining increasingly more members for God's kingdom. The task of winning souls for Christ is of primary importance to us."

During these meetings each of the six union presidents reported. Jose Carlos Viera, president of the Austral Union, said, "We are training our thousands of members, and they are ready and willing to work harder, visiting the homes and teaching the Word of God."

Werner Mayr, Chile Union president, reported, "In Chile our workers and lay brethren are advancing in every sector. They are eager to work all they can to hasten the great day when they will meet their Lord."

The Inca Union president, Henrique Berg, said: "We

thank God for the outstanding advances we are experiencing in our union. During the past two years more than 30,000 souls have been won, and we believe that God will give us even greater victories, by His Spirit."

Darci Borba, in speaking for his field, remarked, "Our South Brazil Union has more than 150,000 members and is one of the largest unions in the world. But this fact does not impress us. What we are interested in is to see how we can become much more aware of what needs to be done, and then do it. There are millions upon millions of people in our sector who just need a friendly visit from an Adventist so that they can hear the words of warning and hope before the coming of the great day of the Lord."

The president of the East Brazil Union, Floriano Xavier dos Santos, also spoke. "Our union has a population of more than 50 million. We face a great challenge, and we are ready to meet it. Accelerating



Non-SDA Indian students distribute Adventist literature

Students attending the SDA English Nursery and Primary School, Basavanagudi, Bangalore, India, regularly distribute the Adventist literature mailed to them by church members.

K. Stanley Paul, principal (above, standing between the Picture Rolls), says, "We thank ADVENTIST REVIEW readers wholeheartedly for the magazines and books they send us."

Most of the students come from non-Adventist homes. Of the 250 students enrolled at the school, 70 percent are Moslem, 20 percent are Hindu, 8 percent are of other Christian faiths, and only 2 percent are Adventists.

Last October, two teachers, P. J. Prakasha Rao and Mrs. Annal Mandi, began a Sabbath school that is growing week by week and has resulted in the baptism of three students. In an average week 50 to 70 children attend and invite their friends and relatives. Many of the non-Adventist students participate in the singing, storytelling, and Bible reading. All of the students in the school are enrolled in JMV classes.

Many children live in a low-income area near the school, and it is these children who are the main target of the school's missionary outreach.



**Meatless Swiss Steak.
Great flavor that's
not beyond your
belief.**



LOMA LINDA FOODS

Our Church's Own Company

our missionary program is bound to result in increasing our number of baptisms each year. We look forward to winning 10,500 new members to Christ in 1981."

Then the president of North Brazil Union, Alberto Ribeiro de Souza, told the group, "Our union is an attractive missionary field. Already we have more than 50,000 members, with our yearly growth

amounting to an average of 12 percent. God has been with us."

The South American Division's five-year plan voted in November, 1980, contains the guidelines for a tremendous advance. With God's help they expect to see the church in South America grow to more than 700,000 by 1985.

ARTHUR S. VALLE
REVIEW Correspondent



Solusi accessions 20,000th book

On November 7, the librarians at Solusi College in Zimbabwe accessioned the library's 20,000th book. Pictured are Mrs. R. L. McChesney; Leo Raunio, head librarian; Mrs. Raunio; and Mrs. J. S. Tshuma.

Elder Raunio considers the college's 20,000 books only a beginning. His plans call for an enlargement of the library building to provide space for almost 100,000 books, a student seating capacity of up to 200, a Heritage Room in connection with an Ellen G. White vault, an educational library, and teaching-material center.

Funds are limited, but the contribution of more than \$7,000 by ADVENTIST REVIEW readers about four years ago in response to an article by Miriam Wood, who had visited Solusi College, was greatly appreciated. This gift helped to add a large number of new books to the library. Soon Elder Raunio plans to purchase a microfilm and microfiche reader, as well as a microfilm reader/printer to make available to the students an abundance of new materials on microfilm.

Solusi is one of the two senior colleges of the Trans-Africa Division, and the oldest Seventh-day Adventist institution on the African continent. Because of unsettled conditions in what was then known as Rhodesia, the school was closed from June, 1978, to February, 1980. Fortunately, none of the buildings at Solusi suffered damage during these 20 months.

When the college reopened, enrollment was 80. However, for the new school year beginning February 10, 1981, the principal, James Bradfield, and his staff expected a sizable increase in the number of students. Besides the already established programs in theology, business, history, and social sciences, a new course of study in farming attracts the students. This education in practical farming is an addition that has been approved by the government, as it helps to meet the current demand created by the recently introduced land-reform and reconstruction programs.

G. PADDERATZ
History Teacher, Solusi College

WEST GERMANY

Radio presents students' doings

News from Marienhoehe Seminary is being aired on a frequently listened-to program on West Germany's federal radio network, Hessischer Rundfunk. Mrs. E. Ostertag, author of these Meeting Point broadcasts for young people, learned about Marienhoehe Seminary and visited the school to see about a possible program. What she saw and heard impressed her so deeply that she produced three half-hour programs, the first of which was aired February 18.

In the first presentation, Mrs. Ostertag featured the tearoom, an alternative meeting place for young people from the street, where they engage in conversation and Bible studies. The SDA students rent rooms in a basement in the city for this purpose. The Catacomb, as the place is called, is frequented by a number of visitors, several of whom have joined the church.

The second broadcast will present two evangelistic groups, Reality and Life With Jesus. These young people sing and give personal testimonies in such an appealing way that invitations have been extended to them from many churches, including churches in foreign countries, and non-SDA churches.

The third broadcast will focus on the social activities of the Adventist college.

HEINZ HOPF
REVIEW Correspondent

INTER-AMERICAN
DIVISION

GC visitor tours division

Richard Barron's visit to the Inter-American Division January 4 to 29 was both inspirational and informative. Elder Barron, associate director of the General Conference Youth Department, made his trip in the interest of strengthening campus ministries on Adventist college campuses and also on secular university

campuses where there are Seventh-day Adventist students. He was accompanied by Israel Leito and Clayton Henríquez, division youth director and associate director, respectively.

As the three youth leaders met with campus ministries committees and other interested students in West Indies College, Jamaica; the Franco-Haitian Institute, Haiti; Antillian College, Puerto Rico; Caribbean Union College, Trinidad; and university students in Trinidad; Caracas, Venezuela; and Bogota, Colombia, they made plans to strengthen the campus ministry program. They answered questions that would clarify how to coordinate the religious activities of the colleges more effectively and at the same time provide more opportunity for student participation in all areas of campus ministry, including one of the two annual Weeks of Spiritual Emphasis.

On many of the secular campuses Seventh-day Adventist students are organized and meet regularly each week in quarters provided by the university. They conduct active soul-winning programs and have many plans for aggressive evangelism.

In every college there is great interest in the student missionary program that is fostered by campus ministries. Several students are making plans to participate in this program. One of the highlights of Elder Barron's itinerary was the candlelight ceremony at Antillian College to celebrate the sending of the first student missionary from Inter-America. Osiris García left Antillian College January 21 to teach Spanish in the Franco-Haitian Institute. After a sermon by Elder Barron on the importance of reflecting light, several participated in giving a charge to Osiris.

While visiting the Franco-Haitian Institute, Elder Barron met with the 11 student missionaries from North America who are serving in that college.

CLAYTON V. HENRÍQUEZ
and ISRAEL LEITO

SDAs implement growth program

Adventists in San Antonio, Texas, gathered at the Laurel Heights church Sabbath afternoon, March 7, to lay plans for church growth in that large city.

Members responded to a challenge from William Liversidge, Southwestern Union Ministerial Association secretary, by committing themselves to service where needed throughout 1981.

"What thrilled me most," said Elder Liversidge, "was the spirit of the people. Vir-

tually everyone present made a commitment to do something within the spectrum of his or her spiritual gifts and abilities.

"This is a new day," he said. "I truly believe the Seventh-day Adventists of the Southwest mean business and are ready to do whatever is necessary to finish the work of God in this part of the world as the Holy Spirit guides and blesses."

In an earlier action the same afternoon the San Antonio Adventist Commission, under the guidance of Cyril Miller, Texas Conference president, voted that Ray Hubbartt, Laurel Heights pastor, become the

facilitator for the special church-growth pilot program now being implemented.

During 1981 the pilot program in San Antonio will be under the special direction of the union Ministerial Association. New associate Ministerial secretary Mike Jones is the coordinator. In addition to this, Elder Jones is creating what is expected to be a powerful and decisive evangelistic advertising thrust to help prepare the city for the Kenneth Cox Prophecy Lectures scheduled to take place this summer.

"We are strongly convicted," Elder Jones said, "that long before the end of

1981 every man, woman, and child in San Antonio will have been exposed to the gospel. If Jesus were to return in 1982 we believe there would be few if any San Antonians who would be able to say to us in the judgment, 'Why didn't you tell us?'

"We hope that before long the same can be said for every part of the Southwestern Union Conference," he added. The Seventh-day Adventist churches in San Antonio are hoping to baptize 600 converts this year and establish several new churches. The Greater San Antonio area's population exceeds one million.

UPDATE

Thirteenth Sabbath Offering report

Gifts amounting to \$345,142 are on their way to help build a new senior college in Papua New Guinea for the youth of the islands of the South Pacific, according to Howard F. Rampton, General Conference Sabbath School director. These funds are the Special Projects portion of the Thirteenth Sabbath Offering given on September 27, 1980. The total offering amounted to \$1,380,569, which was \$57,891 higher than the corresponding offering of the previous year.

Situated on 1,100 acres not far from the nation's capital, Port Moresby, the new college will be the first senior college for the 84,000 church members in the three union missions of the Australasian Division. It will raise considerably the educational level of the future church leaders in the South Seas. The Australasian Division expresses its sincere gratitude to all Sabbath school members for their liberal support of the Thirteenth Sabbath Offering.

Ensemble continues ministry

The New England Youth Ensemble, directed by Virginia-Gene Rittenhouse, is continuing its musical ministry through a series of performances in some of the best-known churches and cathedrals in the United States.

On February 8 the ensemble performed for an audience of more than 2,000 at the fiftieth anniversary service of the Riverside church in New York. After this performance the ensemble was invited to join the choir of the Marble Collegiate church in New York in a presentation of Mendelssohn's *Elijah* on April 12. On March 7 they traveled to Philadelphia to perform the *Messiah* with a combined Presbyterian-Methodist choral society, and on March 8 they played at the

Cathedral of St. Peter-St. Paul in Philadelphia. On April 26 they will present a sacred concert at the National Shrine of the Immaculate Conception in Washington, D.C.

The young people of the ensemble feel a deep sense of gratitude to God for these ever-increasing opportunities to witness through great sacred music in these well-known churches. Plans for the summer include a trip to France, Austria, Romania, and Israel.

BBC features London church

The John Loughborough school in London (see REVIEW, Feb. 12, p. 18) has attracted considerable interest on the part of the media. After a lengthy feature article in the color supplement of the *Sunday Observer* on February 15, coverage of the church's beliefs and life style was presented on the BBC Nationwide program on Wednesday, February 18.

The 13-minute film commenced with shots of a Saturday-morning shopping scene on Holloway Road and then switched the viewers' attention to what was happening in the Seventh-day Adventist church. After a hearty welcome by the pastor, Louis Preston, the choir sang "I Stand Amazed in the Presence."

Mention was then made of the Sabbath school classes and members' belief in tithe paying. The presentation focused on family worship in the home of Mr. and Mrs. West, members of the Holloway church. Mr. West pointed out that he and his wife had decided to sacrifice in order to send their two children to the John Loughborough church school in Tottenham, which was the next part of the pictorial presentation.

Orville Woolford (the headmaster) and two of his staff members, Leila Reid and Steve Alwyne, were interviewed, as were several of the pupils.

The overall impact of the program was positive, reports W. John Arthur, British Union communication director.

Inter-American

- Fred Hernandez, a departmental director of the Inter-American Division, conducted the Week of Prayer for the Central Spanish church in Miami, March 14-21. Because the Spanish churches in Miami are growing rapidly, it has become necessary for this particular church to divide the congregation. The first meeting of a part of the members in a new location was April 4.
- As a result of evangelistic crusades conducted by members during the last months of 1980, 209 persons were baptized in Oaxaca, Mexico, on January 10. The district leader, Robinson Mendez, who had set a goal of 80 baptisms for 1981, was the first in the Inter-American Division to reach his baptismal goal for the year.
- As of January 13, 340 new members had been added to the churches of Tuxtla Gutierrez, Mexico, as the result of simultaneous evangelistic meetings throughout the city, which is headquarters for the South Mexican Conference. The meetings were coordinated by the conference evangelist, J. Arcadio Gonzalez, with the collaboration of ten pastors and two Bible workers. Since this campaign, three new Sabbath schools have been organized.
- One hundred students were enrolled in the first year of operation of the Sukat-Pin School, Puerta Cabezas, Nicaragua. Enrique Guzman, Nicaragua Mission education director, has presented a request to the Central American Union for official recognition of this new boarding school. Land for the school and initial buildings were donated by Pastor and Mrs. Peter Wood, who are retired but continue to work among the Mosquito Indians on the coast of Nicaragua.
- Ely S. Honore, Franco-Haitian Union health and temperance director, conducted an evangelistic series in the Salem church, Port-au-Prince, Haiti, January 11-February 15. Each day Dr. Honore held a health-screening clinic at the church. In spite of heavy rains, the church was full to capacity each evening. During the meetings 108 persons took their stand for Christ, 41 of whom have been baptized.

- Isaac Jean-Baptiste, communication director of the Franco-Haitian Union, held an evangelistic series February 1-28 in Gonaves, Haiti. As a result, a branch Sabbath school has been organized for 100 new believers, and 60 persons have been baptized.

Trans-Africa

- Barrie Collins, formerly of Zimbabwe now living in Australia, has accepted a call to be assistant treasurer of the Trans-Africa Division. His wife, Audrey Elaine Wallace, is from South Africa.
- David MacDonald, from South Africa, is the newly appointed pastor of the Umtali, Zimbabwe, church.
- Pierre Birkenstock has assumed the position of biology teacher at Bethel College in the Republic of Transkei, South Africa.
- J. R. Rogers has transferred from Mwami Adventist Hospital, Chipata, Zambia, to Malamulo Hospital and Leprosarium, Makwasa, Malawi.
- Bruce Staples, from South Africa, has arrived to take up responsibilities at Maluti Adventist Hospital in Mapoteng, Lesotho.

- Transferring from South Africa to be church school teacher at Kanye Hospital in Botswana is Sandra Felaer.
- Norman Joel is joining the accounting department at the division headquarters office. He formerly served as a senior clerical officer in the Ministry of Agriculture for the Zimbabwean Government.
- Theme of the April 17-20 camp meeting of the Zambesi Conference concerned the work of the Holy Spirit. Eric Armer, division assistant treasurer, was the main speaker. A special feature at this year's camp meeting was workshops for leaders of various groups within the church.

North American

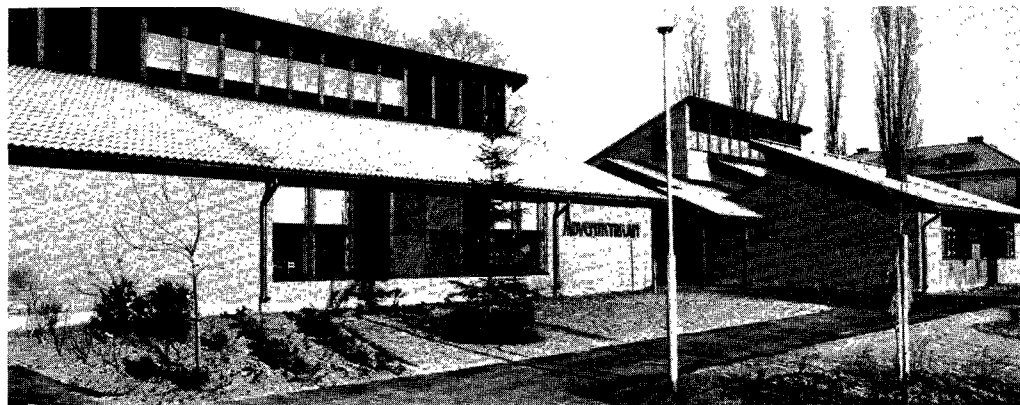
Canadian Union

- When It Is Written was beamed across North America to 22 cities, including Montreal, Quebec, on March 1, the 200 participants in the province of Quebec gathered at the Bonaventure Hotel for the live-via-satellite presentation. More than half of the registrants expressed a desire to learn more about Seventh-day Adventists in a series of workshops to be held throughout the city. L. R. Krenzler, Canadian Union Conference communication director, coordinated the day's events.
- The Canadian Union Conference voted for an eastern and a western Festival of the Word to be held in 1982.

- Recently Betty Sukow, a part-time literature evangelist, visited the home of Mr. and Mrs. Bell in the Ponoka area of Alberta, and sold *Bible Readings* and *The Triumph of God's Love*. As a result of her follow-up program and the evangelistic meetings conducted by Verne Snow, 12 persons were baptized.
- After hearing a Sabbath school mission story about a deformed boy named Mark in New Guinea, primary Sabbath school students of the Willowdale, Ontario, church purchased a brand-new wheelchair to send him. The children, who have "adopted" Mark as a foster child, are saving money to send him to school.
- Almost 1,000 letters have been received in a three-week period from viewers of the *Il Est Ecrit* ("It Is Written") telecast on two of the smaller TV channels in Quebec, one in Sherbrooke and the other in Chicoutimi, in central Quebec. Fifteen of the 325 letters received in one week requested *The Great Controversy* in French. In several cities, Georges Hermans, speaker for *Il Est Ecrit*, has been holding Bible seminars that have resulted in many baptisms.

Columbia Union

- Charley O. Eldridge, president and chairman of the board of Leland Memorial Hospital, Riverdale, Maryland, has been appointed to the Maryland Hospital Association's administrative and management functions committee, one of the group's eight key policy panels.



New church in Sweden

A new church was consecrated on January 6 in Örebro, Sweden, a city in which some of the Swedish Adventist pioneers were for a short time imprisoned for proclaiming their faith.

The church has been designed by one of the members of the local congregation, Architect Andrew Stone. It consists of two large

buildings connected by a smaller one. The church is unique among Swedish Adventist churches in that the floor space allotted to the children's and youth's divisions of the congregation is larger than the sanctuary proper.

PER BOLLING
Swedish Publishing House

● A retired vice-president of the Johnson and Johnson baby products company has given \$1,000 to New Jersey's Garden State Academy. The fund is self-sustaining, with the interest being spent each year for student aid. Don Schneider, New Jersey Conference president, hopes the fund eventually will top a half-million dollars.

● Third- and fourth-graders from the Uniontown, Ohio, church school were asked to leave a home where they had brought food, clothes, and toys to a needy family. The surprised mother asked them to leave so they wouldn't see her cry in deep appreciation. Different class groups worked to collect the gifts and then left them at five needy homes.

● A one-day trust services seminar was held in the Sligo church, Takoma Park, Maryland, recently by William A. Pohle, Potomac Conference director of trust services. There were 125 registered for the seven-hour program.

Mid-America Union

● Jim King, with the aid of an interpreter, is conducting a special series of meetings for 450 refugees from Laos. After some members of the Laotian refugee community in Kansas City, Missouri, attended another of Jim King's evangelistic meetings, they requested a special series for their fellow Laotians.

● Many fresh ideas originated from a North America Division communication staff meeting held recently in St. Paul, Minnesota. Owen Troy, General Conference associate communication director, led out in the meeting, which was attended by all of the union communication directors in North America.

● The largest PREACH Seminar ever held took place in Kansas City, Missouri, with more than 100 clergymen in attendance. W. B. Quigley, associate secretary of the General Conference Ministerial Association, directed the program. Featured speakers were Robert Johnston, of the SDA Theological Seminary, and Kenneth Vine, of Loma Linda University.

● College View Academy in Lincoln, Nebraska, hosted a recent Adventist Youth for Better Living weekend. Roy Wightman, vice-president of the Great Lakes Adventist Health Systems, was the featured speaker. Approximately 100 students attended.

North Pacific Union

● Fifty-one members signed the charter establishing the new Terrace Heights church in Yakima, Washington, recently. R. C. Remboldt, associate secretary of the North Pacific Union Conference, and Don Reynolds, president of the Upper Columbia Conference, presided at the organizational service. The new church began as a branch Sabbath school.

● The temperance program of the church received special emphasis on a recent Sabbath in Payette, Idaho. In addition to Pastor George Harsha's sermon on the topic, the local church's Sabbath school divisions and youth leaders were asked to give emphasis to temperance during their part of the Sabbath program. Pledge cards were distributed to all in attendance. Margaret Harter organized the program.

● Dedication services have been held for the Troy, Idaho, church in the Upper Columbia Conference. The new sanctuary, with a seating capacity of 200, was added on to the old church, which now is used for classrooms and a fellowship hall. The project was begun and finished under the direction of Pastor Bill Robison. David Bordeaux is the present pastor.

● Although the Astoria and Seaside, Oregon, churches have only 100 members between them, they recently dedicated a new school, a joint operation of the two congregations, which are pastored by Glen Stambaugh. Many members, including members of Maranatha Flights International, helped build the two-story structure.

Pacific Union

● Chapel Singers, now in their thirteenth year, recently presented sacred concerts in the Heavenly Valley, California, and Carson City and Reno, Nevada, churches. They also presented a concert in the Nevada State Prison. Formed in 1968, Chapel Singers witness to both Adventist and non-Adventist audiences under the direction of Earl Johnson. Of the 16 members of the group, nine are connected with the Pacific Press Publishing Association.

● Ivan Toews, a reimbursement specialist for Adventist Health System—Sunbelt, has been named vice-president for finance at Paradise Valley Hospital, National City, California.

● Closed by city ordinance to door-to-door visitation, San Marino, California, has been contacted through the direct mailing of 4,500 packets of literature by members of the nearby Pasadena congregation. John Weidner, church personal ministries director, organized the special outreach to this affluent community with the local pastor, Tom Stafford.

● The 112-member Lawai Valley congregation, one of two churches on the Hawaiian island of Kauai, contributed more than \$930 for the Thirteenth Sabbath Offering for fourth quarter, 1980. This is believed to be the largest mission gift in the history of this small church family.

● The Central California Conference has organized its second Samoan congregation in San Jose, with 81 charter members. Organized as a branch Sabbath school five years earlier, the new group is pastored by S. I. Afaese.

● Members of the Fresno, California, Westside church have opened a Better Living and Community Services center in the former Italian church, no longer in use. C. J. Williams is church pastor; Alberta Jackson is Community Services director.

Andrews University

● Andrews' fine arts radio station, WAUS, raised a record \$35,807 in pledges and donations during its eight-day campaign in February. According to Station Manager Allen Steele, the station received pledges from about 65 communities in the area.

● David H. Bauer, vice-president for public relations and development, has received for the university a check for \$1,800 from the Sears-Roebuck Foundation.

● Andrews celebrated its annual Founders Week from March 5 to 11. Honored during the week was James L. Hagle, former president of Worthington Foods, who graduated from Emmanuel Missionary College in 1935. He also has served for 20 years as administrator of Harding Hospital, Worthington, Ohio.

● Afro-American History Week was celebrated at Andrews, February 9 to 14. Guests included Benjamin F. Reeves, chairman of the Oakwood College department of religion and theology; the Oakwood College Aeolians in concert; Alvin Kibble, pastor of the Trinity Temple SDA church in Newark, New Jersey; and W. C. Scales, Jr., of the General

Conference Ministerial Association.

● The Andrews University Bookstore has presented English Bibles to 23 Cuban refugee families who moved to Berrien Springs in 1980. All of the families had been in denominational work in Cuba until their expulsion from that country.

Notices

Andrews University notice of regular meeting of members

To the members (constituency) of Andrews University, a Michigan nonprofit educational corporation:

In accordance with the Laws of the State of Michigan, P.A. 1931, No. 327, Sec. 122, as amended, requiring that notice of meetings of the members of all nonprofit corporations be given by first-class mail to each member, notice is hereby given that the regular meeting of the members of Andrews University, a Michigan nonprofit educational corporation, will be held in the Seminary Chapel on the campus of Andrews University, Berrien Springs, Michigan, on May 10, 1981, at 9:00 A.M.

The purpose of the meeting is to elect the Board of Trustees for the ensuing term and to conduct such other business as may be necessary, including possible amendments to the Articles of Incorporation and the Bylaws of Andrews University.

Article V of the Articles of Incorporation of Andrews University states: "The membership of the Association shall be comprised and made up of the following: the Board of Trustees, the members of the Executive Committee of the General Conference of Seventh-day Adventists, the members of the Executive Committee of the Lake Union Conference of Seventh-day Adventists, and the members of the Executive Committees of the member conferences of the Lake Union Conference of Seventh-day Adventists, and all the assistant professors, associate professors, and professors of Andrews University, the officers of the University and associates in administration, and the superintendents of major industrial departments of the University, and the members of the Board of Directors of the Alumni Association of the University."

Dated: March 31, 1981

MAX C. TORKELSEN, *President*
ROBERT H. CARTER, *Vice-President*
JOSEPH G. SMOOT, *Secretary*

Quinquennial meeting of the Pacific Press Publishing Association

Notice is hereby given to all whom it may concern that the quinquennial meeting of the members of the Pacific Press Publishing Association, a corporation organized and existing under and by virtue of the laws of the State of California, will be held at the office of the Association on Villa Street, in the City of Mountain View, County of Santa Clara, State of California, on Wednesday, May 13, 1981, at 7:30 A.M.

The election of directors for the ensuing terms; the advisability of amending, repealing, or adopting new bylaws; or such other business as may be necessary or proper to be transacted will come before the members of the Association.

By order of the Directors.

L. L. BOCK, *President*
W. L. MUIR, *Secretary*

SS offering increase is \$2.5 million

In spite of the problems inflation has caused for church members around the world, Sabbath school offerings for 1980 showed a steady increase. Members contributed approximately \$2.5 million more in 1980 than they did in 1979.

North American offerings for the year reached a total of \$19,193,423.50 (an increase of \$1,083,003.62); other divisions, \$14,751,024.98 (an increase of \$1,446,685.82); combined, \$33,944,448.48 (an increase of \$2,529,689.44).

While 1980 was a record year for Sabbath school offerings, the fourth quarter's offerings also set a record. The North American Division's fourth quarter offering was \$6,113,966.65, which is \$386,731.76 more than a year ago. The total offering from the other divisions was \$4,140,322.26 (an increase of \$783,739.27). The total offering for the world field was \$10,254,288.91 (an increase of \$1,170,471.03).

G. J. BERTOCHINI

Ohio votes structure change

The thirty-first constituency session of the Ohio Conference was held Sunday, March 29, in the Hill church in Mount Vernon, Ohio. More than 460 delegates were in attendance. During the past triennium, 1,426 persons joined Ohio Conference churches through baptism or profession of faith, bringing the membership to 10,447 at the close of 1980. Two churches, Centerville and Miamisburg, were voted into the conference sisterhood of churches.

An item of great interest was the report of Towers, Perris, Forster, and Crosby management consultants regarding an administrative structure for the conference that could more effectively serve the pastors and the

churches. The study, financed by lay members, had been reviewed by the conference committee and union and General Conference officers. It came to the session recommended by the conference committee as a pilot program for Ohio, and was approved by the delegates.

Under this plan, the office of secretary-treasurer becomes separate positions handled by two individuals. Three assistants to the president are to be selected by the conference committee to work with pastors and churches. One is assistant to the president for pastoral nurture; another is assistant to the president for local evangelism; and the third, assistant to the president for church administration. These assistants will work in the field and will not have an office or department in the conference office. As a result of this action, changes were made in some departmental assignments.

John W. Fowler was reelected president and was elected religious liberty director. Russell G. Lucht was reelected secretary and elected stewardship and ASI director. Donald Platt was called from the Georgia-Cumberland Conference to be treasurer.

New departmental assignments were: Ministerial and It Is Written, James Cress; communication, lay activities, and Sabbath school, David Manzano; and youth, NSO, health and temperance, Gary Rust. All other departmental personnel were reelected.

The conference committee was enlarged to 17 members, eight of whom are lay members. W. O. COE

Business teacher is needed

The Tanzania Adventist Seminary and College near Arusha, Tanzania, has placed a call with the Afro-Mideast Division and the General Conference for an instructor in business administration and accounting. This person

should have an M.B.A. or M.A. degree, with emphasis in accounting, and some teaching experience. Interested persons should contact Roy F. Williams, Associate Secretary, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

LEs report 19,992 baptisms

Reports of the 1980 literature evangelist soul-winning activities indicate that the literature evangelists won 19,992 new Adventists—384 a week—the equivalent of a new 77-member church every working day of the year. On each working day they also gave away nearly 28,000 pieces of free literature.

The literature evangelists of the Far Eastern Division led the way with 5,092 baptisms reported as a result of their contacts. North America's total was 2,483.

Here is a summary of literature evangelists' soul-winning activities:

Pieces of free literature given	7,269,178
Bible school enrollments	654,760
Interested people attending church	178,607
Former SDAs contacted	257,445
Prayer in homes	1,426,757
Bible studies given	895,293
Baptisms from LE contacts	19,992

This represents an encouraging beginning toward achieving the literature evangelists' five-year goal of 144,000 new members as a result of their work.

J. N. HUNT

Former VP gives SOS service

A former General Conference vice-president, Moises S. Nigri, has begun a one-year term of volunteer service in the South American Division.

Elder Nigri and his wife will live in São Paulo, Brazil, where he will serve as a liaison officer for the division in the relocation of both the

publishing house and the college in southern Brazil.

Before his retirement at the Dallas General Conference session, Elder Nigri was a vice-president for ten years. Prior to that he was secretary of the South American Division for eight years.

D. A. ROTH

For the record

Died: Hubert K. Martin, 91, former president of Avondale College and Canadian Union College, on April 3 in Takoma Park, Maryland. □ William T. Collins, 71, former president of the Guatemala Mission and Antillian Union, on March 30 in Jefferson, Texas. □ Ruth Repogle, on March 24 in Deer Park, California. She and her husband, Leon, served in South America for 20 years. □ A. V. Pinkney, 77, on April 11 in Chestertown, Maryland. He was an associate director of the General Conference Temperance Department for more than 13 years.

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