

Adventist Review

General Organ of the Seventh-day Adventist Church

May 21, 1981

“Jimmy’s World”

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Workaholic for the Lord

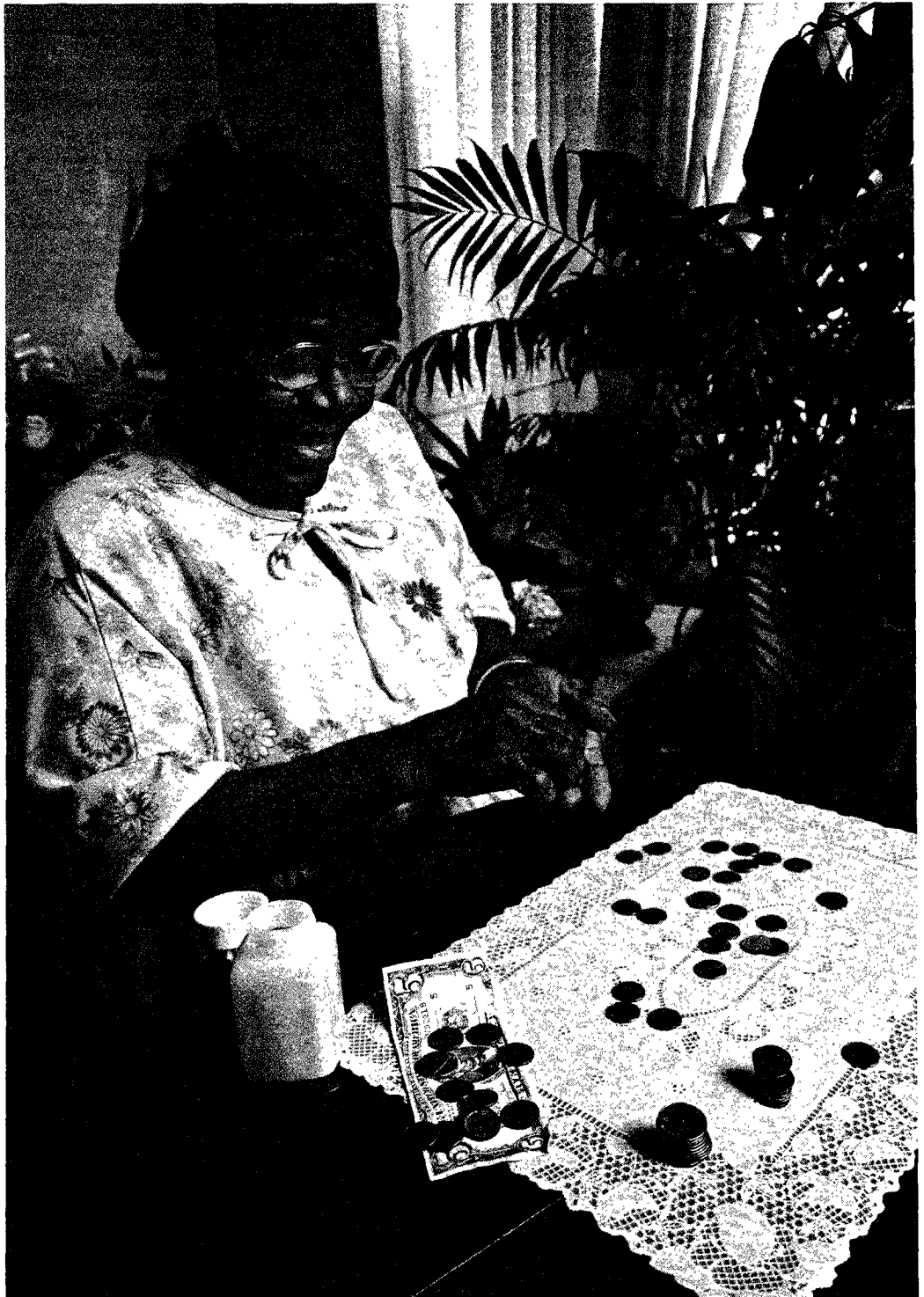
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Under Lillian Callendar's direction, investment funds at the Dupont Park church in Washington, D.C., have risen from \$500 to \$5,000 a year. See page 6.

The author of our cover article, "Unexpected Money and the Candy-bar Alternative" (p. 6), which highlights Investment, is Bobbie Jane Van Dolson, an associate book editor at the Review and Herald Publishing Association. Mrs. Van Dolson and her husband, an associate editor of this magazine, went to Japan as missionaries in 1951, where Mrs. Van Dolson began the first of the church's English-language classes in the Osaka, Japan, evangelistic center. The school was organized as a class to interest people in taking Bible studies.

Mrs. Van Dolson is the author of this year's junior devotional book, *How to Get to Heaven From Your House*.

Two groups of people in the United States will benefit from Investment money this year: Vietnamese boat people living in southern California and Navajo

Indians in Colorado. Every division has special projects to which Investment money goes.

Eugene Lincoln, author of "Workaholic for the Lord" (p. 4), is a copy editor at the Review and Herald. He is one of the human assets who moved to Washington from Nashville, Tennessee, after the merger of the Southern Publishing Association with the Review and Herald. Because Mr. Lincoln was available when we illustrated his article, he plays himself in the picture of a frustrated church treasurer.

We are often reminded that REVIEW readers are generous, warmhearted Christians. In response to a letter published in the April 30 issue from a missionary in Indonesia, which said in part, "What prompted this letter was the October 23, 1980, issue, with the book section that mentioned all the wonderful new Adventist books being published.

I shed some tears wishing I could read them all," a reader sent a check for \$60, instructing us to send some current books to the missionary.

Across the page from that letter we published an article entitled "Letter to a Homeland Church," in which a nurse in Africa described the needs of the hospital in which she works. We received a \$500 check from another reader to be forwarded to that hospital.

Such generosity encourages this staff because it proves what we have long believed—many Seventh-day Adventists are unselfish, loving people who need only to be made aware of needs, to respond.

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LETTERS

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Correction

The cover caption explaining the illustrations of the article "A Link With the Pioneers" (April 9) contains an error. The baby pictured with Howard Lee is *Cariann Blank*, not Corriean Blake. She is the daughter of Dr. and Mrs. Ronald Blank. Mrs. Blank, the former Sandra Lee, is the daughter of Mr. and Mrs. Donald Lee. Donald Lee is the youngest son of Howard Lee.

GILMOUR McDONALD
Frederick, Maryland

Sign of times

It was with regret and concern that I read of the necessity prompting the editorial "F.Y.I." (Nov. 20).

We do not know how people looking for Jesus' coming and preparing for that event can dare to criticize the leaders of our work, who did not seek high positions and are humbly seeking to do God's bidding with the help of His Spirit.

Rather than criticizing, we should be working out our own 2 (466)

salvation with fear and trembling and be establishing a personal relationship with our Saviour. Then the fruits of the Spirit would be seen in us, and we would be far too busy caring for the poor and needy, helping our neighbors, and being a witness for Jesus to find time to criticize.

There will always be those who will quibble and find fault, but this is just another sign of Christ's soon coming and of the sifting that will take place. Let us not be dismayed at these things, but look up, for our redemption draweth nigh.

JEANNE MACKAY
Cape Town, South Africa

Editor writes

My interest in the ADVENTIST REVIEW may be best expressed by the fact that I have subscribed for the past 20 years. It is one of my few luxuries.

THORVALD KRISTENSEN
Editor, *Adventnyt*
Odense M, Denmark

Drugs

"Are Drugs Ever Safe?" (April 9) was outstanding.

Ellen White stated, "The true physician is an educator. He recognizes his responsibility, not only to the sick who are under his direct care, but also to the community in which he lives."—*The Ministry of Healing*, p. 125.

A drug-oriented practice

makes it difficult for physicians to be the light in the community that they should be. God should be glorified in the adequacy of His provision of simple remedies. When we shift our emphasis away from these we fail to educate the community as we should, and we rob God of His glory.

RICHARD G. RUHLING, M.D.
Cortland, New York

What Dr. Thrash wrote about drugs is not trash.

R. W. HOPPER
Rushville, Nebraska

I must disagree with Dr. West's response to "Are Drugs Ever Safe?" I'm afraid the Laodicean, middle-of-the-road philosophy has left the Adventist people standing in the dust, while the world is off and running with God's true health message. What a terrible loss and disgrace.

C. ARNOLD
Sulphur Springs, Arkansas

Rock music

Re "From Rock to the Rock" (editorial, March 26).

I am a young person who was led into the trap of envying and emulating rock stars. Their life styles and music seemed so exciting. Yet for all their wealth and fame they live meaningless lives.

Jesus has shown me a better way of living by leading me to look for true value.

WILLIAM G. ROBERTS
Calgary, Alberta



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“Jimmy’s World”

For several weeks journalists all over the United States have discussed events surrounding the publication of a story titled “Jimmy’s World” that won a Pulitzer Prize. Editors and reporters have expressed anguish over the fact that newspaper credibility has been weakened by the first known fakery in the 64-year history of the Pulitzer prizes.

We wish to add our own comments, but first here is a brief summary of what happened. Janet Cooke, a 26-year-old reporter on the staff of the *Washington Post*, wrote a story about an 8-year-old heroin addict named Jimmy in the District of Columbia. When the *Post* published it, the community was stirred with a desire to find Jimmy and help him. Miss Cooke and the *Post* refused to reveal their news sources, so D.C. Mayor Marion Barry assigned a task force of hundreds of police and social workers to locate Jimmy. Three weeks later, after spending thousands of hours in the effort, they gave up. Both the mayor and the chief of police expressed serious doubts that Jimmy existed. Nevertheless, Miss Cooke and the *Post* stuck by the story, eventually submitting it as a candidate for a Pulitzer Prize, journalism’s most coveted award.

When the story won and the spotlight was turned on Miss Cooke, it was discovered that she had not graduated from Vassar College as she had claimed, nor had she received a Master’s degree from the University of Toledo. Under questioning by the *Post*’s editors, she admitted that she had lied about her education and that her story about Jimmy was fictitious, being a composite of information obtained through interviews with a number of children. The *Post* promptly accepted Miss Cooke’s resignation, returned the award, and apologized to its readers, confessing that it had been victimized by the hoax.

As we have reflected on the “Jimmy’s World” episode, we have felt that ten aspects deserve further comment.

1. The fraudulent story was published because the editors trusted Miss Cooke. Critics are quick to condemn the *Post*, but trust is an essential element in almost every line of work. Sick people trust physicians. Buyers trust automobile makers. Congregations trust their pastors. Investors trust corporations. Citizens trust national leaders. So, although in this instance a reporter took advantage of those who trusted her, let us not be too quick to fault the editors for doing what they did. Life as we know it could not be carried on without trust.

2. It is unfair to label all journalists dishonest simply because one was. Should all Christians be considered hypocrites simply because one proved to be? Should all auto mechanics be classified as dishonest because one cheated a customer? Should all bankers be classified as

dishonest simply because one embezzled? Let us not generalize, but deal with each case on its own. Fairness is a Christian virtue.

3. The moment the fraud was discovered, the *Post* immediately “came clean.” It did not “stonewall” or try to conceal the mistake. Because it prized honesty, it was willing to endure deep humiliation. Later it gave a full report on the people and process by which the story was approved and published. Its example is worth emulating. Life is not mistake-free, but the cost of admitting a mistake is reduced considerably when confession is made promptly and the facts are fully reported.

4. Many Americans, including some newspeople, were delighted to see the *Post* embarrassed by the fiasco; instead of being sympathetic, they helped swell the chorus of criticism. No doubt this response is natural for the carnal heart. Unfortunately, professed followers of Christ sometimes react like this when a fellow believer sins and is disgraced. But since the response is alien to the character of the Lord Jesus, it should be unknown among Christians. Jesus, instead of criticizing and condemning, gave hope to the fallen; He encouraged them to learn from their mistakes and “sin no more.” His followers will seek to be like Him.

5. Leaders and public institutions must maintain almost impossibly high standards for themselves. Unfair though it may be, the public expects virtual perfection from people and institutions with a high profile. And when one slips, the public is terribly unforgiving. In the case of the *Post*, its sterling record of careful reporting, its service to the nation in uncovering the Watergate affair, its thoughtful editorials and stimulating features—all were forgotten. On the basis of one mistake, people seemed willing to give up all their years of trust. Church leaders do well to remember this reaction. Trust is earned through a long, slow process, but it can be lost almost instantly.

6. The public is quick to establish guilt by association. When it was discovered that there was no Jimmy, immediately some people suggested that perhaps there was no Deep Throat, Woodward’s key informant on Watergate. Leaders who hope to maintain the trust of their constituents should remember that if they misrepresent the facts even in one situation, their credibility will be damaged. People will suspect them of coloring the truth in other situations.

Faults will destroy

7. Character faults, if not overcome, eventually may destroy a person. Though extremely talented in writing, Miss Cooke apparently had made it a habit to blur the distinction between truth and error, between right and wrong. When she applied for a job on the *Post*, she said she held a Bachelor’s degree from Vassar and a Master’s from Toledo. Actually, she attended Vassar one year and earned a Bachelor’s from Toledo.

Perhaps she saw no danger in exaggerating her credentials. But it was this act that proved her downfall.

Continued on page 13

Workaholic for the Lord

The author learned the hard way that the Lord does not expect us to do so much for Him that we neglect our families.

By EUGENE LINCOLN

If you like stories with "happily ever after" endings, skip this one; it is not for you. This is the story of my life for several years, and I suspect it is a story that could be duplicated, with minor changes in details, in the lives of many Christians.

Though the story is open-ended, I have faith to believe that it will close on a happy note. With the Lord's help I can now see the possible answer to what I did not even realize was a problem until a few days ago.

My problem, in short, is this: I have been a workaholic for the Lord—or, to be more exact, for good causes. Now, please understand me. First, I am not boasting of what I have done in behalf of my church, nor, on the other hand, am I complaining that what I have done was not necessary work.

The problem, it seems, has been that my concept of what is "the Lord's work" has been distorted. I have put my priorities in the wrong places during the past few years.

And, like an alcoholic, I now realize that unless something is changed—and soon—I can expect only sorrow and heartache for me and for those I love most. As in the case of a reformed alcoholic, recognizing my problem was an important first step toward solving it.

I am not sure exactly when my problem began. I accepted Christ as my Saviour when I was 13 years old. The members of the small church that I joined soon took me under their wings, perhaps because I was the only one in my family who was a member. Only two years after I

joined, the church nominating committee asked me to be secretary-treasurer of the young people's society. The next year they selected me to be leader.

A progression of duties followed during the ensuing years, none of them taking a great deal of time. Feeling that being asked to serve in a particular office was an indication of the Lord's will for me, I never refused.

After I married, the offices I filled became more important, and also more time-consuming: church clerk, Sabbath school superintendent, deacon, local elder, treasurer.

I shall never forget the time I was asked to serve as treasurer. Having had no experience or training in this line, I was astounded when one of the members came to the newspaper plant where I worked to tell me that the church board had just chosen me to fill the unexpired term of the treasurer, who was moving to another town.

I hesitated. "But I don't know a single thing about being a treasurer. Don't you think that someone else could do a better job?" I began naming possibilities.

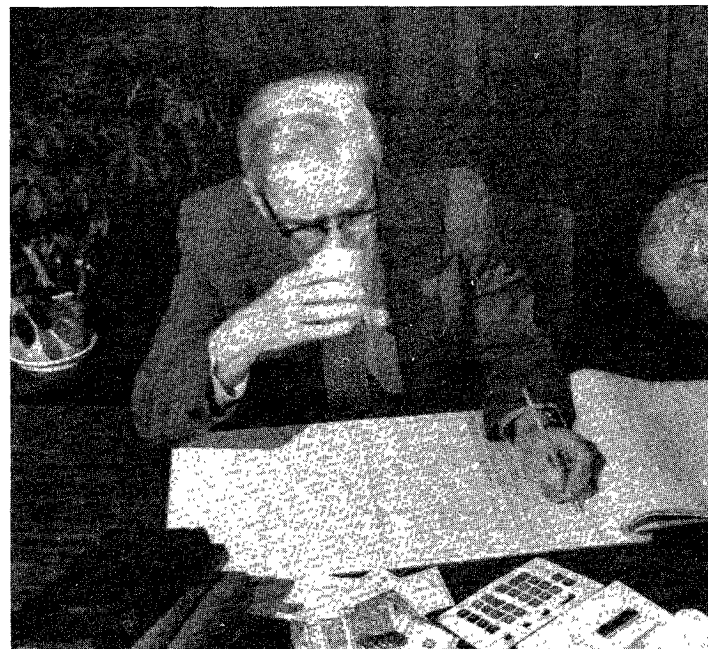
The committee representative looked at me with desperation showing plainly on his face. "We've gone over all that—late at night through two meetings. No one else will accept the office."

I still must have looked hesitant as he continued: "We need you. With the Lord's help we're sure that you can do it. After all, it's just for six months, to fill the unexpired term. Then . . ."

I pondered a moment. My wife had taken training at a business college, and perhaps she would help me. Then I replied hesitantly, "Well, in that case, maybe——"

He grabbed my hand so enthusiastically that I was sure he would shake it off. "Wonderful!" he exclaimed. "We knew you'd accept."

When time came to choose officers for the next year the committee chose me to continue as church treasurer. And,



Eugene Lincoln is a copy editor at the Review and Herald Publishing Association, Washington, D.C.

of course, I felt it would be almost sinful to refuse. After all, it *was* the Lord's work.

Two years later I was convinced—and evidently the church nominating committee also was convinced—that I had not been endowed by the Lord with talent for bookkeeping. At one time during that hectic period I had conducted a day-long search to find a large sum of money that I had posted incorrectly.

About this time one of our ministers in the area discovered that I could do an acceptable job of speaking in public. He came to our home one day with a small request.

"You know," he began, "I have charge of three small churches. Since one of them has its services in the afternoon, I can get to two of them each week. But one of the two that has morning services has no preacher every other week. Do you think that once in a while you could fill in for me?"

"Well," I replied, "with the Lord's help, I'll try."

"I knew I could count on you," he replied, with a satisfied look on his face.

New duties and assignments multiplied and became more time-consuming. Some of them necessitated traveling out of town. The duties themselves usually did not take much time, but the offices often carried the added responsibility of serving on the church board of directors. Sometimes spirited meetings dragged on until late at night. I remember one that adjourned at 2:00 A.M., causing me to go to work the next day more dead than alive.

Occasionally short board meetings convened before the midweek prayer meeting. That meant forfeiting supper in order to arrive on time.

I vaguely realized that I was not spending enough time with my family, but I excused myself, saying, "After all, it's the Lord's work. He expects me to do all I can for His cause." Sometimes—I am ashamed to admit it—the

subconscious thought that the Lord's work in my locality could not get along without me lingered in the back of my harried mind.

Then two things occurred that made me reassess my overinvolvement.

One evening my son Jon had trouble with his schoolwork. He came to where I was busily poring over some church reports. "Dad," he asked, "can you help me with this?"

"Can't you see that I'm busy?" I snapped.

When I saw the expression on his face I realized that I had said the wrong thing. As he started back to his room I hastened to make it right. "Just a minute," I called to him, "I'll see if I can help you."

"Never mind. I'll get it," he called over his shoulder. "You're too busy." And the import of those words struck like a dash of cold water in my face.

The damage had been done. I could see a wall being built between him and me that would grow higher and more impenetrable each time I was "too busy."

The next eye-opener came just a few days later. My teen-age daughter, Angie, was teasing Jon. She had done it often before, and he had usually returned it in kind. But this was at the end of a frustrating week, and my nerves were at the snapping point.

"Stop that!" I shouted.

Crying, she ran to her room. It was a whole day before her eyes told me that she had forgiven me.

As a result of these and other similar incidents I began to realize that I was a workaholic. All the varied activities I had been engaged in were for worthy causes. But not all of them were really "the Lord's work"—at least as far as my life mission was concerned. My first task is to be a good husband and father, giving my family a generous amount of my time as their companion. The other things should come after this.

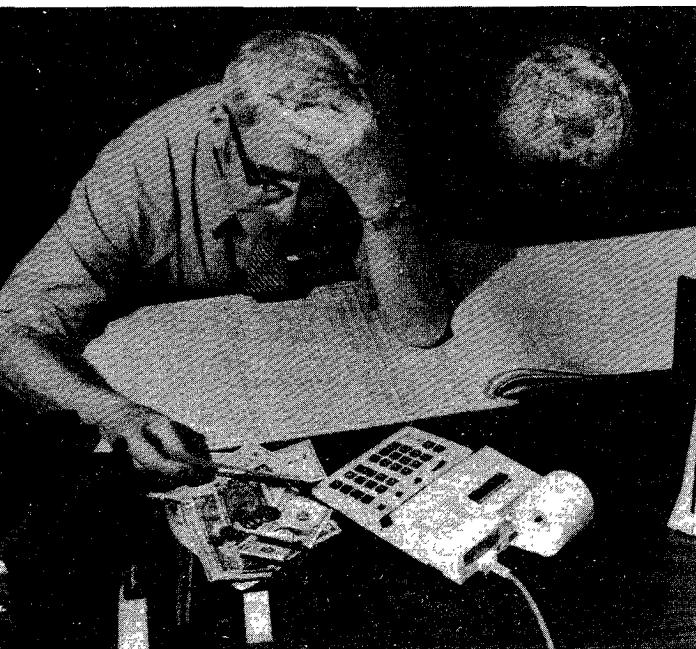
Now I am sure that the Lord does not expect me to burden myself so heavily in volunteer work for my church that I am too wound up to relax with my family. He can call upon others; He is not dependent upon me alone.

In making this difficult decision I must realize the tendency when making changes to let the pendulum swing too far the other direction. I must not divorce myself from all tasks of the church and other worthy organizations. I must divest myself only from those that take an inordinate amount of time and nervous energy. I have already cheated my family out of too much of the time that should have been theirs. They too are part of "the Lord's work."

To aid in deciding whether to accept or decline calls, I have asked: (1) Will this task make it difficult to give my family a fair share of my time? (2) Will it cut out any needed time for prayer, Bible study, and devotions? (3) Is it really important in the Lord's scheme of things? and (4) If it is important, am I the only qualified person available to do it?

Otherwise, I shall pray for the strength to say No kindly but firmly.

I only hope I have learned my lesson in time.



Unexpected money and the candy-bar alternative

The way Lillian Callendar finds money on the street is truly amazing, unless you accept the fact of an interested Providence.

By BOBBIE JANE VAN DOLSON

A woman, her expressive face worthy of a Norman Rockwell portrait, stands patiently in a supermarket line. The city is Washington, D.C.

In a West Coast town, an Oriental family of seven frightened people huddles together among other similar groups in a bleak immigrant quarantine station. When an official asks whether anyone would like a temporary job, all seven eagerly raise their hands.

A dark-haired woman in Colorado holds her moaning baby close as she rocks gently from a squatting position. The child is desperately ill, but the nearest doctor is 40 miles away, and the Indian family's ancient car is not running.

A child carries a basket of choice fruit into the kitchen of her suburban home. Her taffy-colored hair falls in clean lines across her shoulders. She is beautiful, and when her mother comes into the room they chat in warm and loving tones.

Four situations involving people widely divergent in location, background, and life style. The principals have never met, yet they are important to one another as surely as are the threads of an intricate piece of needlework. They are part of a plan, one of the most ingenious ever designed to help those who are helpless. We call it Investment.

"Is that all?" The checker's smile is brief and impersonal as she sweeps the supermarket purchases across the "magic eye" with a practiced hand.

"Yes, that's all I want to buy." The customer, Lillian Callendar, carefully counts out the small sum. "There's one thing more, though. I brought these back. There are four of them." She lays the neatly folded brown bags on the counter and watches the clerk with liquid dark eyes.

"All right. Four—that's 12 cents. Have a nice day." And the clerk looks to the next customer.

Bobbie Jane Van Dolson is an associate book editor at the Review and Herald Publishing Association, Washington, D.C.



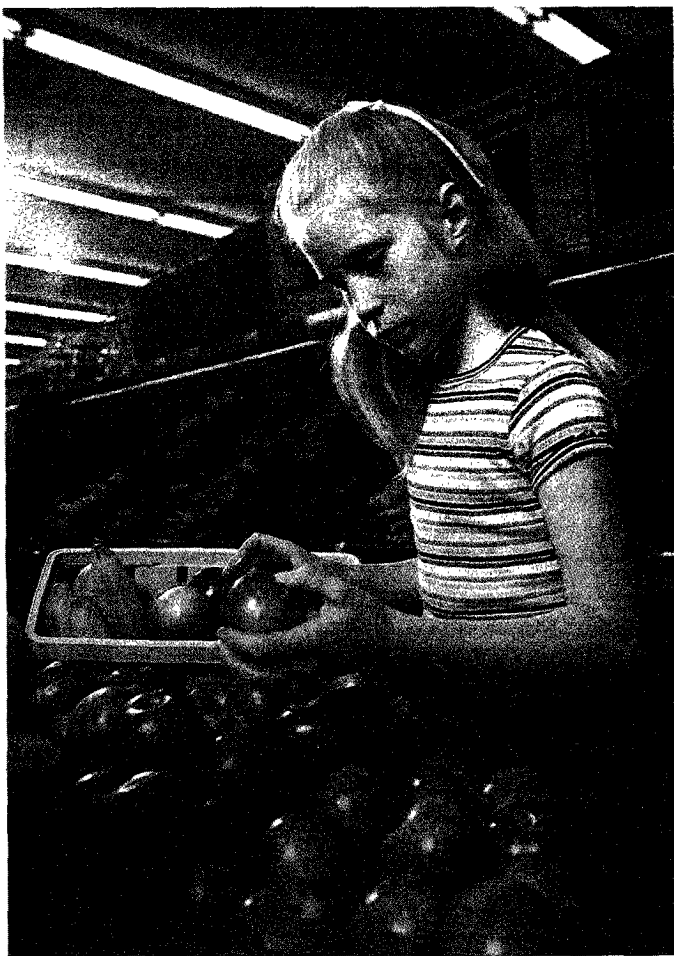
None of Lillian Callendar's own money goes into the Investment fund. She gives "unexpected money," cash that she finds or is given to her.

Lillian moves away. Twelve cents. It's not much, but when added to the growing sum in the white medicine bottle at home, well, the fund will be 12 cents richer than it was when she joined the line in the supermarket.

Seeing Lillian's small business transaction, or watching her move slowly down the street, the casual onlooker might think of her as just another inner-city woman. Not so. Barbados-born Lillian Callendar is the spark plug, the generator, the moving force, if you will, that inspires the 1,300-member Dupont Park church into a concentrated and united Investment campaign.

"No, I don't put any of my own money in the fund," Lillian explains in a soft, island-accented voice. "That isn't what Investment is all about. For me, I give what I call 'unexpected money,' and I'm just *amazed* at how it rolls in. Of course, I take brown bags back to the supermarket, and if I buy something on sale, I put the difference between that price and the regular cost into my white bottle. Then sometimes a friend puts a dollar or two into a letter—a little love gift, you know—and that goes in, and, oh, yes, I *find* money. You wouldn't believe how I find money!" Her rich voice breaks into laughter.

The way Lillian Callendar finds money on the street is truly amazing, perhaps unbelievable, unless you accept the fact of an interested Providence who personally



For Investment Desiree Cameron sells fruit to people at her mother's office. She and her mother call the fruit "the candy-bar alternative."

encourages each faithful soul. On one memorable day Lillian, en route to an appointment, was picking up pennies, nickels, dimes, and even quarters, to the extent that it actually became amusing.

"I got to where I was going," she explains, still chuckling, "and I said, 'Lord, this has been great, but You surely don't want me to go back the same way, do You?' But I got the feeling—a distinct impression—that I should go back on that same street. And—you might not believe this—I found several more coins on the way home!" Chalk up another victory for the white medicine bottle.

It is the second Sabbath morning of the month. Lillian, looking small and a bit vulnerable, approaches the podium. A newcomer or visitor to Dupont Park might send up a quick petition, "Lord, help that poor woman to be able to say what she wants to say." No problem. Miss Callendar, known to members as "The Voice of Investment," has the situation well in hand. Quietly she reminds the Sabbath school teachers of their personal goals—a hefty \$35 each. "But you know that it doesn't come out of your pocket. You and God work on this together. It is your *privilege* to work on this with the Lord." She moves on to the class goals, which might sound startlingly high to strangers, but the Dupont Park

congregation is acceptant and even enthusiastic, an attitude that swells as Lillian warms to her topic.

She presents a brief rundown of projects of various members. Some members are saving pennies or other coins. Some bake, cook, or crochet and sell the work of their hands. A few, particularly mindful of God's blessings, give an offering for each meal. An innovative dieter, delighted over losing several pounds, sets aside a dollar for each. And an erstwhile soft-drink enthusiast drops a coin into a soda pop can for each temptation resisted. The listening audience is charmed.

Lillian, her time up, moves away from the podium. She has done her best for Investment, as she has for the past 15 years. She has planted and watered and tended, and surely God will give the increase. And if past years are an indication, the gain will be remarkable. Under Lillian's direction, Investment funds at Dupont Park have risen from \$500 to \$5,000 a year.

As I talked with Lillian about her favorite topic we came around to the subject of those who will be helped by the North American Division funds. An islander by birth, and a member of a minority, Miss Callendar feels a particular empathy with the Vietnamese refugees and the neglected Navaho people of Colorado. "I tell the members that as Christians we must do all we can. We want to help these people to have better lives right here, but more than that, we want them in heaven. We are investing in the souls of human beings. *God wants them in the kingdom, too.*"

So you see how the threads of the living tapestry are interwoven—lives that affect one another, forming an exquisite pattern worthy of heavenly inspection. But wait! There is one bright strand to be gathered in.

"Mommie, here's the fruit for today. The apples look great, and I've washed and polished them. The bananas might be a bit ripe, but they're not too bad. And I put the peaches on top so they won't get squashed." Desiree Cameron, 9, waves goodbye as her mother leaves for her job. The choice fruit, Desiree's Investment project, will be piled attractively in a large bowl on Mrs. Cameron's desk at work.

"The people at mom's office really like my fruit idea," Desiree explains. "Most of them would eat a candy bar during their break, but when they see fresh apples, nectarines, and bananas—things like that—well, they buy them instead. They put their money in a little dish beside the big fruit bowl. Mom and I call it 'the candy-bar alternative.'"

"We don't dare stop now," says Mrs. Cameron, laughing. "My friends at the office expect it, and if I show up one day without fruit, there are a lot of questions. How much does Desiree have in her Investment fund? Well, at last count it was about \$150."

And there we have the design of divergent situations, life styles, backgrounds—the people who, short of heaven, will never meet. They are all part of the ingenious plan that the Seventh-day Adventist Church knows as Investment. Another name for it, at least for the Investors, might be True Christian Living. □

My cup overflows

Psalm 23 takes on new meaning when we understand its background in the Holy Land.

By LARRY G. HERR

A trip to the Holy Land can be an eye-opening experience. Passages from the Bible story unfold in clear, dramatic reality. One never tires of visiting ancient Biblical sites, even when he has visited them before, because each new visit adds another dimension to Biblical understanding. There is not only the ruined heap that was once the Biblical city, but there are also the surrounding hills and valleys, the vegetation, the climate, and even the people and their lives, which are not very different today from those of the Biblical period.

Biblical passages come alive as they take on an environmental context. One Biblical passage that takes on new meaning as a result of traveling experiences is Psalm 23, probably the favorite psalm of most people. My profession as an archeologist has frequently carried me to parts of the world where I repeatedly have been impressed with the beauty, clarity, profundity, and truth of this short psalm. Moreover, the vision of the psalmist and the religious social structure of his time also are illuminated.

“The Lord is my shepherd,

I shall not want.”*

Everywhere the visitor goes, even in the middle of cities such as Jerusalem, he can observe shepherds with their sheep, taking them out to pasture or bringing them in to market. Sometimes he may see them grazing in parks or even on grassy traffic circles. Flocks are everywhere; they are seldom large, usually ranging from five to 15 sheep (including some goats). The shepherd, often a young boy like David, certainly is intimate with each animal in his flock. He communicates with them vocally—sometimes by name, but usually by nonsense syllables—as he leads them along the way. In the field he may pipe to them with his Bedouin flute, throw stones to keep away harassing dogs, or sit dreamily on a rock, living with his boredom while his sheep busily feed.

When I see such scenes (usually several times a day) I often think of Psalm 23, where the psalmist used the

shepherd metaphor to illustrate the nature of God’s intimate care and love. The fields over which the sheep walk are not kind. The landscape of David’s country is abruptly hilly, almost mountainous, with deep gorges and rugged cliffs alternating periodically with more gentle valleys. From May until November little greenery is to be found on these hills. Sheep would face starvation if the shepherd were not present to lead them to valleys where trapped water allows some green growth.

“He makes me lie down in green pastures.”

In spite of this cruel land in which the Good Shepherd must take care of His sheep, when “the Lord is my shepherd” there is nothing I can possibly need. He not only leads me to “green pastures,” He diligently searches out those rare places where I can luxuriantly “lie down” and sprawl in greenery. So much food exists here that I feel no need to eat, but simply drift into a secure, satisfied sleep.

“He leads me beside still waters;
he restores my soul.”

When it rains in Bible lands, as it does between November and April, it often rains hard. Because the hillside slopes, covered with exposed bedrock terraces and shallow soils high in clay content, cannot absorb the water as fast as it descends, the hills soon are streaming with runoff. The steep valleys and gorges fill rapidly with raging, muddy, angry torrents whose roar may be heard for a great distance. The Good Shepherd steers His sheep away from such frightening places and, instead, takes them to pools that are restful and still, where they can drink peaceful, life-giving waters and restore their well-being.

“He leads me in paths of righteousness
for his name’s sake.”

As I travel about the Holy Land, I often see hillsides covered with crisscrossing trails worn by countless hoofs of sheep and goats as they are led over the fragile desert plant community in their eternal search for pasture. The paths curve, twist, and switch back as obstacles are avoided and slopes steepen. They are never straight. As I look at these paths it reminds me of the word in verse 3 translated “righteousness” by most English versions of the Bible. Since the word can also mean “straight” I suddenly see that the psalmist has not abandoned his shepherd metaphor. But now there is a double meaning, one for the actual sheep (the “straight” path) and one for the human sheep (the “righteous” path). The actual sheep likes to be led directly to his pasture with as little wasted time and energy as possible; this means a “straight” path is desired. The human sheep also dislikes his time and energy wasted on digressions into sin; a “righteous” path is his desire.

But there is yet another way of understanding the phrase “paths of righteousness.” It is suggested by the following phrase, “for his name’s sake.” Unfortunately, sometimes this phrase does not mean very much to us.

Today, when people in Bible lands desperately want someone to believe what they are saying, they will

* Bible texts are from the Revised Standard Version.

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sometimes use the name of Allah. Essentially they are calling upon God as a witness to the truth of their statement. Such usage is common in the marketplaces during the bargaining sessions.

A similar practice has been recorded in the Bible, most often in association with oaths. David frequently used the phrase "As the Lord lives" when he wanted to drive home a point (2 Sam. 4:9; 12:5; 14:11; 1 Kings 1:29, 30, and so on). Such oaths were considered serious statements in Biblical times, when people did not sign contracts in making agreements as we do today. They were used to ensure the security of the Biblical social and economic system: God was called upon as a witness to make certain that agreements or vows were fulfilled—to violate such oaths meant that the Lord's name was taken in vain.

Now, even God delivered similar oaths (Jer. 22:5; Amos 4:2), at times by using His own name. One context in which the Bible often states that God makes an oath is that which concerns His promises, especially when He promised the land of Canaan to Israel (Ex. 13:5; 33:1). It was a point of Biblical theology that, when God had sworn by *His own name*, the promise was therefore certain of being fulfilled.

It is to the fulfillment of such a promise that David is referring in Psalm 23. God has promised to care for His sheep and to keep them as the Good Shepherd should. He is faithful (another way of expressing "righteousness" or "straightness") to His sworn promise, to which He is adding the strength of His name. Because He has taken an oath upon His name, His promise will certainly come true. His sheep may believe that.

Psalm 23 is thus talking not only of paths where righteousness abounds and where the individual may feel safe but also of paths where God's true promise is righteously (or faithfully) fulfilled by Him. The honor of His name is at stake in its fulfillment: "for his name's sake."

"Even though I walk through the
valley of the shadow of death,
I fear no evil."

In the late afternoon and early evening long, dark shadows flicker in the deep valleys. The limestone cliffs in the gorges are filled with caves in which beasts of prey or robbers may be lurking, waiting for innocent sheep. On the homeward trek in the evenings a flock cannot avoid such places. It is necessary, at times, to walk through the "valley of the shadow of death."

"For thou art with me;
thy rod and thy staff,
they comfort me."

But the presence of a powerful, skilled Good Shepherd is my protection: "I fear no evil." A shepherd's rod and staff can be used for two purposes—to drive away threatening beasts and to gently herd the sheep in the proper path. This symbol of the Good Shepherd's power is thus both a defense and a preventive. No wonder the sheep feel comforted! □

To be concluded

FOR THE YOUNGER SET

An angel stopped the car

By RUTH PETERSON-WATTS

Mr. and Mrs. Peterson and their two girls, Ruthie and Dorothy, were on vacation. It was the first time the girls had ever seen the mountains. Ruthie especially was frightened as they went around the sharp, narrow curves. When she looked out the window, she could see down, down, down, and quickly shut her eyes. Mother said gently, "Don't be frightened, dear. God tells us He will send His angels to watch over us and protect us."

But Ruthie was still afraid.

Driving along one day, they missed a road. Soon daddy knew they were lost.

"Let's pray about it," suggested mother. "Dear Father, we don't know where we are and it's getting dark. Please send Your angel to guide us safely to our destination. Amen."

Everyone felt better.

Daddy turned on the car lights as the sky darkened.

Ruthie began singing a song

she had learned in Sabbath school. "This little light of mine, I'm going to let it shine." Dorothy joined in.

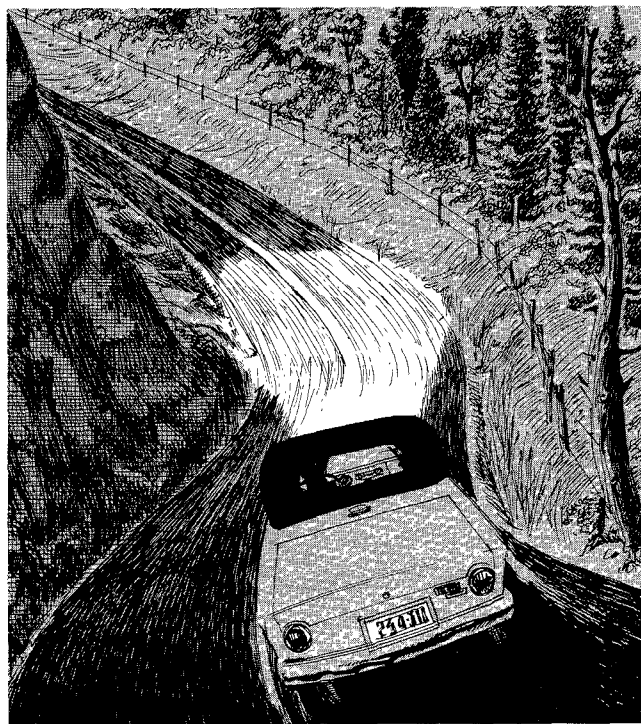
Just then with a startled "Oh, oh!" daddy slammed on the car brakes. Everything was pitch-dark.

"The car lights have gone out!" exclaimed mother.

Grabbing the flashlight, daddy jumped out of the car. Mother started to open her door, then quickly closed it as daddy called, "Stay in!"

When he came back around to his side of the car, he said, "Thank You, Lord, for sending Your angel to stop our car in time. Mother, the wheel on your side of the car is over the cliff."

When they had been rescued by a truck driver, and had safely arrived at the home of relatives, each family member again thanked God for His care. Ruthie whispered another Thank-You prayer as she knelt by her bed that night. I know, I am Ruthie.



The young child and the new baby—2

Parents must provide a climate of acceptance and love to help children learn how to get along with other people.

By PATRICIA MAXWELL



A sudden scream from the nursery sent Helen running from the kitchen. In the hallway she passed her 2-year-old son, Brian, standing against the wall with his fingers in his mouth. She hurried past him and into the nursery. Less than 30 minutes earlier she had laid her one-month-old daughter, Becky, in her crib to sleep. Since the weather was hot and sticky, the baby was dressed only in a diaper.

As Helen reached into the crib to comfort the crying infant, she noticed teeth marks on the baby's bare stomach. Picking up the baby and cuddling it she walked back down the hall to where Brian still stood working his fingers nervously in his mouth. "Who bit the baby's stomach?" Helen asked. "The baby doesn't have teeth to bite with. And I wasn't in here to bite the baby. Who did it?"

Brian shoved more of his hand into his mouth, saying nothing.

In her mind Helen questioned, How could Brian do such a thing after all we've done to help him accept a new baby in the family?

To conscientious Christian parents it often comes as a shock when jealousy rears its ugly head in the family. Yet jealousy is about as inevitable as the common cold. Why is this so? Because "it hurts to share mother's love. In a child's experience, sharing means getting less, like sharing an apple or a piece of gum."—Haim G. Ginott, *Between Parent and Child*, p. 147.

Consequently the older child becomes jealous of the new baby, who seems to be getting the bigger share of the parents' love. Very young children express their jealousy in many ways. "They inquire whether babies ever die, suggest that 'it' be sent back to the hospital or put in the garbage disposal unit. The more enterprising youngsters may even engage in military operations against the invader. They may harass him mercilessly; they may hug him boa-constrictor style and may push, punch, or pummel him whenever possible."—*Ibid.*, p. 154.

Sometimes repressed jealousy displays itself by a sudden increase in dependency or regression to baby talk, bedwetting, thumbsucking, or excessive clinging to one or both parents. The jealous child may demand *things* when what he really wants is *attention*. He may suddenly start misbehaving, such as dumping the wastebasket over while mother is changing the baby. Other times, jealousy is displayed in physical symptoms such as wheezing, coughing, skin rashes, or nail biting. Self-destructive measures become a cover-up for the child's desire to bite and hurt his siblings.

Of course, not all misbehavior or personality changes are caused by jealousy, but when this is the case, it must be dealt with in a positive way.

Jealousy can be a learning experience. The child with one or more brothers and sisters learns to give and take, to share, to get along with others who differ from him. But whether jealousy in the family becomes a positive learning

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experience or a destroying influence depends in large measure on the parents' attitudes and reactions.

Probably the most important thing parents can do to reduce jealousy is to provide a relaxed family atmosphere where people are more important than things. It is essential that each child be appreciated for his individual, unique self. Parents need to encourage and help each child develop special interests and abilities, to develop self-respect.

Building self-esteem in a child takes time. Father can be a great help in this process; he can spend time with the older child while mother is caring for the new baby. Whenever either parent is with a child, it is important that the time spent be quality time. This is not the time to talk about the other children or to buy presents for the others. Nor should a parent compare children with each other or hold one accountable for the misbehavior of another. To do so undermines self-esteem and breeds rivalry.

Parents need to be aware of situations that may cause jealousy to flare up. A birth, moving, starting a new school, separations, divorce, death—all are traumatic events that may make normally agreeable children disagreeable with themselves and one another. Sameness of sex, together with closeness of age, also is a factor causing greater jealousy. For instance, two boys ages 4 and 5 have more difficulty getting along with each other than two boys ages 4 and 14.

But no matter what the immediate cause, most sibling rivalry is a bid for attention. As one family life counselor put it: "The goal of fighting is to get parents involved."

When mother rushes in and takes sides, the children have reached their goal. They have gained her attention. And when parents deal with fighting by spanking, they give the message that violence is met with violence.

What then should we do?

If no one is being injured in a sibling squabble, ignore the fight. "I am convinced that sibling rivalry can be a

positive learning experience for the involved siblings. It is the triangle (child—interfering parent—child) that keeps it alive as a negative experience. When the mother reinforces the rivalry, not recognizing their struggle as a way of involving her and calling her from other duties, the two children will continue the pattern. When she doesn't come, the importance of perpetuating the struggle is soon lost in favor of more constructive play. A positive relationship between the children can never take place when the mother steps in to interfere."—T. Berry Brazelton, M.D., *Toddlers and Parents*, p. 51.

But there are times when a parent must interfere to protect the physical and/or emotional safety of children. A 3-year-old must not be permitted to harm a newborn baby.

At such times it is important to acknowledge the aggressor's feelings. One might say something like "You don't like the baby. You are angry with him." At this point, it is not the parent's concern to decide whether the child should have these feelings but rather to acknowledge them. "The most constructive path toward reducing negative feelings of any kind is to encourage their expression—in words, drawing, painting, music, clay, dramatic play—while truly hearing and accepting those feelings—from the child's point of view. The jealous child hungers to be understood empathically."—Dorothy Corkill Briggs, *Your Child's Self-esteem*, p. 217.

Parents should encourage the child to talk about his feelings. They must truly listen and understand from the child's point of view. We might summarize the situation by saying something like: "Now Mommy (or Daddy) knows how you feel. When you get angry, come and tell me."

By acknowledging the child's feelings, parents provide a climate of acceptance and love in which children can learn one of life's greatest lessons—how to get along with other people. □

Concluded

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

Obesity linked to hypertension

By DON G. KING
Assistant Director

More and more evidence suggests that obesity plays a role in predicting high blood pressure in children, particularly black children. It has been suggested that many of the factors responsible for primary high blood pressure in adults actually begin in childhood.

In a study conducted by Barbara Lynds, of Duke University School of Nursing, Durham, North Carolina, 1,692 elementary school black children aged 5 through 11 were measured for blood pressure, height, and weight.

Elevated blood pressure (EBP) was defined as systolic or diastolic reading above the ninetieth percentile for age. Weights were categorized into five classes, namely lean, underweight, normal, overweight, and obese, based on weight for height norms.

It was found that children with systolic EBP, whether boys or girls, were *three times* as likely to be obese as other black children in the total population of 1,692. A similar relationship existed for diastolic EBP children.

In the light of this discovery, the following statement by Ellen White offers sound advice for the modern parent: "The importance of training children to right dietetic habits can hardly be overestimated. The little ones need to learn that they eat to live, not live to eat. . . . The child should be given food only at regular intervals, and less frequently as it grows older."—*The Ministry of Healing*, p. 383.

Fear—evil of our time

The humorist James Thurber once wrote a story about a man who feared he might stop breathing if he fell asleep. Driven by strong anxiety, he urged that one of his cousins remain by his bed while he slept to make sure he was breathing. "If I stop breathing, wake me up!" he begged.

In our time, millions of people live in fear. They expect that something terrible is going to happen to them.

Fear is one of the ogres of the present age of agitation and insecurity. It also is a universal disease. It invades the souls of poor people in their huts, as well as the innermost thoughts of millionaires in their mansions.

In spite of scientific development, our civilization keeps bringing forth fears, which cause unrest and apprehension. Lester Coleman says that our generation has so much anxiety and insecurity that it has almost reached the limits of hopelessness. Economic instability, political disturbances, and the abiding awareness of mortality have made life a disease whose symptoms are spiritual illness and fatigue. He mentions that one day he took care of a woman who seemed quite worn-out. When he tried to find out the reason for her poor condition she said: "Doctor, I'm tired of looking for peace all the time."

In a troubled world like ours, fears are likely to become overwhelming. Fear produces fear. Fear makes little problems look enormous. Fear ruins our judgment and maturity.

How do fears arise?

Coleman says they have many seeds: a casual comment, a parent's attitude toward a child, something overheard by accident, something that was read, death in the family, superstition, absurd beliefs, physical and emotional injuries. When fears are rooted in childhood they grow in adolescence and adulthood. When they are rooted in adulthood they become permanent and affect all moments of life. No doubt all the factors mentioned by Coleman are responsible for fears. However, the origin of fear is more remote. It was the immediate consequence of sin: "I heard the sound of thee in the garden, and I was afraid, because I was naked; and I hid myself" (Gen. 3:10, R.S.V.).

Sin produces insecurity. Adam felt insecure when he sinned, and for the first time he faced fear.

There are two basic types of fear: real and imaginary. The latter is closely related to anxiety. Coleman distinguishes fear and anxiety, pointing out that fear is the body's reaction as its well-being is threatened, the answer to a real life situation, whereas anxiety has no relation to any specific menace.

The Bible reports several cases in which fear took

control of people and situations. All the spies except Joshua and Caleb were harassed by fear. The apostle Peter feared. When Jesus took action, however, he felt secure.

Most people are unable to overcome their fears. As a result, they lose their health and peace of mind. They fear everything: responsibilities, effort, ridicule, failure, public opinion, vengeance, criticism, punishment, famine, epidemics, wars, storms, earthquakes, the end of the world, pain, death, and so on.

Emilio Mira y Lopez says that "fear is the messenger of death, and its presence is not pleasant to us."

Many books offer advice on how to overcome the giant of fear. Some psychologists prescribe: (1) Face fear frankly. (2) Do not rely on someone else's fear. (3) Turn your fear into positive energy. (4) Get to know the reason for your fear.

The Bible, however, prescribes two efficient antidotes:

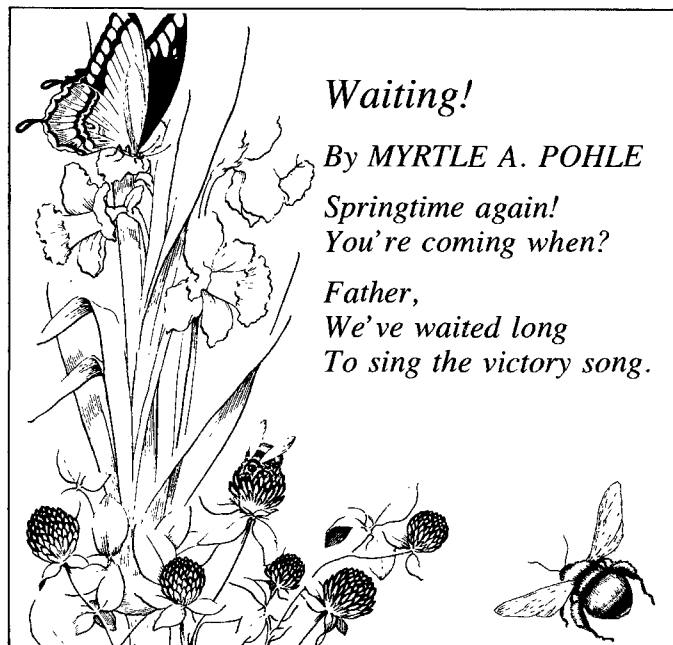
1. *Trust in God.* "Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me; thy rod and thy staff, they comfort me" (Ps. 23:4, R.S.V.). "With the Lord on my side I do not fear" (Ps. 118:6, R.S.V.). Divine omnipotence inspires trust.

2. *Development of love.* "There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love" (1 John 4:18, R.S.V.). Georges Barbarin says that "love changes everything in ourselves and in others; its presence alone creates an atmosphere of peace."

A true Christian does not allow morbid fears to harass him. He knows that life is full of risks, but he leads his life undisturbed, trusting that after we place our lives in the hands of the Almighty whatever happens He has allowed, even though there at times may be physical and material injury.

Whoever travels in God's ship of love will not fear the waves of this life.

R. S. L.



Waiting!

By MYRTLE A. POHLE

Springtime again!
You're coming when?

Father,
We've waited long
To sing the victory song.

The consequences of carelessness

Have you ever paused to reflect on the ethical and moral question involved in safety and accident prevention? If so, have you considered what the implications might be, in light of the sixth commandment, of contributing to accidental death?

Accidental death has assumed alarming proportions in the United States. *Healthy People*, the 1979 Surgeon General's report on health promotion and disease prevention, documents the fact that "in 1977 motor vehicle accidents were the leading cause of mortality in the 15 to 24 age group, accounting for 37 percent of all deaths."—Page 46. When the statistics from other kinds of accidents are added, more than half of all deaths in this age group come from accidents. In 1978 there were 53,610 motor-vehicle-related deaths in the United States. The death rate from automobile accidents increased 7 percent that year. More than 100,000 Americans lost their lives to accidental injuries in 1979, and there were more than 10 million disabling accidents.

The sixth commandment has some broad implications that ordinarily might be overlooked. Even though we might never intentionally harm or kill another person, we *can* contribute to injury or death through carelessness.

Some of us also may be prone to presume on angel care and protection. All of us have experienced God's special care, but we should not presume on it. God's law of cause and effect operates for Christians as well as for non-Christians. We should expect to pay the consequences of carelessness. Therefore, Christian concern, as well as regard for the laws of God, should lead us to practice carefulness and to avoid unsafe actions.

But do we not have a responsibility to go beyond taking adequate measures to protect ourselves and the members of our families from accidents? Christian care and concern should lead us to train for emergency service and first-aid care. Seventh-day Adventists should be at the forefront of those recognized as having community concern. *We are* our brother's keeper.

L. R. V.

"Jimmy's World" *Continued from page 3*

When she won the Pulitzer Prize, people checked and discovered the misrepresentation. Then the *Post*, suspecting that a person who would do this might also write a fictitious story and offer it as truth, questioned her closely. She confessed her wrongdoing, and resigned.

Her case demonstrates anew that even small vices, indulged, eventually may prove one's ruin.

8. When Washington's mayor and chief of police investigated the Jimmy case, they reported that they doubted seriously whether Jimmy existed. Almost nobody

believed them. What does this say? It says that people are slow to believe duly elected public officials. In the Jimmy case, people preferred to believe a writer who refused to reveal her news sources. This is sad. Perhaps it is understandable in the "world," but we find it incomprehensible when similar circumstances arise in the church.

A relatively recent instance involves the Glacier View Sanctuary Review Committee. Some people—a small minority, to be sure—showed so little confidence in the duly elected leaders of the church that they preferred to believe unelected people who refused to reveal their news sources, in some cases "to protect them from possible reprisals." (Janet Cooke did the same, saying that Jimmy's drug supplier had threatened to kill her if she revealed her sources even to the *Post* editors.) Information that is surrounded by this kind of mystery is, to us, automatically suspect. It should be discounted immediately by sincere Christians who love one another and believe that God is leading His church.

The Review and corrections

So far as the ADVENTIST REVIEW is concerned, it reports the facts as it knows them. When it discovers it has been misinformed, it publishes a correction in the Notices column. If the point on which it is challenged is too large to be dealt with in a correction notice, it publishes lengthier responses under Taking Exception or Another Point of View. When it does not publish a correction after being challenged, readers may be certain that what it published can be defended.

9. In the general outrage over the fact that Janet Cooke damaged heavily the credibility of all news reporters, let us not overlook the terrible personal tragedy in which Miss Cooke is involved. She has lost her job. She has lost her credibility. She has lost her good name. She must now rebuild her life and start at the bottom of the professional ladder. Like others who have betrayed their trust (King David, for example), she will need much of God's grace and the encouragement of friends. We hope that she will know how and where to find both.

10. The exposure of Miss Cooke's story as a fabrication has captured major attention in the media and has been the central topic of discussion, but unfortunately few people have shown the same interest or concern over the real-life "Jimmys" and the plague of drugs that is destroying thousands of lives. Christians should be deeply concerned about this. They should make increased efforts to check the heroin epidemic that grows daily. And they should take an active interest in educational programs that will help people choose not to drink liquor, not to smoke tobacco, and not to adopt other body- and soul-destroying habits.

God has a way of enabling even tragedy to contribute to worthwhile ends. Perhaps the soul searching that has resulted from the Janet Cooke episode, and the good resolutions that have followed, will produce improvement both in the church and in the world. We hope so.

K. H. W.

1981 General Conference Spring Meeting convenes

By G. RALPH THOMPSON

The Constitution and Bylaws of the General Conference make provision for a meeting of the Executive Committee, known as the Spring Meeting, to be held annually for the purpose of receiving the audited financial reports of the General Conference, and for transacting regular Executive Committee business as provided in the General Conference *Working Policy* relating to Spring Meetings. This meeting convened in Washington, D.C., at the General Conference headquarters on April 8 and 9, with 112 members registering their attendance.

The opening devotional was given by A. Edwin Gibb, undersecretary of the General Conference. He called special attention to the following excerpt from the "Evangelism and Finishing the Work" document adopted by the 1976 Annual Council: "We also believe that God will yet use us to reach parliaments, palaces, legislatures, and the world's population with His last message and so shake the sinful order of the earth that individuals will either unite with God's loyal remnant and receive His seal or turn against them and receive the mark of the beast."

Elder Gibb emphasized that we must break away from the practices of devoting our energies to maintaining the status quo and emerge once again as a movement with an urgent message. We must accept God's biddings as His enablers and expect God to open the way to proclaim His message for this time, for

G. Ralph Thompson is secretary of the General Conference.

church members are waiting for our leadership.

Overseas leaders usually do not attend the Spring Meeting, but W. R. L. Scragg, president of the Northern European Division, was able to attend and told of his recent visit to Poland. He brought encouraging news concerning the steady progress of the work in that country. Our leaders there are optimistic about the progress of the Advent message in the coming days in spite of political and economic uncertainties.

Neal C. Wilson, president of the General Conference and chairman of the morning session of the Spring Meeting, gave highlights from various parts of the world field that indicate that in spite of difficulties the work of soul winning goes forward in every division of the world.

Financial statements

L. L. Butler, treasurer of the General Conference, introduced the financial reports for the year ending December 31, 1980. He was assisted in this by W. L. Murrill, undertreasurer, and E. M. Stiles and R. E. Osborn, assistant treasurers. These detailed financial reports deal with every aspect of the General Conference financial position. As I read and listened to these reports and the answers the treasurers gave to the questions the committee members asked, I could not help being reassured by the openness, the expertise, the dedication, and the sense of responsibility that these brethren who handle the finances of the church give to their work.

Jack E. Powers, of Maner, Costerisan, and Ellis, Certi-

fied Public Accountants, an independent firm of 35 public accountants who also are Seventh-day Adventists, read the auditors' opinions for each of the financial statements following each presentation.

After full and free discussion it was voted to accept the audited financial report. The financial statements for the Investment Fund, Income Fund, International Fund, Retirement Fund, the General Conference Corporation of Seventh-day Adventists, the balance sheet of the General Conference Association, and the auditors' statements were included in the report.

New members

Elder Wilson introduced the new members of the General Conference Committee who had been elected since the 1980 Annual Council. They included W. J. Blacker and Vernon Siver, vice-presidents for financial affairs for Loma Linda University and Andrews University, respectively. They will serve as elective members. P. W. Dunham, of Gresham, Oregon, was elected to serve in the place of Marvin Seibel as an elective member of the committee, as Elder Seibel has moved from the North Pacific Union to the Pacific Union. Other new members of the committee include the following General Conference staff members: R. L. Woodfork, Mervyn G. Hardinge, Iris Hayden, Irma Vyhmeister, Gary Ross, John Morgan, David E. Johnston, James H. Harris, and Maureen Luxton.

Among the items discussed at the council were the following: *Missionary Project* for 1983. It was voted to look with favor on a mass literature distribution and presentation plan for 1983 as a special worldwide mission project and to request the General Conference Church Ministries Committee to work with the North American Division Faith Action Advance Committee in the implementation of this outreach program. A preliminary planning report is to be given to the 1981 Annual Council.

The election of retired offi-

cers. The General Conference has a general policy regarding SOS workers that is working well. A number of our retired workers respond to service on a short-term basis and help tremendously with the overseas mission program. Their utilization by local fields, unions, and institutions is also recommended. These people have a wealth of experience to share and certainly ought to be used as much as possible. Many of them also serve as pastors of churches, lending needed pastoral help to the field. However, when it comes to retired individuals serving in various elective posts, the Spring Meeting voted to recommend that retired individuals should not be placed in elective positions in local conferences, unions, the General Conference, or institutions. It was also voted that this concept be incorporated into the *Working Policy*.

One of the most interesting and informative features of the meeting was the report from R. W. Olson and Ron Graybill, of the Ellen G. White Estate, concerning the release of Ellen G. White materials. The White Estate Board is moving toward policies that will facilitate the securing of many Ellen White materials that, up to now, have not been available to researchers.

On Thursday, April 9, Emilio Knechtle presented the morning devotional. Brother Knechtle has served for many years as a revivalist across North America, as well as in some countries abroad. Thousands have been blessed by his ministry, his earnest calls for revival and reformation, and his personal experience with the Lord Jesus Christ.

Non-Christian groups

One of the most enthusiastic responses from the committee resulted from a proposal by Neal C. Wilson to do something positive and creative to reach the great non-Christian lands of earth where there are multiplied millions who do not know Jesus as their personal Saviour. The church has barely begun to touch the needs of these masses. But

now we are developing an interdivision evangelistic team to work among one of these non-Christian groups. Arturo Schmidt, of the General Conference Ministerial Association, will be leading out in this thrust. Materials and other appropriate literature and films will be prepared. The committee authorized the administration of the General Conference to take whatever steps are necessary to experiment with various approaches to put this concept into operation.

Complex problems

Elder Wilson touched upon a few of the perplexing and complex problems facing the church today. Two have to do with polygamy and a ministry to homosexuals. Many requests have been made for a restudy of the church's present policy on polygamy and the examination of the reasons that undergird that policy. Although cultural differences must be recognized, principles transcend culture, and whatever practice is established must be in keeping with the standards of the world church. Further study will be given to this subject.

The problem of homosexuality has been discussed more openly in recent years. The church's emphasis should be on helping those who desire assistance in becoming heterosexual. Material is being prepared to assist the ministry in providing such help.

The belief was expressed that the church must extend compassion and understanding to homosexuals seeking Christ's deliverance, restoration, and redemptive grace. It must show concern by making every effort to develop a ministry that will meet their particular needs. It is not possible for the church to condone practicing homosexuality, nor is it possible to grant "equal rights" to such individuals within the church. The efforts of the church must be focused on individuals, rather than on groups, who desire help and deliverance. The church finds it impossible to endorse organizations or

individuals (1) who contend that homosexuality be considered an acceptable alternative, (2) who are satisfied with being homosexuals, and (3) who resist or reject change. The church cannot negotiate with organized groups who refer to themselves as SDA gays or lesbians, nor can it establish "diplomatic relations" with such groups when doing so might be considered recognition and official endorsement of a deviant philosophy and life style. Counsel will be sought as to what appropriate action can be taken to prevent such groups from using the name of the church.

In his report on the Review and Herald Publishing Association's moving to a new location, Harold F. Otis, the general manager, indicated that the sale of the Nashville property has been completed and a 127-acre tract of land purchased near Hagerstown, Maryland, facing I-70.

W. R. Leshner, director of the General Conference Biblical Research Institute, outlined the present research being conducted by the institute. Topics regarding Ellen G. White are being studied in the context of faith in and reconfirmation of the prophetic gift. Research also is being carried forward on the Adventist concept of sexuality and marriage, divorce and remarriage, the family, the single person, and sex variations. The institute also is involved in a study of the books of Daniel and Revelation.

Another matter that has to do with retired workers was brought to the attention of the council. In order to utilize the expertise, wisdom, and experience of retired workers who wish to make a contribution to the church, local clubs are being formed for fellowship and service, especially in the field of soul winning. D. A. Delafield, who recently retired from the White Estate, is leading out in this particular area.

L. L. Bock, a general vice-president, reported on the work that a committee he

Continued on page 16



Danish college dedicates church

Danish Junior College celebrated its location for 50 years at the Vejle-fjord, in central Denmark, on February 14 in connection with the dedication of a school church. Adventist educational work in Denmark was begun in 1890, but the school was moved several times until in 1930 it was situated at its present site.

The cost of the church, which seats up to 500, was \$750,000. The dedicatory sermon was preached by the president of the West Nordic Union, Jens Madsen, who also is chairman of the school board. A guest from the Northern European Division was Jan Paulsen, education director, a former student at the school.

Among the many greetings was one from H. M. Johnson, of Lincoln, Nebraska, who served as principal 50 years ago.

ARNE WAGENBLAST
Principal
Danish Junior College

chairs is doing regarding study of the need for a new church hymnal. This matter will be studied further in consultation with the Review and Herald and overseas divisions. Consideration needs to be given to the financial implications of the proposed plan. Further reports on this item will be brought to the General Conference Committee.

The 1985 General Conference session is scheduled to be held in New Orleans, Louisiana. Some members have criticized the choice of New Orleans for the 1985 session. Other locations are being explored, but it would be difficult to find adequate facilities at this late date. The site of a General Conference session has to be chosen many

years in advance. The adequacy of the facilities and availability of hotel rooms are major factors in the choice of location. If the session is held in New Orleans, as it seems it will, delegates from around the world will have to understand that by holding the world session in New Orleans the General Conference is not endorsing the various activities, sights and sounds, and enticements that attract and beckon tens of thousands of people night and day in that city.

As the 1981 Spring Meeting ended, the delegates returned home challenged by the many opportunities for witness and intent on praying for the outpouring of God's Holy Spirit upon His church.

Southeast Asian refugees join Adventist Church

By DOROTHY AITKEN

Recently I spent five weeks in Thailand, where my son Jerry and his wife, Judy, have been working in refugee camps to try to bring food and water and spiritual comfort to those who have had to flee their homelands. More than a year ago Jerry and Judy became SAWS volunteers serving at a camp on the Kampuchean (Cambodian) border. Judy was a nurse in the Khao-I-Dang hospital and had a large number of young boys under her care. She used interpreters who could speak both English and Cambodian as she ministered, and as she spoke to her young patients about the love of Jesus, the interpreters became interested in Christianity.

When their term of volunteer service was over, neither Jerry nor Judy could forget about these refugees easily. They decided to extend their period of service. Now they are stationed in Bangkok, far from the Khao-I-Dang camp, but there is a camp about two

hours' drive from Bangkok where they go every Sabbath. They have found many of those with whom they had worked and studied in the Phanat Nikhom Transit Camp and Holding Center. These refugees wanted to know more about the Bible and asked for Bibles and other books. After Judy told the Far Eastern Division, the Southeast Asia Union Mission, and the Thailand Mission about this need, they began sending her literature to give out. They supplied many Bibles, both in English and in the languages of the refugees.

Soon Judy had more requests for Bible studies than she could give, so she sent for Voice of Prophecy lessons. The Far Eastern Division sent her many sets. The day she gave out the first ones she had intended to give out two or three lessons, then gather them up for correction and give out some more the next week. But the students wanted the whole set, not knowing whether they would be there when she returned the next week. She left all the lessons.

The next week she found that the students had done all 24 lessons and were begging for more! It was at this time that she formed three groups to meet on Sabbath. In the transit camp there is a group conducting their service in Cambodian (Khmer) and one group conducting services in Laotian. In the holding center across the road there is another Khmer group meeting in the afternoon.

Each week Judy and Jerry, mission workers, and workers from Bangkok Adventist Hospital conduct these church services. At each service I attended, a baptism was conducted in a buffalo wallow just outside the fence of the camp. I saw a total of 94 baptized.

One Sabbath there was a communion service—their first—and it was precious. How dedicated these people are! Most of them have lost their entire family, and they themselves have suffered much. Yet they are so happy that it is hard to guess the dark secrets they hold in their hearts.

One of the refugees told me that he was grateful for his persecution. "If I had been left to my good life in Phnom Penh," he said, "I never would have gone to a Christian meeting, much less an Adventist one. I was satisfied with my life. I had everything I could desire. But now I know why the Lord brought me through this. Without it I

never would have known God."

Here are some excerpts from a letter Judy received from a refugee camp in Sikhiu: "On behalf of the Adventist group at Sikhiu and as a Vietnamese refugee, I would like to show you my deep gratitude. . . . Our Adventist group gathers every day at eight o'clock to pray and sing and read the Bible. . . . We all appreciate your help very much. Your sympathy for us is like the warm light of the sun. May God bless you and your family forever."

One group of Vietnamese refugees who were baptized at Khao-I-Dang have gone from Thailand to a processing center in Galang, Indonesia. One of them wrote, "You told me that God has promised that all things will work for good to those who believe on Him. So every day here I continue to read the Bible and pray with the belief that He will reunite my separated family. . . . There are meetings on Wednesday, Friday, and Saturday. Because we have no pastor, we sing and read the Bible together at my small house. But we love God and hope that God is in control of the lives of those who believe on Him."

One refugee who has resettled in the U.S.A. was a lawyer in Saigon. Her husband, also a lawyer, left by boat with their 10-year-old son and has not been heard



The author attended the first communion service Adventists held at the Phanat Nikhom Transit Camp and Holding Center, Bangkok, Thailand.

Dorothy Aitken is editor of the ASI magazine.

from since. She writes from Minneapolis: "Today is Sabbath. I think of the other Sabbaths we spent together in Chonburi camp and sometimes in Khao-I-Dang. I miss you and all my friends in Thailand very much. This morning my son and I attended worship in the First Minneapolis Seventh-day Adventist church. It is the closest one (eight blocks) to my house."

Refugees are telling others of their new-found faith. One young man, who was baptized at the Phanat Nikhom Holding Center, was sent to Lumpini Transit Center in Bangkok. Immediately he began telling the good news of the gospel to his friends. He asked for ten English, French, and Khmer Bibles. Judy was happy that she and some of her interested friends could provide them. The gospel is being spread quickly by these dedicated young people.

NORTH AMERICA

Tract interests native Americans

For years Ed Desjarlais, a Canadian Indian, had languished in a tuberculosis sanitarium. Then one day a reaction to his medication caused a lung collapse that threatened his life. As he was recovering, a second collapse caused the doctors to fear his impending death; but God had other plans.

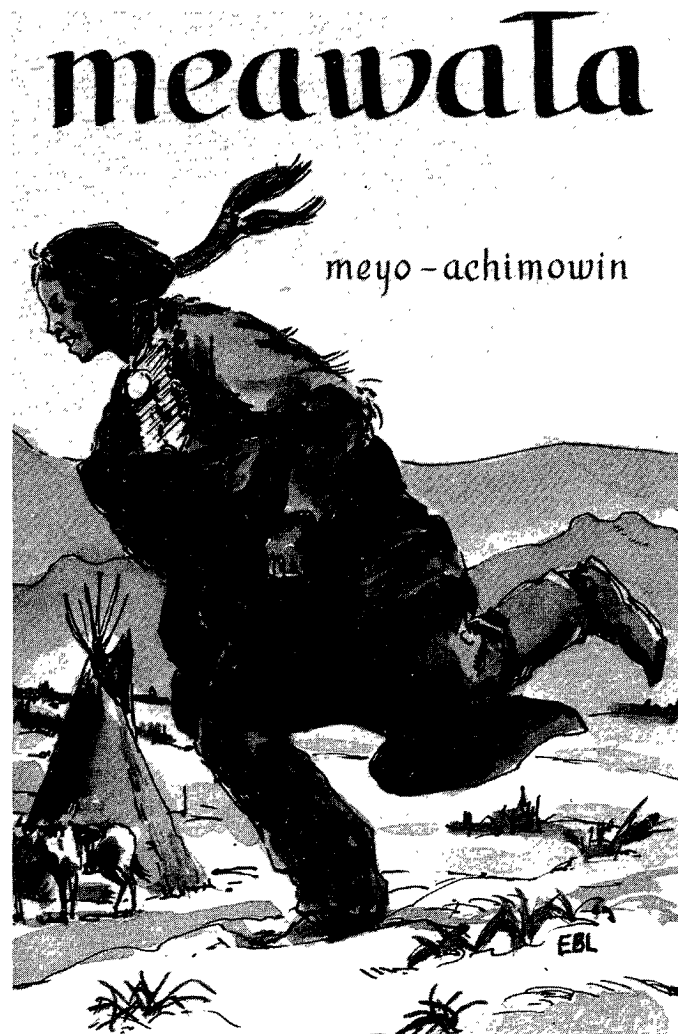
As Ed prayed and began studying his Bible earnestly he was healed and was able to leave the hospital a few months later. In the meantime Ed continued his search for truth. He had studied the Bible with representatives of several denominations, but he had never found the answer to his soul's needs. Finally, he sent for the Voice of Prophecy correspondence course and was overjoyed to find that the Bible unfolded before him in a manner that convinced him it was God's message for today. He became a member of the Seventh-day Adventist Church, found a lovely wife, and brought up three children.

When I visited Ed a few weeks ago, I learned that he has a great desire to see a work developed for his people. Not only did the Lord bless him with physical and spiritual healing, but God is using him in a special way to reach out to native Americans.

Not long ago the Alberta Conference, under the leadership of J. W. Wilson and N. W. Klam, published a pamphlet with a colorful Indian cover and simple Indian drawings for use in pioneer work among the Indian peoples of that conference. The pamphlet contains several short stories written in simple English by Ed Desjarlais. They include his personal testimony concerning his healing and his discovery of Bible truth. Soon the supply was exhausted, and requests kept coming in for more.

At the time of a unionwide meeting, called by Canadian Union president L. L. Reille, the Alberta Conference already had ordered 25,000 copies of a revised and enlarged edition. But at the request of R. A. Wilcox, secretary of North American Missions, and myself, the Alberta Conference agreed to delay printing for a few weeks in order to give opportunity for other committees to place orders for the pamphlet for use in the Indian work in their conferences. We believe that this pamphlet offers an opportunity for initiating a cooperative plan for developing and providing quality literature designed for native Americans of North America.

A. LEROY MOORE
Coordinator
Native American Work
North American Division



"Meawata," written by Ed Desjarlais, a Canadian Indian, is being used for evangelism among native Americans in the North American Division.

POLAND

Letter calls for prayer

On March 24, the Polish Union president, S. Dabrowski, sent a pastoral letter to all churches in Poland in which he reviewed the church's role in today's society. Writing on behalf of the union committee, he appealed for special prayers in the country.

"Let us pray for peace in our motherland and the well-being of our country and nation," the letter said. It was read in Adventist churches on Sabbath, April 4, a special day when church members worldwide began a prayer offensive. In recent months Polish Adventists have been witnessing under tensions resulting from the country's social, political, and economic unrest.

Since the strikes in August, 1980, and the country's emphasis on renewal of social and political life, the Adventist Church's work has not been hindered in any way. New social agreements signed by labor unionists and government have resulted in the expansion of the church's literature work. Also, new regulations making Saturday a nonworking day have eased problems of Sabbath observance.

RAY DABROWSKI
Communication Director
Polish Union

CALIFORNIA

Ministry to the family is discussed

"As the champions of the Sabbath, Seventh-day Adventists should be known as the ones who are putting families back together," affirmed Guest Lecturer John Youngberg during the Family Life Workshop West '81 held at Loma Linda University, March 1-6.

Dr. Youngberg, from Andrews University, made his remarks in his address entitled "Redemptive Counseling,"

in which he pointed out that Satan is attacking the two bulwarks bequeathed to the human family as God's gift in Eden—the Sabbath and the family. Seventh-day Adventists, well known for their strong support of the seventh-day Sabbath, have a responsibility to maintain the family and to apply redemptive principles in their ministry to it.

The workshop, cosponsored by the Marriage and Family Therapy Department of Loma Linda University and Home and Family Service of the General Conference, was directed by Alberta Mazat, head of the Marriage and Family Therapy Department.

Designed for ministers, teachers, counselors, and others who are in positions that involve counseling family members, the week-long program drew participants from as far away as Maryland, North Carolina, and British Columbia. The workshop was built around such themes as "Grief and Loss Management Counseling," "Premarital Counseling," "Singles in the Church," "The Learning Disabled in the Family."

Lewis Jenkins, a Seventh-day Adventist psychologist practicing in Los Angeles County, delivered an informative keynote address entitled "Psychology's Contribution to the Church." The week's offerings were augmented by the presentations of Bruce Narramore, of the Rosemead Graduate School of Professional Psychology, and Thomas McGinnis, of the Institute of Reality Therapy.

Participants traveling to the West Coast for the workshop also were invited to attend weekend seminars by Kay Kuzma on "Building Christian Character," and "Marriage Commitment" by John and Millie Youngberg.

Ministry to families both inside and outside the church has been enhanced by two annual workshops, the one at Loma Linda University offered in February and another at Andrews University offered in September and directed by the Youngbergs. Students at the two universities, as well as lay persons and professionals in the field, have an opportunity to exchange ideas and programs, be

brought up-to-date on recent developments in this expanding field, and hear Adventist professionals as well as non-Adventist Christians who have distinguished themselves in their ministry to families.

Training experiences are made available to equip lay persons, as well as pastors, teachers, and others, for spe-

cialized work in the area of family life. The Loma Linda workshop emphasizes the clinical aspects of ministry to the family, while the workshop at Andrews focuses on preventive family-life education.

RONALD M. FLOWERS
Assistant Director
Home and Family Service

Inside Washington By VICTOR COOPER

● **Pageant:** A pageant entitled "The Challenge of the Cross" recently was presented in the Takoma Park and Beltsville churches by the Women's Auxiliary of the General Conference. The cast, all General Conference employees, consisted of Evangel, two scribes, and six disciples, and was a symbolic interpretation of true discipleship. The pageant was designed to demonstrate what it means to follow the Master, even to the cross if necessary. The offering received at the two presentations will be used to purchase Bibles for a special project in Greenwood, Mississippi, one of the mission projects undertaken by the Women's Auxiliary for the 1980-1981 term.

● **Sympathy cards:** Cards expressing sympathy or congratulations from the Seventh-day Adventist Church are available from the Lay Activities Department, according to Perry Pedersen, associate director. Thousands of sympathy cards already have been sold. Cards to mark the arrival of a new baby and to greet newlyweds have also been prepared. In some churches, said Elder Pedersen, members scan local newspapers to discover the names of those to whom they might express joy or sympathy.

● **New health organizations:** Four new denominational institutions have been recognized by the General Conference. They are Adventist Health System North, Inc., formerly Lake and Atlantic Union Systems; Adventist Health System, Loma Linda University, an organization composed of General Conference officers and some retired General Conference personnel, with Lowell Bock as president; Chippewa Valley Hospital and Nursing Home, Inc., in Durand, Wisconsin; and Adventist Occupational Health Alliance, a subsidiary of Glendale Adventist Hospital (California).

● **Help for lay evangelists:** *Encounter*, a book of 32 revival sermons for lay preachers, has been produced by Samuel F. Monnier, associate director of the Lay Activities Department. Distributed through Adventist Book Centers at \$2.50 the sermons are intended for "lay evangelists-to-be for use in midweek prayer meetings."

● **Gencon internships:** Four recent college graduates have been employed as interns by Gencon Risk Management Service, the denomination's insurance and risk management function.

Kevin Mayhugh, a graduate of Andrews University, and Lori Trow, from Pacific Union College, already are working at Gencon's home office in Takoma Park. Kevin Graves, from Southwestern Adventist College, will join the home office staff in June. Bob Sweezey, a graduate of Walla Walla College, will be employed at Gencon's branch office in Riverside, California.

The internship program, now in its second year, was developed to provide business majors a chance to specialize in the insurance industry. No Adventist college currently offers a major in the field of risk management and insurance.

Gencon's first interns, Lewis LaClair and Mark Hubbard, were hired in 1980. This year's interns were selected from applicants from all the Adventist colleges.

UPDATE

Retired Italian pastor continues witness

Giuseppe Cupertino, a retired Adventist pastor living in Rome, was featured in a REVIEW article June 23, 1977, "Italian Writer Witnesses With Letters and Books." Pastor Cupertino recently wrote to the REVIEW to report that he continues to dialogue with thinking people in Italy through the "Letters to the Editor" columns of several newspapers. During the past five months seven of his letters were accepted and published in three of the major papers in Rome, *Il Tempo*, *Il Giornale d'Italia*, and *Il Popolo*. Topics of his letters have been God's sustaining providence, the earthquake in southern Italy, eternal life, conscience, the second coming of Christ, and God's existence.

Pastor Cupertino's success in having his letters published indicates the editors' opinions of them. One editor phoned Pastor Cupertino to say, "I receive about 500 letters each day, but I can publish only 20. Please continue sending your letters, which help my readers."



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LOMA LINDA FOODS

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Afro-Mideast

● The youth of the Nandi Hills area of Kenya are active in their evangelistic outreach in the community. Under the direction of the youth leaders, Moses Chirchir, Jackson Limo, and Benjamin Kemei, two large campaigns were held, one in Kilibwani, Nandi Hills, where 438 youth gathered, and the other at Kapenguria in Cherangani Hills, West Pokot District, where 250 youth listened to the gospel. Two hundred and seventy-three youth made their decisions for Christ at these two campaigns.

● The Geta church was the first to be organized in the Central Kenya Field since its realignment. This brings the number of churches in this field to 56. At a baptism after the morning sermon 20 people joined the church.

● In the Tanzania Union, 180 people were baptized at the close of an evangelistic campaign held in the northwestern border town of Tarime. An additional 100 people are preparing to join the church soon. Local church members, enthused at the increase to their membership, have made 100,000 bricks for the construction of a new church.

● Afro-Mideast Division's six top literature salesmen for 1980 are Adel Kamal, of Beirut, Lebanon; Lilian Ngaruiya, of Nairobi, Kenya; Kamal Adeeb, of Jordan; Boniface Kakaire, of Nairobi, Kenya; Antoine Feghali, of Beirut; and Ben Saka, from Kenya Lake Field.

● As a result of the evangelistic campaign held in Jinja, border town between Kenya and Uganda, by Arthur Bushnell, East African Union evangelist, 179 persons were baptized.

Australasian

● James Chase, General Conference Communication director, spoke to 30 conference and union communication leaders in Wairoa, March 9 and 10.

● For the second time in 12 months Australian newspapers featured articles on the advantages of an Adventist life style. The latest publicity appeared on March 17 with a 1½-page spread

in the *Daily Mirror* that claimed that SDA women have a 30 percent lower than average risk of breast cancer.

● The name of the Advent Radio Television Productions recently has been changed to Adventist Media Center. As well as producing its own radio program, *These Times*, the center handles overseas TV programs like *It Is Written* and *Westbrook Hospital*; prepares TV minute messages and spot ads; and makes motion pictures.

● In 1979 the Victorian Conference conducted the first junior camp for Asian children. Since then attendance has grown as the camps have become more and more popular. Pastor J. Wong, who organized last year's program, says, "Many of the children come from non-Christian homes and don't speak English. It is thrilling to see them listen attentively to stories from the Bible."

Euro-Africa

● Radio and Television Luxembourg sent a reporter to record the March 22 spiritual meeting for the Belgium-Luxembourg Conference for a radio program broadcast one week later. The radio forum, aired on Sunday, March 29, was entitled "Are Seventh-day Adventists Members of a Sect?"

● The Euro-Africa Division Youth Department is planning an International Pathfinder Camporee July 23 to August 2 in Monoblet, in southern France, near the city of Montpellier. About 500 Pathfinders are expected to attend.

● Winfried Noack, a teacher at Marienhoehe Seminary, Germany, conducted a four-week evangelistic series in February and March for the community of Darmstadt, where the school is situated. Students from the ministerial department assisted him with the series, which drew an average of 280 visitors.

● As part of the evangelistic outreach of all departments of the Euro-Africa Division, the director of the communication department, Heinz Hopf, conducted a series of meetings in Schweinfurt, Germany, under the title

"Hope Without Illusion." Schweinfurt is an industrial town with about 60,000 inhabitants, and an Adventist congregation of 70. Fifteen persons requested church membership. The series is being conducted by the conference evangelist, H. Mayer.

● An FM radio station the church has constructed in Belgium was officially inaugurated March 29. The studio and the 500-watt FM transmitter are located in Bouffal, about 20 miles south of Brussels. Most of the US\$33,800 needed to establish was provided by the Belgium-Luxembourg Conference. Religious, educational, and health programs are being aired on 102.2 Mhz.

● After two years of negotiations with the ministry of health, the Life and Health Association in France obtained permission to employ conscientious objectors in its local sections. Adventist young men now can spend their two years of noncombatant service in their own denomination.

Inter-American

● When Annhurst College, in Connecticut, closed, the president of Antillian College, in Puerto Rico, Stuart Berkeley, negotiated for part of Annhurst's library and received 40 tons of books at a fraction of their original price. A group of 30 volunteers in New England packaged the books for shipment.

● Felix Rios' TV program, *To Know Christ*, attracts more than 500,000 viewers in San Juan, Puerto Rico.

● WTPM, the Adventist radio station in the West Puerto Rico Conference, has a club of 1,000 sustaining members.

● Bella Vista Hospital in Mayaguez, Puerto Rico, employs more than 500 workers, including 25 Adventist doctors. Eighty physicians in the community also treat their patients in the hospital. The 1981 operating budget for Bella Vista Hospital is \$8 million. Friends of the institution recently contributed \$100,000.

● The Carmel church, one of five Adventist churches in Montserrat, was chosen as an interesting attraction of the island and featured on the front cover of the current Montserrat telephone directory. The church, dedicated in 1977, has seating capacity for 500 persons. There are 800 Adventists among the 12,500 residents of this "Emerald Isle of the Caribbean."

Trans-Africa

● The northwestern sector of Botswana, isolated from administrative headquarters, has moved forward in evangelism. E. O. Keofithile reports attendance of more than 450 at evening meetings in the reed-and-corrugated-iron church shelter. Two hundred and eighty-six signed decision cards indicating their commitment, among them the village chief. Eighty-three are preparing for baptism.

● Three churches in Zimbabwe—Thorngrove, Mufakose, and Makokoba—were dedicated recently.

● R. E. Graham, provost, Andrews University, spent time on the campus of Helderberg College, February 2-8. Although he spoke several times, the main purpose of Dr. Graham's visit was to conduct an academic audit on behalf of Andrews and to make suggestions for the improvement of the services of Helderberg to the Seventh-day Adventist community at large.

● The Zambia Heritage Singers and various leaders of the churches in Zambia visited the State House for an evening of fellowship in music and song. They had been invited by Zambia's President Kenneth Kaunda.

● A treasurers' training institute was held in Blantyre, Malawi, March 9-11. More than 20 treasurers, business managers, and accountants from the fields and educational, medical, and publishing institutions gathered in the South-East Africa Union office for the three-day session. Office secretaries met twice a day for refresher courses.

North American

Columbia Union

● Members of the newly built Penuel church in Brandy Station, Virginia, recently featured the Allegheny East Conference medical van as part of their outreach program. A. R. Jones, conference lay activities director, helped to initiate the program.

● Annie L. Sutton, a member of the Columbus, Ohio, Ephesus church, has been conducting a successful prison ministry for the past 14 years. Three of eight men baptized in prison have been released and are attending church regularly. An Adventist halfway house for released convicts is an added dream of hers.

• A special mini-camp meeting for the Cleveland, Ohio, area featured Theodore Carcich, a former General Conference vice-president, as guest speaker. Members of the Spanish, Hungarian, and Yugoslavian churches were among those attending.

• At a prayer breakfast at the Takoma Park, Maryland, church, Neal C. Wilson, president of the General Conference, spoke on using kindness for others as a part of witnessing.

• The Takoma Park, Maryland, church conducted a tax seminar for members and neighborhood friends.

• The first Columbia Union Academy Music Festival since 1963 was held at Columbia Union College in late February. Each of the union's eight academies sent 15 to 20 top musical students to the festival. They formed a band and a choir that gave a number of programs over the weekend.

• C. D. Brooks, General Conference field secretary, conducted weekly Faith Action Advance seminars during May at the Coatesville, Pennsylvania, church.

Mid-America Union

• A new campus organization called Dayspring has been organized on the Lincoln campus of the University of Nebraska by a group of Union College students under the leadership of Doug Stuva. Recognition of this organization makes university facilities available for Bible studies, cooking schools, and stop-smoking clinics. Students also can be visited in the dormitories with surveys and literature.

• A new company of believers, the Denver Korean company, pastored by David Oh, was organized recently in the Rocky Mountain Conference.

• Approximately 55 non-Adventists attended Community Guest Day at the Palace of Peace church in Colorado Springs. The guest speaker was Robert White, area director for Christian Record Braille Foundation.

• As a result of an evangelistic series by John and Clara Van Denburgh at the Hillside church in St. Joseph, Missouri, 21 persons were baptized, nearly doubling the membership of the newly formed church.

• Nine persons were baptized as a result of a Lincoln for Christ Crusade at the Capitol View church, Lincoln, Nebraska. One

other person joined the church by profession of faith. The series was conducted by Seig Roeske and members of his senior public evangelism class at Union College.

North Pacific Union

• Zane H. Price, a 1950 graduate of Walla Walla College, has been named the 1981 Alumnus of the Year. He is a research microbiologist and director of the electron microscope facility at the University of California at Los Angeles. Also honored were four other graduates, Frank and Ila Daugherty, who pioneered Adventist work in Alaska with the Eskimos and in Arizona with the Navajo Indians; Norval Pease, presently with the division of religion at Loma Linda University; and Thomas Walters, of Portland, Oregon, recently retired after 14 years as education director of the North Pacific Union Conference.

• Members of the Glendive, Montana, church recently donated Bibles to children at Eastmont, the local State school for mentally handicapped children and adults. Each child received a personally inscribed copy of the children's edition of the *New International Version* of the Scriptures.

• Opening ceremonies have been held for a new church on the campus of Auburn Adventist Academy in the Washington Conference. Guest speakers included Glenn Aufderhar, president of the Washington Conference; Richard Fearing, North Pacific Union president; and N. R. Dower, former secretary of the General Conference Ministerial Association. The 18,000-square-foot building, which will seat 625 people, cost \$700,000.

• For a number of years, members living in the Walla Walla and College Place, Washington, areas have taken part in a prison ministry at the State penitentiary in Walla Walla. One of those assisting in the program is Paul Massey, who saw one of his Bible studies in the prison result in a baptism recently. Over the months, six prisoners have been baptized as a result of the contacts by the prison ministry workers.

• The Eagle, Idaho, elementary school choir recently presented the cantata "God So Loved" for worship services at the Nampa church and for inmates at the Idaho State Penitentiary. The cantata portrays the life of Christ from birth to resurrection.

Southern Union

• Membership in the Southern Union Conference surpassed the 100,000 mark during the first quarter of 1981, reports A. C. McClure, president. A net membership increase of nearly 1,000 pushed the total to 100,127. Membership, by conferences, as of March 31 was: Florida, 20,701; Georgia-Cumberland, 17,140; South Central, 14,026; South Atlantic, 13,448; Carolina, 10,334; Kentucky-Tennessee, 9,526; Southeastern, 8,536; and Alabama-Mississippi, 6,416.

• Members of the Darlington, South Carolina, Ephesus church held opening services in their new sanctuary March 14. The 250-seat facility was constructed under the leadership of F. R. Nealy. Former pastors J. W. Warren and Cleveland Mair had directed in the purchase of property and preparation of building plans.

• Cumberland View Towers, a retirement home located in Madison, Tennessee, held open house ceremonies March 15. The 150-unit complex, located adjacent to Madison Hospital and Academy, has 113 units occupied. Special guest at the open house was Bill Boner, congressman from Tennessee's Fifth District.

• Twenty-five persons united with the Gulfport, Mississippi, church after meetings February 21 through March 28 by David Merling and Fred Rimer.

• The Sheffield, Alabama, church broke ground March 22 for a church and school complex. The new facility will be located in nearby Florence.

Southwestern Union

• Darrell Holtz, pastor of the Dalhart, Texas, church, has begun a series of five-minute broadcasts on the local radio station. The programs, which are clearly identified as an attempt to "explain who Seventh-day Adventists are, what they believe, and why they believe it," follow the Statement of Fundamental Beliefs as voted at the General Conference session last year. Each week Elder Holtz offers listeners a free book on the subject of his talk.

• Members of the Dalhart, Texas, church held a series of nutrition classes March 9, 16, and 17, directed by Grace Wharton and Kathy Alver. Mrs. Wharton owns and operates the Staff-O'-Life health food store, where the classes were held.

• The Texas Conference Committee has accepted the recommendation of the San Antonio pastors that Ray N. Hubbard be president of the San Antonio Adventist Commission and coordinator of church growth. He will be involved in planning and coordinating all aspects of evangelism.

Loma Linda University

• The largest number of School of Medicine alumni ever to attend an Annual Postgraduate Convention sponsored by the School of Medicine Alumni Association gathered on Loma Linda campus of the university in mid-March. During the convention it was announced that the medical alumni surpassed their \$3.35 million fund-raising goal for the proposed Alumni Hall for Basic Sciences. Alumni honored at the annual banquet included Malcolm Hill, Sr. '24; Albert F. Brown '33; Waldo W. Stiles '34; Naomi Pitman '36; and M. Ernestine Janzen '46. Honored as alumnus of the year was Jacob Janzen '31. Dr. Janzen taught anatomy at Loma Linda University for several years and was a missionary to Africa before taking up private practice in Glendale.

• At the annual School of Dentistry Alumni-Student Convention banquet held early in March, School of Dentistry Century Club officers presented Loma Linda University President V. Norkov Olsen with their annual gift of \$50,000 toward the indebtedness of the new addition to the School of Dentistry building. In addition, the Century Club will present Dr. Olsen with a check for \$25,000 toward the new Alumni Hall for Basic Sciences.

• The School of Medicine Class of 1954 has pledged funds to remodel the reading room of the Loma Linda campus library following the completion of the new library addition. The remodeled reading room also will be used as a meeting hall for the LLU Board of Trustees.

• An experimental microcomputer used to determine the biological age of an individual is being used by the School of Health as part of a study by three Doctor of Health Science students. The students are attempting to determine whether there are any life-style factors that can affect the aging process. The equipment is on loan to the School of Health free of charge by the developer, Richard Hachschild, a biophysicist at the University of California at Irvine.

NEW RELEASES

NO APPOINTMENT NEEDED

By Bernhard Aaen (US\$4.95)
A WRITE NOW author award winner

People are always fascinating, and never more so than in these pages. Throughout these gripping chapters the reader senses that a godly man sits behind the counselor's desk and that he does not work alone in the delicate and demanding task of sorting the tangled thread of problem-filled lives.

THE GATES SHALL NOT

By E. E. Cleveland (US\$4.95, special price through June, 1981, US\$3.95)

Sabbath School lesson helps for the second quarter, 1981. There is a chapter corresponding with each of the quarter's lessons.

GROWING UP—ONE TEEN'S PHILOSOPHY OF LIVING

By Steve Neuarth (US\$.95)
Because he found a close relationship with Christ to be the answer to all his questions, Steve's rationale is shared as a help to other young people who perhaps face similar problems.

TONY'S TUMMY

By Lucile Jones (US\$2.95)
This Happy Living book for small children is calculated to teach them the value of proper diet. Attractively illustrated to hold the interest of the boys and girls.

FEATHERS IN THE WIND, Volume 1

By Wilma Ross Westphal (US\$3.50)

The tragedy of the 1919 influenza epidemic sets this story in motion. When the children were parceled out to relatives, Dee Dee went to live with an aunt and uncle on a Mississippi plantation. Separated from her sisters and brother, a Yankee in the deepest South, rejected by neighbors and even relatives, the girl struggled to find love and family.

HERE I AM, EM B!

By Ivy Doherty (US\$4.95)
"Em B" stands for "empty book," referring to Shelley's diary, and we look over her shoulder as she confesses her innermost feelings about the events that affect her life. What she learns about adjusting to life and developing a life style that includes consideration of others can well be emulated in the lives of other young people.

THIN FROM WITHIN

By Jack D. Osman (US\$5.95)
Even fad diets can be effective in getting rid of unwanted pounds, but as any dieter knows, the problem is in taking off weight and keeping it off. Dr. Osman takes the values-clarification approach to dieting, described as reducing the gap between what you know about dieting and what you *do* about it.

LET THE PEOPLE SING

By Harold B. Hannum (US\$5.95)
A respected musician shares in his new book a wealth of appreciation for some of the lesser known hymns in our *Church Hymnal*. A great service is rendered the church as members are helped to value the *Hymnal* and to become acquainted with a wider spectrum of music for worship that will enrich the soul, heart, and mind.

CHANNELS WORTH WATCHING

By Madeline Steele Johnston (US\$.95)

The subtitle, A GUIDE TO CHARACTER DEVELOPMENT IN CHILDREN, well describes the purpose of this little booklet. Parents and those concerned with the training of boys and girls will be happy for the counsel contained here.

CHECKS FROM GOD

By Leila Ashton (US\$1.50)
My Church Teaches Series
Small children will be encouraged by this attractive and colorful booklet to claim God's promises as found in the Bible.

JOY UNSPEAKABLE

By Siegfried Edwards (US\$.75)
Paul Rennie contracted leprosy. But on the leper colony island off the coast of Trinidad he found Christ. Cured, he returned to the main island. There was only one way he could go back. A demonstration of what Christ meant by "greater love hath no man than this."

THESE TRUTHS WE HOLD

By Bernard E. Seton (US\$5.50, special price through September, 1981, US\$4.50)

The Sabbath school lesson help for the third quarter of 1981. One chapter for each lesson in the quarter on the subject of the fundamental doctrines of the Seventh-day Adventist Church.

PEOPLE OF THAT BOOK

By Mary Farley Willis (US\$4.50)
A family story beginning in the early days of this century, tracing the influence of a book in the lives of those who read it. Alabama in the early 1900's was not a place for innovative religion.

ADVENTURES IN SOLITUDE

By Lois Erickson (US\$.95)

Better Living Series

The author shares what she has learned about the joy and renewal that come with quietness and solitude. She explains the benefits of Christian meditation, encouraging us to relax.

HE SHALL BE LIKE A TREE

By Don Pate (US\$4.95)

A popular youth writer asked himself, "How is a Christian like a tree?" The result was this meditation in which he examines David's statement from the Psalms with practical application for Christian life.

HOP, SKIP, AND JUMP

By Lucile Jones (US\$2.95)
A Happy Living book to teach the value of exercise to small children, giving them the fundamentals of good health in their impressionable years.

FEAR WAS THE PURSUER

By Goldie Down (US\$5.95)
A WRITE NOW author award winner.

The thrilling story of Marie's and Leonid's escape across Mongolia's Gobi Desert into China. What would seem an impossible journey has a happy ending in Australia, once again demonstrating God's protection and care in the destiny of individuals.

ADVENTURES AT NAMELESS VALLEY RANCH

By Sharon Todd (US\$4.95)

It is the first camp at a new location and a girl's first time to go to summer camp. Such combination is bound to produce adventure. For Helen Brown it is a mixture of much fun and a few tears as she learns how problems are solved by prayer and hearing.

OMEGA

By Lewis R. Walton (US\$4.95, \$3.95 introductory offer)

Those familiar with denominational history can identify the beginning of the twentieth century as a time of fearful discouragement for the Seventh-day Adventist Church, as some brilliant and respected leaders succumbed to influences resulting in their separation from the movement. Ellen White called this apostasy the alpha, warning it would be followed by an even greater falling away—the omega. Lewis Walton, a practicing attorney with a gift for clear statement, raises the question, "Is the church enmeshed in the omega apostasy right now?"

At your ADVENTIST BOOK CENTER or ABC Mailin Service

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Because of immigration requirements this notice applies only to permanent residents of the United States and Canada.

Deaths

COLLINS, W. T. (Thad)—b. in 1909 in Oklahoma; d. March 30, 1981, Jefferson, Tex. He served as press foreman at Valley Grande Academy, Southwestern Union College, Colombia-Venezuela Union College, and the Inter-American Division press. He also served as education and youth director of the Colombia-Venezuela Union and as president of the Guatemala Mission and the Antillian Union, working in the Inter-American Division a total of 27 years.

DARNELL, Jessie—b. Feb. 7, 1894, Alvarado, Tex.; d. March 13, 1981, Angwin, Calif. She served in the house-keeping and laundry departments of St. Helena Hospital, California, for more than 30 years. Survivors include four sons, Devern, Cecil, Norman, and Roy; two sisters, Mae Cannon and Rubye Rankin; two brothers, Lester Freeman and Dee Freeman; ten grandchildren; and 12 great-grandchildren.

DIETRICH, Myrtle J.—b. Aug. 11, 1894, in Minnesota; d. Feb. 10, 1981, Deer Park, Calif. She served as an elementary school teacher for about ten years in North Dakota and Colorado. Survivors include four daughters, Jessie Fischer, Erna Williams, Alta Harrigan, and Louise Rogers; three sons, Morris, Merle, and Kenneth; and several grandchildren and great-grandchildren.

KRAUSS, Lela E.—b. Oct. 14, 1887, in Tennessee; d. Oct. 27, 1980, Falmouth, Maine. She married J. B. Krauss in Nashville, Tennessee, while both were employed at the Southern Publishing Association. They attended Emmanuel Missionary College, where her husband taught printing for more than 20 years. He also

taught printing at Atlantic Union College, South Lancaster, Massachusetts, and at Union College, Lincoln, Nebraska. Survivors include two daughters, Norma Jean Nelson and Mabel Pohiman; and a sister, Ida Brady.

MARSH, Olive R.—b. Feb. 3, 1895, Lebanon, Ind.; d. Aug. 16, 1980, Louisville, Kans. She taught at Indiana Academy, Cicero, Indiana, at Union College, Lincoln, Nebraska, and at the elementary school in Kansas City, Missouri. Survivors include her husband, Charles W. Marsh, Sr.; and a son, Dr. C. W. Marsh.

MCCULLOCH, James S.—b. Dec. 8, 1904, Osnabrook, Cavalier County, N. Dak.; d. March 29, 1981, Loma Linda, Calif. After graduating from Walla Walla College, Washington, in 1929, he worked at Broadview College, Hinsdale, Illinois, for a year. He then worked at Walla Walla College Press for 12 years as a linotype operator. In 1943 he and his family moved to the Pacific Press Publishing Association, where he worked for two years. After this he worked for newspapers in the Mountain View and Riverside, California, areas until his retirement in 1969. After that he worked at the Loma Linda University Press until the summer of 1980.

MOBLEY, Albert E.—b. Dec. 5, 1899, Hartsville, Ind.; d. April 1, 1981, Glenwood Springs, Colo. He served as teacher and accountant at Adelpian Academy, Holly, Michigan; treasurer of Indiana and Michigan conferences; auditor of the Lake Union Conference; and for a brief period as assistant auditor of the General Conference. Survivors include his wife, Naomi; daughter, Geneva Lane; five grandchildren; and one great-grandson.

MORTON, Edyth T.—b. Aug. 15, 1894, Alameda, Calif.; d. Jan. 9, 1981, Fresno, Calif. After graduating from the school of nursing at St. Helena Sanitarium, California, in 1915, she was an instructor of nursing and then the director of nursing for ten years at the same institution. From 1925 to 1927 she served as director of nursing and teacher of nursing at the Hinsdale Sanitarium and Hospital. In 1927 she accepted a call to be director of nursing at the Washington Sanitarium and Hospital, Takoma Park, Maryland. In 1937 she became chairman of the department of nursing at Washington Missionary College (now Columbia Union College), and continued in that position until her retirement in 1960. She was best known most recently for her leadership in denominational collegiate nursing. She married Stanley A. James in 1923. He passed away in 1956. In 1964 she married Douglas A. Morton; he died in 1965. Survivors include a daughter, Marilyn James Lohne; one sister, Ada C. McNaught; seven grandchildren; and seven great-grandchildren.

PINKNEY, Addison V.—b. May 23, 1903, Baltimore, Md.; d. April 11, 1981, of a heart attack in Chestertown, Md. After graduating from the Baltimore Teachers' Training School in 1924, he earned his B.S. in education from Morgan State College in Maryland in 1939. That same year he took graduate work at Hunter Teachers' College in New York City. He earned a Master's degree in education from the University of Pennsylvania, and in 1968 received an honorary Doctor's degree from the Baptist Union Seminary. From 1946 to 1963 he served as a departmental director in the Allegheny Conference. For the next three years he was president of Oakwood College, Huntsville, Alabama. Following this he served as associate director of the Temperance Department of the General Conference until his retirement in 1980. While at the General Conference he directed Kaleidoscope, a daily radio program dealing with the dangers of

alcohol, tobacco, and drugs, and carried by some 50 stations. Survivors include his wife, Lillian; two daughters, Mrs. Vernon Orme and Mrs. Louis Lee; and two sons, Addison V., Jr., and Donald H.

RUSSELL, Eleanor F.—b. Dec. 26, 1893, Knoxville, Tenn.; d. Feb. 27, 1981, Hayward, Calif. She served as a secretary to the presidents of the Tennessee and Carolina conferences. She also served in the Florida Conference. Survivors include two nieces, Coralee Sullivan and Clareva Cogley.

SUTTON, Ruth V.—b. Feb. 14, 1906, Terre Haute, Ind.; d. Feb. 26, 1981, Burbank, Calif. After graduating from Indiana Academy, Cicero, Indiana, she attended Emmanuel Missionary College, where she took and completed the two-year Bible instructor's course. She was then employed in the Indiana Conference. However, she felt the call to be a teacher and so enrolled in the Indiana State Teachers' College and completed the course there. A few years after marrying Albert G. Sutton in 1935, she accompanied him to the Michigan Conference, where he served in the publishing department. Following this they were called to serve in the publishing work of the Central California Conference and later in the Pacific Union Conference. She taught at Glendale Union Academy, where for 12 years she served as a teacher in the third grade. Survivors include her husband, Albert; daughter, Sondra Lee Stilts; two brothers, Paul H. and Richard P. Lee; and three grandchildren.

WARD, Volga J.—b. Jan. 11, 1894, Oakhill, Kans.; d. March 26, 1981, Redlands, Calif. She taught at Maplewood Academy for two years and was at one time head of the commercial department at Walla Walla College, Washington. Survivors include her husband, Dr. R. Leslie Ward; a son, Ellsworth; a daughter, Lavaun Sutton; two sisters, Bonnie Norwood and Gladys Kohler; and five grandchildren.

ZACHARY, Jack—b. Feb. 19, 1897, Kudrynsaj, Halychezna, Austria; d. March 12, 1981, Lacombe, Alberta, Canada. He was responsible for starting the Adventist work among the Ukrainians of Canada. Survivors include his wife, Viva Margaret; a son, James H.; four daughters, Dorene Yuen, Myrtle Tomczek, Deloris Foote, and Arnetta Innocent; 24 grandchildren; and 11 great-grandchildren.

Literature Requests

Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference/mission office. Individual requests ordinarily will be published only once during each calendar year. In the list below, when only name and address are given, send general missionary supplies.

Ghana

D. K. Boahene, District Pastor, P.O. Box 185, Konongo A/A, Ghana, West Africa: Tracts, including "An Hour With Your Bible"; and other missionary supplies.

Philippines

Ruperto L. Agua, San Pedro District, Pagadian City, Philippines 7824: Signs, These Times, other magazines.

Manual R. Bustamante, Chief Accountant, North Philippine Union Mission of SDA, P.O. Box 401, Manila, Philippines 2800.

Pastor Jeth Calahat, Northeastern Mindanao Mission, P.O. Box 77, Butuan City, Philippines: Adventist Review, Signs, tracts.

Mrs. U. M. Camagay, Child Evangelism Director, Northeastern Mindanao Mission, P.O. Box 77, Butuan City, Philippines: Picture Rolls, Primary Treasure, used greeting cards.

Ricardo Camso, Mountain Provinces

Mission, P.O. Box 17, Baguio City, Philippines 0201: Bibles, Picture Rolls, Spirit of Prophecy books, Signs, visual aids.

Vicente Gandeza, Mountain Provinces Mission, P.O. Box 17, Baguio City, Philippines B-0201: Bibles, songbooks, magazines.

Notices

Correction

The column "Inside Washington" in the April 16, 1981, Review mistakenly stated that the book *Three Angels Over Rancho Grande* was published by the Review and Herald. The book was published by Pacific Press in 1975.

Quinquennial meeting of Oakwood College

Notice is hereby given to all whom it may concern that the quinquennial meeting of Oakwood College will be held Sunday, May 24, 1981, at 1:00 P.M. in the college Religion Education Center, Huntsville, Alabama.

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

Dated: April 30, 1981
C. E. BRADFORD, Chairman
R. L. WOODFORK, Vice-Chairman
C. B. ROCK, Secretary

Coming

June

- 6 Bible Correspondence School Emphasis
- 6 Church Lay Activities Offering
- 13 Inner City Offering
- 20 North American Missions Offering
- 27 Thirteenth Sabbath Offering (Far Eastern Division)

July

- 4 Vacation Witnessing
- 4 Church Lay Activities Offering
- 11 Christian Record Braille Foundation Offering

August

- 1 Unentered Territory Evangelism
- 1 Church Lay Activities Offering
- 8 Oakwood College Offering

September

- 5 Lay Preacher's Day
- 5 Church Lay Activities Offering
- 12 Mission Extension Offering
- 12-13 Adventist Review, Guide, Insight Campaign
- 19 Bible Emphasis Day
- 26 Pathfinders Day
- 26 Thirteenth Sabbath Offering (South American Division)

October

- 3 Medical Missionary Work
- 3-10 Health Emphasis Week
- 3 Church Lay Activities Offering
- 10 Voice of Prophecy Offering
- 10 Sabbath School Community Guest Day
- 10 Community Relations Day
- 17 World Temperance Day and Offering
- 24-31 Week of Prayer
- 31 Annual Week of Sacrifice Offering

November

- 7 Church Lay Activities Offering
- 14-15 Ingathering Crusade

December

- 5 Ingathering Emphasis
- 5 Church Lay Activities Offering
- 12 Stewardship Day
- 19 Thirteenth Sabbath Offering (Northern Europe-West Africa Division)

South Central reelects staff

C. E. Dudley was reelected president of the South Central Conference at the sixteenth conference session held Sunday, May 3, in the Oakwood College church, Huntsville, Alabama.

The approximately 800 delegates attending the session reelected F. N. Crowe secretary-treasurer and returned to office the following people: M. E. Joiner, Sabbath school, personal ministries, inner-cities director; J. W. McCoy, youth, temperance, health director; J. F. Dent, education, religious-liberty director; I. J. Johnson, stewardship, communication, A.S.I. director, and housing coordinator; G. I. Pearson, ABC manager; Irene Williams, assistant ABC manager; S. P. Ruff, publishing director; and C. A. Dent, medical secretary. The delegates made four changes in the membership of the conference executive committee.

Elder Dudley reported that during the past three years conference membership grew to 14,000, 16 new congregations were organized, almost 3,000 persons were baptized, seven new schools were opened, and 18 churches were built. R. L. WOODFORK

GC hosts prayer breakfast

A prayer breakfast on Thursday, May 7, drew 50 to 75 Takoma Park-Silver Spring, Maryland, clergymen, institutional workers, and businessmen to hear California Congressman Don Clausen speak. The breakfast was in keeping with President Ronald Reagan's proclamation that Thursday, May 7, be set apart as a National Day of Prayer.

The two-and-a-half-hour program, beginning at 7:30

A.M. and hosted by the General Conference, was held in the cafeteria of the Campus Center at Columbia Union College.

Greetings from President Reagan, General Conference President Neal C. Wilson, District of Columbia Mayor Marion Barry, and Takoma Park Mayor Sammie Abbott were shared with those in attendance.

A special session of prayer followed Congressman Clausen's address and included prayers by Dr. Sal Criscuolo of Our Lady of Sorrows church in Takoma Park; Pastor Russ Ogden of the Grace Brethren church in Lanham, Maryland; and Pastor Theron Snyder of the Trinity United Church of Christ in Takoma Park.

FRANKLIN W. HUDGINS

Retirees form club

On Sunday, March 8, 140 denominational retirement beneficiaries met in the chapel of the General Conference Central Building and organized the first Greater Washington-Takoma Park Retirement Club.

Ron Wisbey, president of the Potomac Conference, presided at the banquet that preceded the organizational meeting and also led out in the choice of officers for the club. Bruce Wickwire, former General Conference publishing director, was selected as the first president. D. A. Delafield, now retired from the White Estate, shared with club members a recommendation from the General Conference encouraging the organization of retirees' clubs across North America.

The organization of new retirement clubs, even if the number of members is small, is encouraged by the church. Each such chapter should be church supportive and should

contribute in its regular meetings to the fellowship and social happiness of all the members. The main goal should be the winning of souls and the support of the church in finishing the work. The potential of wisdom and experience residing in the older people of this church who have served as denominational employees is vast. All our conference organizations will welcome the organization of new clubs and the support that can be provided by these units.

Clubs that have recently organized or plan to organize should get in touch with D. A. Delafield at the General Conference. He has been asked to coordinate and lead out in this new and encouraging development of the church in North America.

FRANCIS WERNICK

Nursing school in Nicaragua closes

Eight students of nursing completed their studies, and the last graduation of the Adventist school of nursing in Nicaragua was held Sunday, March 8. This graduation brings to a close the school of nursing and the operations of the Adventist Hospital at La Trinidad, Estelí, Nicaragua. The government of Nicaragua is now directing the affairs of this hospital.

The president and treasurer of the Adventist work in Nicaragua, Jorge Reid and Alfredo Erazo; other pastors; several administrators from the Central American Union; and many church members attended this graduation. Israel Recio, education director of the Central American Union, gave the commencement address.

This school of nursing had been in operation by the church since 1959, and hundreds of nurses have gone out from its classrooms to serve the cause of God in many countries of the Inter-American Division.

ARISTIDES GONZALEZ

For the record

Bible school boost: The South China Island Mission reports that nearly 1,500 students graduated from the Taipei Bible correspondence school during the first quarter of this year. This approximates the number graduated over an entire year's time during previous years. S. Wayne Young, mission communication director, attributes this notable increase to the television spot program that was launched in 1980. After the airing of the first spot more than 500 enrolled in the course offered.

Died: Stella Parker Peterson, on April 30 in Forest City, Florida. Her husband, Alfred W. Peterson, was education and MV secretary of the Southwestern and North Pacific union conferences and South American and Australasian divisions, and MV secretary of the General Conference.

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