

A QUARTERLY REPORT OF WORLD MISSION

OCT-DEC 1986

MISSION



ADULT EDITION

I grew up in the city of Rotterdam, where the Seventh-day Adventist church was located in the basement of a bicycle repair shop. And mainly because of the poor location, I hated to go to church. It was so bad that on Sabbath mornings I'd open the door a crack to check that none of my friends was looking. Then I'd run as fast as I could without stopping. Once I overheard my mother saying, "Gottfried loves to come to church. He can't wait for us; he runs all the way!" But she didn't know.

On May 10, 1940, German troops invaded Holland. It was a critical time for the Dutch. We hadn't had war in nearly 150 years. Everyone stood watching the paratroopers coming down. They built a gun emplacement right at the crossroads near our door. Next morning was Sabbath. My mother dressed the younger children as usual. Father demanded to know what she was doing.

"We're going to church," she said. "It's Sabbath." Father remonstrated with her, saying that not even dogs were out. But she insisted that this was "the day of fellowship." So Father gave in, and we went to church. We were stopped at the corner by some Nazi soldiers, demanding to know where we were going.

"To church," Mother replied. The soldiers thought she had the days mixed up. But Mother whipped out her Bible and started explaining the Sabbath. Another soldier joined them and accused us of being Jews. But Mother kept on explaining until they waved us on our way. At church we found 60 percent of the members had already arrived. I'll never forget the way they embraced each other, enjoying the fellowship of believers.

Later, in the bombing of Rotterdam many believers like my father lost everything that they had—house, business, relatives. Two weeks later we met again at church. Again people wept and embraced. Then a hush fell over the group as a German soldier stood at the door. You could feel the emotion as people recognized the enemy uniform. Then the deacon walked up to him. "I have come here to worship," the soldier said. I saw the deacon swallow his hatred. Like my father, he had lost everything only a week before. But suddenly he threw his arms around the young man. "If you have come here to worship, you are my brother," he said.

People sometimes ask me how I can feel at home in "that little sectarian group of Seventh-day Adventists." By the grace of God I am here because this is where the gospel is preached and where I have learned what it means to be a brother in a world family.

Cover Picture: Three Scandinavian young women attending Newbold College.



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Sabbath School mission time is world-family
time in the Seventh-day Adventist Church.
Is your church taking time for the celebration?

2

Adventist children and youth in Birmingham
go door-to-door so that they can help
light **A New Light at Camp Hill**. Learn all
about this Thirteenth Sabbath Special Project.

7

A special project in Sweden is chosen
because this generation of Swedish youth
is **A Generation to Keep**.

9

Because Eithne Came Home to Ireland tells of one
woman whom the Lord used to make a difference.
This is a story you won't want to miss.

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THIRTEENTH SABBATH WILL BE CELEBRATED DECEMBER 20

How to Use This Quarterly



Have You Stopped to Consider?

- You are the key to mission education in your church.
- You alone can bring a mission report to life.
- Prayer and preparation make all the difference.
- Success is guaranteed.

Here's How to Make People Sit Up and Pay Attention

1. Read the report several times until you know it well.

2. If you must read the report, have at least one other person read alternately with you. Frequent changes of voice wake people up. The **subhead in the left margin** indicates where to switch readers.

3. **Right margin comments** are for you to inject into the reading to prevent monotony. Say: "By the way . . ." or "Did you know that . . .?" or simply state the information.

4. If you feel comfortable enough to present the whole report in your own words, you may want to use some of the extra information supplied in the **endnotes**.

5. For variation, name the report's author or contributors at the end instead of at the beginning.

Reports prepared for two or more speakers may be photocopied if your Sabbath School does not have a copy for each reader. Each speaker should highlight or underline the portions assigned for him to present.

What Makes Up the Trans-European Division?

The Trans-European Division was organized in 1928 and reorganized in 1951, 1980, and again in 1985. Its territories now include the countries of Denmark, Faroe Islands, Finland, Greenland, Iceland, Ireland, the Netherlands, Norway, Poland, Sweden, the United Kingdom, and the newly added countries of Greece, Israel, Hungary, Yugoslavia, and Pakistan.

Special Projects for this quarter, chosen by the Trans-European Division, include:

- A K-12 church school, Birmingham, England.

- An evangelistic center for youth and immigrants, Stockholm, Sweden.

Facts and Figures Add Spice

Inject facts and figures into the report wherever possible. You may use facts from endnotes or marginal notes or find more information from encyclopedias and almanacs or a book of facts.

National Geographic articles of interest include descriptions of Sweden (January, 1976; April, 1963), Ireland (April, 1981; November, 1978), and England (June, 1983; October, 1979).

For More Information

Church leaders of the Trans-European Division have done their best to tell you about their world in this quarterly. But if you have specific questions that are not covered here or that are raised by the reports, you may write to Elder Donald Lowe, Trans-European Division, 119 St. Peter's Street, St. Albans, Herts. AL1 3EY, England.

They Choose a Mission Extra

From many parts of the United States have come inquiries about a mission extra. Must the packages of used Bibles, hymnbooks, and church papers be limited to four pounds weight? Which countries in Africa can use English materials? We've cleaned out our book shelves; what's the best way to mail the books? Are they allowed into other countries?

Yes, printed matter may be mailed to most countries. But if mailed in too large a quantity, it may cause problems. Mailing 30 or 40 pounds of books in canvas mailbags saves postage here, but it may cause problems with customs in the receiving country. You may want to write to the destination first and ask about restrictions like this. Your postmaster can tell you the weight limit allowed on packages to each country, but he may not know about the duties levied by customs. That's why we recommend the universally accepted four-pound limit.

Call or write your conference Sabbath School department for a mission address assigned them. Or send mail this quarter to Sabbath School Director, Pakistan Union Section, Post Box 32, Lahore, Pakistan.

Trans-Europe— A Variety of Challenges

Jan Paulsen, Jim Coffin,
and Noelene Johnsson
contributed to this report.

Wait! Have
You Read
Page 4?



Jan Paulsen,
president of the
Trans-European
Division.

Thank You

"As we praise the risen Lord we thank you for the gifts that you gave to two missionary projects in the Northern European Division in 1984," says division president Jan (YON) Paulsen. "The Special Projects portion of your offering amounted to more than \$300,000 and was divided between an evangelistic center for the Eindhoven church in the Netherlands¹ and library expansion at Newbold College, England."

Oct. 4

¹ Our only congregation in that heavily Catholic part of southern Holland.

New Name,
New Boundaries

Since that offering was taken, the name of the division has changed to Trans-European Division, better reflecting the new configuration. Hammerfest, Norway, the most northern city in the world, still marks the division's northernmost bound; and Greenland, its westernmost. But the addition of Yugoslavia, Hungary, Greece, Israel, and Pakistan have dramatically increased the division's southern and eastern bounds.

"The division is not as diverse as its geography suggests," Paulsen states. "But it does pose a variety of evangelistic challenges."

In Greenland, Seventh-day Adventists have for many years operated a mission that consists primarily of a physiotherapy/hydrotherapy unit. But the church has grown slowly. Adventism's total abstinence from alcoholic beverages runs against the grain in this society where drinking is part of the way of life. Because of the high rate of alcoholism and related problems, Greenland needs the message that Adventists have to share.

Although located 4,500 miles (7,250 kilometers) away from the rest of the division and quite different culturally, Pakistan fits quite well into the Trans-European Division, Paulsen says.² Islam is the country's national religion, and open proselytizing by Christians is forbidden.

Similar restrictions against proselytizing apply also in Israel and Greece, two of the territories that came under the direction of the Trans-European Division in 1986. In Greece, almost the entire population belongs to the Greek Orthodox Church. And in Israel, neither Jews nor Arabs find any natural affinity with Christians. However, the dietary and temperance practices of Adventism make it slightly less objectionable than some other Christian groups. And this difference offers a potential for breakthrough. To date Seventh-day Adventists have enjoyed only minimal success in evangelizing these areas.

Less than 6 percent of the population of Ireland is Protestant. For many years Adventists made only small gains in membership. But recently the ratio of baptisms to membership has increased considerably.³

The Trans-European Division's major challenge is post-Christian

² Pakistan readily admits Commonwealth missionaries.

³ Nevertheless, the membership for the entire island was only 326 at the end of 1984.

Each Country
Has Its
Challenge



**Headquarters
building for
Trans-European
Division.**

Photo credit: Mission Spotlight.

**Secularism Poses
Major
Challenge**

secularism. Most Europeans consider themselves to have a Christian background and are aware of Christian values. But they don't see how Christianity relates to life today. In Norway, for instance, 97 percent of the population is Lutheran, but only 2 or 3 percent ever attend church. The denominations that are growing in Western Europe tend to be those that are successfully meeting the felt needs of the people. They provide fellowship and are not primarily concerned with a body of doctrine. "However," says Jan Paulsen, "in those areas where Christianity is catching on, it seems to be the conservative groups that are growing most rapidly."

The Eastern European countries of the Trans-European Division—Yugoslavia, Hungary, and Poland—report 10,551, 4,593, and 4,188 members, respectively. In Poland in particular, the church has been active in trying to strengthen the family and in fighting drug and alcohol abuse.

**Two
Special
Projects**

This quarter the division asks for your prayers on behalf of the work in Trans-Europe. And they ask for your support for two special projects to benefit from the Thirteenth Sabbath Offering on December 20.

The church in Stockholm, Sweden, needs your help in its mission to youth and to the large Spanish-speaking immigrant community in its midst. They propose to provide a center where the youth may worship and fellowship together and where the immigrant community may hold meetings in their own languages. The center will also house the studios for an exciting new radio ministry that is successfully reaching into the community with the gospel.

The membership of 13 churches in metropolitan Birmingham, England, ask your interest in the other project for this quarter—a school for their children. An impressive property in the heart of the city was made available at a fraction of its cost. The members and their children have worked with the conference to raise the money for the purchase price. But they will depend on you to help them pay for the necessary remodeling.

Twenty-five percent of this quarter's Thirteenth Sabbath Offering will be divided between a multi-purpose evangelistic center in Stockholm and a K-12 school in Birmingham. Thank you for remembering their needs this quarter.

Wait! Before Reading This Report Read Page 4.

**A Unique
Opportunity**

Two weeks after the Birmingham, England, City Council passed plans for the new Camp Hill Seventh-day Adventist church building, an adjacent building was put on the market. This place would make an ideal church school, church leaders said, pointing out the space for 12 classrooms, dining room, kitchen, and gymnasium. The small theater seating 400 and a delightful chapel situated in a garden at the rear of the building further impressed them. So did the three self-contained apartments and two houses on the property.

An independent architect estimates that to build the whole complex from scratch in the center of Birmingham, Britain's second-largest city, would normally cost from 1.5 to 2 million pounds sterling. But because of a City of Birmingham Council restriction on the property's use,¹ the conference is getting it for only 110,000 pounds.² They accept this as a miracle in itself.

But even though the cost of the property is such a bargain, the local conference has only a fraction of the funds necessary. "Severe unemployment in industrialized North Britain has adversely affected church income," North British Conference president Ronald H. Surridge explains. Nevertheless, the conference went ahead in faith and drew up a schedule of payments.

Children and young people make up a large proportion of the 1,400 Adventists in Birmingham. They are helping to raise much of the money. And even more has already been pledged.

One family bequeathed land. Money from the sale of this land went into the school fund. Youth hired one of the largest buildings in town and staged a musical concert based on the life of Christ. They gave the proceeds to the school. Another group hired the main dining hall of a large hotel and invited hundreds of people to a banquet at 10 pounds per plate—all in support of the proposed school.

"The conference administration sees the hand of God in all of this. How otherwise could we explain what has happened?" Surridge explains. "Land in central Birmingham is like gold—precious and costly. Buildings of this nature are normally far beyond our means to buy. And just as we are building a new church, this valuable property is made available. We can't afford to lose it."

Plans are already being drawn up for full commitment to community service. The youth will use the theater for evangelistic meetings geared to

Oct. 11

¹ It is restricted to use for community service only.

² Approximately US\$155,000.

**Evidences
of God's
Hand**

the community. Other rooms will be set aside for the West Midlands Welfare Service.

Early in 1985 the churches in Birmingham secured permission to collect door-to-door for two months.³ Beginning in winter weather, Adventist young people went out collecting for their school. They discovered much local interest in the project.

So far church members have raised more than 60,000 pounds,⁴ an amount matched by the North British Conference. "We hope to raise the capital necessary for the initial purchase," Surridge says. "The Thirteenth Sabbath Special Projects Offering from the world Sabbath School will go toward the cost of remodeling the building into a school and welfare center."

In years gone by, England has given generously of her sons and daughters in service for the world church. Now in their time of need, they are grateful for this opportunity to invite members of the world Sabbath School to help make this much-needed school a reality. Thank you for your prayers and your support.

The Changing Shape of Mission

By the year 2000, according to missiologists, only 10 percent of Seventh-day Adventists will live in North America, Europe, and Australia. The other 90 percent will live in emerging countries. At present 1.4 million Adventist believers live in Africa. They are increasing at an annual rate of 12 percent, doubling their membership every seven years. By 1992 they may number 2.5 million, and by the year 2000, 5 to 5.5 million.

Numerically, the church is shifting from developed nations to undeveloped and from the Northern Hemisphere to the Southern. The shift is also from an old church to a young one.

Emphasis is also shifting from an institutionalized church to a lay movement; from a second-generation church to a young, vibrant first-generation church.

And even though worldwide Adventism is one of the fastest growing denominations, growth has slowed to as little as 1 percent among the white populations of Europe, North America, and Australia. In Yugoslavia, where the church has a healthy growth rate, the church offers a close fellowship of believers. Such caring and brotherhood must increase if the church is to grow, Gottfried Oosterwal suggests.

³ A concession not often granted by the City of Birmingham Council.

⁴ US\$87,000.

Wait! Before Reading This Report Read Page 4.

"Venice of the North"

eneration to Keep

A Post-Christian Country

Stockholm, "the city that floats on water," sprawls across 14 islands laced together by more than 50 bridges. Established 700 years ago as a small trading center on the Baltic coast, Greater Stockholm, Sweden's capital city, houses one sixth of the kingdom's population.

About 1.4 million people live in this "Venice of the north." Only 600 of them are baptized Seventh-day Adventists.¹ They meet in two churches, the largest of which stands near the center of the city.

"When one looks around at Stockholm's congregation on Sabbath morning, one notices a large proportion of young people," says Etel Eriksson, a secretary working at the Swedish Union office. According to her, many of the young people are young professionals and university students. And they are winning their friends for Christ.

More than 200,000 young people between 15 and 24 years of age live in Stockholm and its suburbs. Five percent, 10,000 of them, are Christians. And of that number, 150 are Adventist young people.

"We lost most of our young people of the generation now in their 30s," Eriksson says. "We cannot afford to lose another."

"Sweden, like most European nations, is a post-Christian country," says Swedish youth director Nils-Erik Lundberg. "Many have lost interest in God, living as they do in material comfort. Although 95 percent may claim to be Lutherans, probably no more than 4 percent regularly attend church."

But youth in Sweden, while they do not attend the large established churches, nevertheless are showing considerable interest in religion. Etel Eriksson tells of looking around her at the variety of people commuting by train into Stockholm one morning. Many buried themselves in their newspapers. One young woman, however, sat reading a book about the Holy Spirit—an unusual sight in secularized Sweden, but not totally unexpected among young people, she says.

Marjatta (mar-YUT-ta), a young Finnish nurse attending the church in Stockholm, invited a young Finnish medical student by the name of Risto Kaitilainen (KAT-ee-LIGH-nen) to services at the church. Risto had been attending regularly when he was strongly impressed by a dream.

In his dream Risto was home in Finland, being visited by his grandmother. She had died a short while before the dream, so Risto reacted with surprise when he saw her. But she explained by saying that death is not a reality, but a transition to another life. To back up this

Oct. 18

¹ About 1 in 2,300. Compare with 1 in 542 in metropolitan Chicago.

Risto's Story

concept, she took Risto to the Lutheran church. In his dream Risto saw surprise on the face of the priest, who had buried the old woman. But he too agreed that death was merely a transition.

Risto dreamed that he returned home and looked up some Bible texts about the dead knowing nothing and how they will be resurrected at Christ's return. His grandmother tried to explain away the texts and finally placed a white book over the Bible.

"How can you be my grandmother if you don't accept the Bible?" Risto cried out. And looking again into the old woman's face, he saw, not his grandmother, but Satan. Risto awoke with a start. But he soon fell asleep and dreamed the whole thing again. The next time he awoke, a bright being stood at the head of his bed and explained the dream's meaning.²

"God wants you to warn people of Satan's deception in the last days," the angel said. "If the devil convinces them that life continues after death, they will think that they have no need of a Saviour."

As soon as the angel left Risto went to the kitchen and began to write down what he had heard and seen. And there the angel reappeared, repeating his warning and explaining the dream. "People are more interested in producing beautiful services than in finding out what the Word of God says," the angel concluded.

Risto has returned to Finland and completed his medical studies. His experience reminds us that we are surely living in the last days when the devil "knoweth that he hath but a short time." This quarter we may help the church in Sweden to reach other young students like Risto who need the Saviour.

Now more than ever we have an opportunity to work among children and youth in Stockholm. But the church needs some place for them to meet, Lundberg says. That is why part of our Thirteenth Sabbath Offering this quarter will help provide a youth evangelistic center in Stockholm. Please pray for a revival in Stockholm and in the church around the world. And please don't stop giving to mission.

Prayers and Offerings Needed

² Asked if the angel spoke Swedish, Risto replied that it was as if the angel spoke directly to the hearing center Risto's brain.

London's Miracle School

Orville Woolford contributed to this report.

Wait! Before Reading This Report Read Page 4.

Labors Recruited

Beginning in the 1950s the British Government recruited laborers from the West Indies to drive buses in London and to work at jobs the English no longer wished to do. This brought in vast numbers mainly from a single layer of West Indies society, and provided for England a somewhat distorted view of West Indians as a whole. Class-conscious British society did not accept them.

Oct. 25

Children of these immigrants, introduced into the state school system, which was unprepared for them, grew up English in a society where they saw no blacks operating at any higher level of society. This situation resulted in underachievement at school and a refusal to identify with much of the culture of their parents.¹ As a result many of the Seventh-day Adventist young people not only were failing in school but were rejecting the church, also.

The Bible in One Hand

"West Indian Adventists came to England with the Bible in one hand and the Spirit of Prophecy in the other," says Orville Woolford, education director for the Trans-European Division.² They longed for church schools such as they had in the West Indies, where their children might value their West Indian and Adventist heritage and fulfill their potential.

¹ They suffered psychologically because they had nothing to be proud of. Self-worth among West Indies children in English schools was extremely low.

The British Government, having noted the poor performance of black youth in British schools, set up the high-powered Rampton Committee to study the underachievement of ethnic minorities. Their 1980 interim report included some alarming statistics that caught the attention of the media and the nation.

² See page 4 for a description of this world division of the Adventist Church.

Miracle School Launched

During the intense debate this newly published report caused, the South England Conference launched the John Loughborough School. This K-12 school was designed to get London's Adventist youth achieving in an Adventist environment and save them for the church. "It was the culmination of years of prayer and hard work and many miracles," Woolford says.

Maureen Luxton, then education director of the British Union, found a school that a Catholic archdiocese had outgrown. She saw the first miracle when the archdiocese agreed to sell for less so that the site would remain dedicated to Christian education. Kenneth Gammon, then president of the South England Conference, courageously seized the opportunity in spite of the stringencies it would impose on the conference budget.

"The school began in faith," Woolford, the first headmaster, recalls.

A Sense of Family

**Enrollment
Jumps
to 300**

"We had only three teachers for the first 50 pupils."³ Parents and friends worked night and day for three weeks to paint and repair the building for opening day. A sense of family characterized the school from the outset; the students sensed that they belonged, and personalities quickly blossomed.

³ Orville Woolford, Leila Reid and Hazel Hutt Rennals were the first three teachers.

At the beginning of second term the enrollment jumped to 300. "It could have exceeded 1000," Woolford says. News had spread quickly, and non-Adventist West Indians, knowing the reputation of Adventist schools in their homelands, clamored to place their children in the school.⁴

"The teaching staff had increased," Woolford continues, "but we were still short by one teacher. Two days before the term was due to begin, I went over to the school and found the caretaker showing around a group of people, including a young woman who had completed her teacher training in England. She was contemplating whether or not to return to Jamaica. She agreed to teach and has been a blessing to the school for the past five years."

⁴ But because the facility will hold only 350, most were put a waiting list.

Woolford had difficulty attracting senior high school teachers, because of the enormous drop in salary they would have to accept. When his chemistry teacher left to get married, Woolford wondered what he would do. Driving into a gas station Saturday evening, he met a pastor who was showing a young Australian woman around. "She was looking for an opening to teach high school chemistry! And best of all she had graduated from an Adventist college," Woolford adds. "Getting graduates who understand our educational philosophy is a major concern."

After the first year's external examination, results showed that the school's students had performed better than any group of blacks in the entire country. Newspapers carried comparisons, and reporters flocked to the school. Woolford made sure that the Adventist educational philosophy was featured in media reports. Not only were the students proud of their school, they were happier about their church. More than 100 students were baptized.

Woolford has since had the opportunity to explain his school and his church's educational philosophy before top educators and politicians. An identical situation exists in the large city of Birmingham, he says. Your Thirteenth Sabbath Special Projects Offering will give them the boost they need to open an Adventist school there. Thank you for your systematic support of mission.

**School Attracts
National
Attention**

Wait! Have
You Read
Page 4?



Leicester Central
SDA church,
England

Religion
in Decline

Britain has no Bible Belt.¹ A recent National Bible Society survey reveals that weekly church attendance averages 9 percent in England, 13 percent in Wales, 17 percent in Scotland, and a little higher on both sides of the divide in Ireland. These territories, which make up the British Union, gave birth to John Wycliffe, William Tyndale, John Knox, John Bunyan, and John Wesley. But today most of their peoples worship materialistic post-Christian gods.

In these sceptered isles set in a silver sea the established churches are in absolute decline. But the Seventh-day Adventist Church is one of only two Christian churches whose numbers are significantly increasing. Steepled churches and galleried chapels once thronged by Anglicans and Methodists fall into disuse and then are bought and renovated by Adventists.

In 1984 a public crusade in the cathedral city of Exeter resulted in the doubling of the city's church membership. One of those baptized was Exeter City footballer Symon Burgher. National dailies subsequently carried this headline: "Soccer-mad Symon Says, 'Never on Saturdays.'" Symon has given up a superstar career in international soccer to keep his Sabbath.²

Amid the mountains, glens, and lochs of Tayside, Scotland, Adventism owns the turreted fastness of Roundelwood at Crieff (CREEF). Behind the ancient facade is a modern health-care facility offering a variety of health programs. Under the able administration of kilted Scotsman Colin Wilson and Newcastle-born Martin Bell, it more than pays its way. Roundelwood's Scotland-wide reputation provides an ideal springboard by which health educator Bell's programs reach the major Scottish cities.

M. B. Musgrave, British Union Conference treasurer, has streamlined the Granose Foods operation.³ Under a wholly indigenous management team, Granose has entered a new phase of profitability such as it had not enjoyed for 25 years. One may now find the Granose label in every major supermarket chain.

The past seven years have seen a major revival in the Catholic-dominated Republic of Ireland. Spearheading the revival has been literature evangelist Eithne Amos, a native of Ireland. Her Spirit-blessed efforts have resulted in the formation of two schools and a number of large congregations in the west of Ireland. Eithne is the British Union's top literature evangelist. Prior to her work in Eire only one Adventist

Footballer
Accepts
Sabbath

Two
Institutions
Bounce Back

Revival in
Ireland

Nov. 1

¹ In the United States of America the Bible Belt is a strip of Southern states where churches are crowded on Sunday and prayer meeting night.

² A Birmingham newspaper quoted Symon's mother as saying, "Symon's had a call from the Lord. . . . If he doesn't answer it, he will regret it the rest of his life."

³ England's church-owned health food company.

**Black
Congregations
Flourish**



**Roundelwood
Adventist
health-care facility.**

church—in Dublin—was operating.

Britain's success story in terms of evangelism is being written among the country's 5 million black population. Apparently unaffected by the materialism of England's indigenous white community, London's 44 black Adventist congregations flourish. Among the innovations of the South England Conference is the annual camp meeting. They have held four thus far. This ten-day event held each autumn attracts more than 4,000 members⁴ and contributes much to the unity of the church. In 1986 the first camp meeting was held for the North British Conference.

Television and national newspapers featured the John Loughborough School, which caters to young people aged 11-18, as a bold experiment in private Christian education for London's large black community. The school's high academic achievements have made it the subject of special studies and television documentaries.⁵ Now Birmingham, Britain's second-largest city, is looking forward to a similar school. Your Thirteenth Sabbath gifts on December 20 will help crown their efforts with success.

Personal evangelism seems to be the way to reach Britain's indigenous population. And while multicultural in appeal, Britain's two Adventist evangelistic magazines—*Focus* and *Family Life*—are proving an ideal means for reaching people. One 82-year-old has regularly taken *Family Life* to 115 of his neighbors and friends. So far he has seen 17 of them baptized as a result. One independent Baptist congregation in Wales, having no minister to preach to them, read *Focus* articles for their sermons. When one of the members wrote to the editor asking for further information, he arranged for Adventist preachers to take the weekly services.

Britain has no Bible Belt, but British Adventists face the exhilarating challenges of taking the gospel to a population that desperately needs the reassurance of God's love. Please remember them in your prayers and as you support mission this quarter.

⁴ Many make camp meeting their annual holy day.

⁵ It was also the subject of a flattering editorial in Fleet Street's prestigious Daily Telegraph.

**Evangelistic
Magazines
Reach
Many**

Safeguarding the Miracle

Bertil Wiklander and
Nils-Erik Lundberg
contributed to this report.

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**Ekebyholmsskolan,
a haven
for Swedish youth.**

Photo credit: Mission Spotlight.

**A School
for Swedish
Youth**

Staff and students of Ekebyholmsskolan (EK-be-HOLE-m-sko-lun) in Sweden often find reason to exclaim in joy and thankfulness that theirs is a God who still works miracles. This is an Adventist school¹ situated about 40 miles north of Stockholm in a beautiful natural setting beside one of Sweden's 100,000 lakes. More than half of the school's 140 students board at the school. They are housed in an early-seventeenth-century mansion, Ekebyholm's most famous landmark.

Sweden has one of the highest standards of living in the world. But the high level of free services that the government provides is maintained by high taxation that absorbs 70 percent of the national income. This means that citizens have correspondingly less money to use as they wish—for Christian education and offerings. And because Sweden's 3,315 baptized Seventh-day Adventists constitute one of the country's smallest denominations, the church struggles to meet the challenge of taking the gospel to 8.3 million Swedes.²

"Sometimes we feel that our voice is drowned in a flood of cleverly worded worldly propaganda that streams from modern mass media," says Bertil Wiklander, principal of Ekebyholm School. "But God has given us many ways of countering these attacks. One of them is our school."

Evangelism and education have walked hand in hand since the beginning of the Adventist message in Sweden, Wiklander explains. The first Swedish Adventist church was founded in 1880, and a school that was later to move to Ekebyholm opened in 1898. And although Ekebyholm is small compared with the large public schools, it is very much alive and well and a tool in God's hand. "That," Wiklander says, "is in itself a miracle."

In 1983 Ekebyholm received a state contribution that allowed the school to lower its fees. But continuation of this stipend depends upon the school demonstrating that it offers what the government calls "alternative pedagogy"—something specifically Adventist such as our emphasis on a work-study program. An opportunity like this to demonstrate Adventist educational philosophy seems like another miracle for the school.

"The changed lives of Ekebyholm's students continually remind us that ours is a God of miracles," Wiklander adds. He tells of Anna, one of the many students from non-Adventist homes who attended the school in recent years. She came to Ekebyholm at age 14. After two or three years she accepted the message and was baptized. Her conversion so

Nov. 8

¹ The school offers grades 1-12.

² The ratio of Adventists to population in Sweden is 1 to 2,500.

Hand in Hand

Anna's Story



**Student
colporteur in
Sweden.**

Photo credit: Mission Spotlight.

impressed her parents that they too were baptized.

After graduation Anna went to the Marshall Islands as a student missionary. There she felt God's call to devote her life to His service. She has since returned and completed one year of study in theology. Anna plans to complete her theological studies at Newbold College in England.

One of Ekebyholm's miracles is that it, like salt, preserves our young people from the moral and spiritual decay found in the world. But if this effect is to last, young people must have spiritual support and guidance even after leaving school.

Because many of our students continue their education in the city of Stockholm, our church there, in particular, must provide adequate resources and suitable surroundings where leaders may help youth to continue to build on the foundation laid at Ekebyholm. A youth center will provide a haven for youth whose faith is often seriously challenged in the secular atmosphere of a university. As you plan for a special Thirteenth Sabbath Offering, please pray for the church in Sweden that it may strengthen the Christian faith of its youth. And thank you for helping to safeguard the miracle of Ekebyholm.

Swedish Union

In his July, 1985, report, retiring president Gosta Wiklander³ noted a net membership increase of 17 for the past four years. During that time 265 members died, and 324 were baptized or transferred their membership from other countries. The baptisms resulted from lay witnessing, Wiklander noted. Most of the accessions were among Spanish, Finnish, and Yugoslav immigrants, many of whom transferred their membership.

The union currently has 21 ordained and six licensed ministers. But because the number of young preachers stepping into the ranks is not keeping pace with the number of retirees, Sweden faces a shortage of preachers.

From the ranks of literature evangelists come encouraging reports. During the past four years the publishing house released several new subscription books for sale by student colporters.⁴ Sales have increased by 66.5 percent over the previous four years.

Mission Redefined

The Trans-European Division reminds us this morning that a **missionary** is every person in whom Christ lives. **Mission** is everywhere that a boundary must be crossed to reach people with the gospel. And that **boundary** a person must cross in order to be a missionary is the boundary between belief and unbelief. That boundary runs right in front of our doorstep. The people of Trans-Europe invite each of us to pray and give to help meet the enormous challenge of world mission this morning as we also remember the mission at our doorstep.

³ Father of Bernt Ekebyholm's principal.

⁴ Literature evangelists in Sweden are all students from other countries.

Wait! Before Reading This Report Read Page 4.

A Great Family

The Adventist Church now has a membership worldwide of about 4.5 million. God has signally blessed, and growth has been phenomenal. In 1939, when church membership was nearing 500,000, I had something of a religious-minority inferiority complex and was greatly encouraged to realize that the church was so large.¹ That same year I heard Elder W. A. Spicer preach on the worldwide expansion of the church. Several times he said, "The great Adventist family is a wonderful family to belong to." Today the Adventist family is nine times as large as it was 45 years ago and far more international. But it is still one big family.

Nov. 15

¹ I could visualize the number because I lived in a city of 500,000.

Seventh-day Adventists entered the mission field late—100 years after the main Protestant missionary thrust—but we've become the most Third World church of them all. Adventist missionaries brought tremendous commitment to the task, and God multiplied their efforts. By 1958 Adventist membership in the emerging countries of the world surpassed that of the church in the West. However, in Christendom as a whole, this did not happen until 1984—some 25 years later.

Four notable characteristics of the Adventist Church in developing countries may be observed.² First, in spite of its size the Adventist Church is still as Elder Spicer described it—a family. It has many characteristics of a primary group. Religion for the member determines values and ethical decisions. Thus the church confers an unmistakable identity upon its members—an identity that both frees and unites. It unshackles them from the restrictions imposed by society and binds them into a group that opens up a world of unexpected possibilities.

² Several recent unpublished studies recognize the sociological consequences of Adventism.

Characteristics of the Family

Channel of Upward Mobility

Second, the church has become an effective channel of upward mobility. Perhaps more vividly in emerging countries than elsewhere, the church produces a significant cadre of high achievers. Out of all proportion to their numbers, Adventists become professionals, managers, government officials, secretaries, ministers.³

A third notable characteristic is that Adventists in many emerging countries are much nearer to the seat of government than they ever will be in the United States or Europe. This makes for a confident church that feels assured of its position in the larger society. A fourth characteristic is a constant brain drain to the West. It concerns all Christian denominations, as it does most Third World governments, because it deprives them of much-needed leadership. But the drain appears more intense in the Adventist Church.

³ And for all our emphasis on agriculture in Adventist schools, we produce, not farmers, but a significant number of white-collar workers.

Four Factors to Consider

Cultural Revolution

Work Not Finished

Factors that have brought about these characteristics include: (1) the sense of urgency that the Adventist emphasis on end-time brings; (2) the work ethic and sense of responsibility our work-study programs transmit; (3) the optimistic understanding of human nature that convinces Adventists to reach "higher than the highest human thought"; and (4) the world consciousness and sense of family that the Sabbath School mission emphasis gives.⁴

An inner cultural revolution is now taking place in many Adventist churches in emerging countries. First-generation converts tended to reject much of their own culture, accepting the missionary message and lifestyle as a whole. As they read the Scriptures they adopted the heritage of Israel. Doing this gave them a new understanding of God and the universe as well as new patterns of life and human relationships.

Today a third generation of Adventists wishes to be both genuine Adventists and genuine members of their own society. The natural desire for a church in which they feel at home leads them to bring local color and style into the life and worship of the church. The great Adventist family, still one in belief and practice, thus becomes more colorful and diverse.

What does all this mean for the mission of the church today? First of all, even though the Adventist family spans 185 nations, the work is by no means finished. Nations are made up of people groups, and thousands of these groups are as yet unreached.⁵ God has millions of other children who must yet be invited to join the family. We need many more missionaries to reach them—missionaries with cultural sensitivity who are willing to learn as well as teach.

Second, mission is no longer a one-way street. It is a cooperative venture in which all members of the world family join hearts and hands. This is the time for a great new missionary thrust in which the church in every place joins hands with the church in every other place in a great concerted effort to reach God's unreached people.

And a caring family reaching out to the unreached means giving wholeheartedly, unstintingly, of our time, our money, our prayers, and ourselves. I'm ready to make that commitment; are you?

⁴ The Adventist abstinence from alcoholic beverages reinforces the new lifestyle heightening ability, ambition, and commitment to work.

⁵ Unreached peoples are identifiable groups who have not heard the gospel because of language or other barriers.

Wait! Before Reading This Report Read Page 4.

**Development
of Church
Property**

Lydia Eriksson was living in America when in 1933 she bought a cottage in the beautiful hillside setting of Trostebäcken (TROST-a-bocken) in Sweden. But then came the war, followed by a series of setbacks. Lydia decided to turn Trostebäcken over to the Lord. She gave the property to the Seventh-day Adventist Church in Sweden, and they developed it by building several small cabins and a lodge containing a kitchen, dining room, a parlor with an open fireplace, and facilities for 50 guests.

In the mid-seventies Swedish pastor Evert Johansson, while pastoring the church at Östersund (OO-sta-SOOND), helped organize vegetarian cookery classes. The classes attracted nonchurch members, several of whom asked for a week-long weight control course. As demand for the course grew, Johansson decided to team up with his sister Lilly Andersson for one such course at Trostebäcken. Little did they realize the effectiveness of this type of health evangelism.

Today, at the request of the Swedish Union, Johansson pastors district churches but devotes much of his time to weight control courses. Every spring and fall hundreds of people come to Trostebäcken from all parts of the country to experience the course, he says.¹

"We never advertise the courses," Johansson explains. "Yet more people apply than we could possibly accommodate." The district county council has donated \$6,000 per year for the past three years to assist this work. Goran Boethius (BO-thee-us), the head doctor of the lung department at Östersund Hospital, came personally to test scientifically the course's treatment of asthma and allergy patients. Within the past two years several of the doctor's patients were cured, suffering no relapses.²

Johansson praises God for His hand in this work. "The Lord sends kitchen help, nurses, and physiotherapists," he says. "And best of all God is breaking down prejudice against the church. Many have been converted as a result of the Lord's work at Trostebäcken."

The first year that 20-year-old Lorna Drysdale, of Birmingham, England, took athletics training seriously she became the United Kingdom hurdles champion and was entered for the European championships. There she dethroned once unbeatable Judy Vernon, and found fame overnight in British newspapers. When a top London coach offered to groom Lorna for international track events, the young woman began training sessions at Crystal Palace in London. There she met international

**Summer
Health
Evangelism**

Nov. 22

¹ *Applicants must book more than one year in advance, so great is the demand.*

² *He refers many of his patients to the program.*

**Promising
Athlete**

runner Blondel Caines.

Blondel had recently become a Christian and attended one of the Birmingham, England, Adventist churches. During training sessions she witnessed to Lorna, inviting her to church. So Lorna decided to train elsewhere so as to avoid Blondel's overt approach. One day Lorna unexpectedly met Blondel again and this time could not refuse the invitation to attend church "just this once."

The following Saturday Lorna experienced the warmth and friendliness of an Adventist church. And as she became acquainted with the young people she realized that their love was genuine. God spoke to Lorna that day, and she began attending services regularly.

Lorna's career was blooming.³ But as she studied Scripture, God impressed her to no longer run on Sabbaths—much to the dismay of her coach. Invitations to compete continued to pour in, but as word spread that she no longer ran on Sabbath, the invitations stopped. Lorna realized that she must choose between keeping the Sabbath and fulfilling her dreams of stardom.

"The decision wasn't hard," Lorna says. "God had spoken and I was willing to accept it. I know that His plans are for my best good."

At age 22 Lorna was baptized into the Seventh-day Adventist Church. Soon she brought her sister Julie to Christ.⁴ Julie in turn helped her friend Norma Treasure to find Christ. And Norma is now a radio evangelist, spreading the word of Christ's soon return.

After working as a secretary for the church, Lorna went to the French Adventist Seminary in Collonges, France, where she is training as a bilingual secretary and is considering mission service.

Meanwhile, back home in Birmingham, Adventist young people of West Indian heritage continue to witness to their love for the Master. They dream of the day that their new K-12 school will open its doors and Adventist teachers will assist them in an organized witness to their friends. Please help this dream become a reality as you give to mission this Thirteenth Sabbath.

³ She still competed on Saturday afternoons.

⁴ Julie has subsequently begun training as a Bible teacher.

Wait! Have
You Read
Page 4?



**Eithne Amos,
Ireland's
outstanding
literature
evangelist.**

Photo credit: Mission Spotlight.

Only SDA in
West Ireland

Nov. 29

During the winter of 1977 Eithne (ET-na) Amos came home to Ireland. After 20 years in Canada she returned to the windswept western shores of her homeland, to the little village in County Galway where she had grown up with 13 brothers and sisters. She came home to her aged father, to care for him in his last illness. Eithne came home a Seventh-day Adventist—the only one in all of west Ireland.

Eithne returned to a nation in turmoil, where 96 percent of the people were Catholic and the few Seventh-day Adventists lived mostly around Dublin.¹ Prior to Eithne's coming, efforts to begin work among the strongly Catholic population had met with little success. But recent years had brought radio, television, a measure of prosperity, and changes in attitudes. Irish men and women were experiencing a new freedom to think for themselves—an openness to new ideas—and a deep spiritual hunger.

So Eithne came home to Galway with the message. And though it hadn't been her intention, she stayed. She shared the message with her father, who was unable to speak but eager to hear the Bible read to him. He accepted Jesus and kept his first Sabbath. The old man was 95 and at peace when his life slipped away.

"Eithne, what did you do for Dad?" her brothers and sisters asked. They had marked the stealing in of peace, the new sweetness in the old man's life. What had changed him? Eithne gladly shared the gospel—first with her sister-in-law Monica McNamara, then Monica's husband, John, and their four children.²

Following her 1974 baptism in Ottawa, Canada, Eithne had considered the literature ministry. Now she would take it up in the west of Ireland where everyone said that it couldn't be done. So she traveled up north to spend part of a morning with the publishing leader from England. Halfway home she stopped at Athlone.

"If I was going to remember my canvass, I knew that I had to practice it without delay," she says. "I asked the Lord's help. And at the very first home I sold a set of books." She did the same at the second home—and at the third. So she knew that she was in business with the Lord.

With her inventory half depleted Eithne headed for home, confident that she could support herself while sharing the Adventist message. And every year since, Eithne has led the British Union literature evangelists in sales.

Among her first contacts in Galway City were Eamonn and Marie

¹ One out of every three of the population of Ireland lived in and around Dublin.

² Eithne had not come home to stay, but now she knew that God had a work for her to do in Ireland.

Message
Changes
Father

Literature
Ministry
Calls



**The Galway Group
meets in their own
little chapel.**

Photo credit: Mission Spotlight.

Howard. They bought a copy of *Your Bible and You*,³ and Eithne gave them Bible studies. They stopped smoking and opened their home to Sabbath services. They, along with Monica McNamara, were baptized in the Dublin church on July 30, 1979, the firstfruits of the harvest along Ireland's rocky west coast country. Two years later Eithne's brother John McNamara joined them.

Because both families had four children they decided that Galway needed a pastor and a school. With strong moral support from Friends of Ireland, a group of laymen in the United States, Don and Melinda Vollmer and family arrived from North Carolina. Quaint, charming, friendly Galway won their hearts.

Eithne, the Howards, McNamaras, and Vollmers prayerfully set their goals for their little church. And at the top of the list was a church school. How the church prayed for that school! Friends in America helped make their dream a reality, and a rambling house at the edge of town was transformed into a church and school.

Vollmer followed Eithne's trail of interests as she worked her way south to Shannon. By midsummer of 1983 up to 80 interested people were meeting Sabbath afternoons in Coole Park, midway between Galway and Shannon.⁴ By August a dedicated company had taken its stand in Shannon.

Today two pastors are following up the growing number of interests. Two church schools with 20 students keep four teachers busy. All because Eithne came home to Ireland.

³ Marie complained that she couldn't get to read the book because Eamonn always had it with him.

⁴ All summer long, although rain fell two days in three, not one drop disturbed the Sabbath meetings.

Ireland

"Ireland is called the 'Emerald Isle' because its limestone soil along with frequent showers and mild temperatures keep the vegetation a lush green year around," writes Donald Vollmer in a postscript to the above article. The Gulf Stream warms Ireland's shores. Cattle and other livestock and tourism are important to the

economy. Unemployment runs high, especially among youth, according to Vollmer, who notes that half of Ireland's population is under 25. During the Dark Ages Ireland was a seat of learning, sending scholar-missionaries throughout Europe. St. Patrick, an "adventist," is the country's patron saint.

Wait! Before Reading This Report Read Page 4.

Sweden's Immigrants

"One person in eight living in Sweden today is an immigrant," says Nils-Erik Lundberg, youth director of the Swedish Union. "Most of Sweden's immigrants come from Finland, but many from Chile and other Spanish-speaking countries find their way here." Such a person is Lucia.

Dec. 6

Lucia's Story

Lucia was forced to leave her South American home. She went to Spain where for several years she worked as a nurse and often thought of the religious training of her childhood. But other interests crowded religion out of her life. However, she soon discovered that all that glitters is not gold, all that fascinates does not fulfill. Empty and unhappy, she turned to God. But the church she visited left her feeling unwanted, her needs unmet.

In her search she stumbled onto what seemed like the answer to her need. But later she was to realize that she had instead come under the power of Satan. She had become one of spiritism's many victims.

"I had no idea how much suffering it would cause," she says. "It seemed so genuine. I was convinced that I had at last found truth, the key to the mystery of human existence." Lucia had met a group of people who seemed genuinely to care about her. Among them she found her ideal man. He was a well-known medium and took her to live in Sweden.

After only a few months Lucia began to doubt whether the movement she had joined had anything to do with God. She still had her Bible, and in her loneliness she tried to find an answer to her questions. "But the spirits wouldn't leave me in peace," she says.

Her husband turned against her; she could not sleep. Something so strong and powerful held her prisoner that she felt unable to free herself. One morning when all seemed hopeless she realized that God had the power to free her. She remembered a church that she had visited as a child. There must be a Seventh-day Adventist church in Sweden, she thought. Finding the address in the telephone directory, she hurried out to find the building.

To her surprise the church was full of people. She had forgotten that it met on Saturdays. Nervous and unsure of herself, she entered and was invited to join a service in Spanish. To her surprise she found a large group of people worshiping in her language.¹ She knew that she had come home.

Bible studies followed, and an intense struggle with the evil one. Lucia's husband left her, and Satan continued to torment her, causing

Victim of Spiritism

¹ Sweden has 80 baptized Spanish-speaking members.

Dramatic Spiritual Battle



A young Swedish girl witnesses on an Adventist radio program from the Stockholm church.

intense knockings that made things fall from the shelves in her home. In desperation Lucia invited the pastor and some of the church members to come to her home and command the spirits to leave. They experienced a dramatic spiritual battle, but since then Lucia has been a different person. She is now completely free. The joy of living sparkles in her eyes. On March 10, 1983, she celebrated her victory by being baptized at the Stockholm church.

Lucia has found her home away from home. With your help Lucia's church family want to offer a spiritual home to the thousands of Spanish-speaking people in Stockholm who are looking for the peace and fulfillment that she found.

"But we are unable to evangelize as we want to," says Lucia's pastor, Johannes Jesús Carreras. "We just don't have the room. We don't have our own church; we meet as part of the Swedish church." With their share of the Special Projects Offering portion of the Thirteenth Sabbath Offering* they plan to set up a church/evangelistic center. Please remember Lucia's church family as you plan an extra Thirteenth Sabbath Offering.

Church Home for Spanish Believers

Reaching Out With Radio

"Sweden's 8 million people, mainly Lutherans, living in an area the size of California, have been waiting to hear what the Adventist Church has to offer," says Victor Cooper.² "Adventism has penetrated to only about 3,300 of the population. On June 1, 1979, Neighborhood Radio came to Sweden, and at last the church is creating a public awareness of the church."

Alpo Stahlberg and Siv Molin pioneered Adventist radio in Stockholm. Into cramped, makeshift quarters, they moved some recording equipment, and a lay ministry was born. Stahlberg works as a hospital aide for mentally retarded youth. But he gives his spare time to radio evangelism.

He knew nothing about radio until he and Siv

attended a course in journalistic broadcasting. As a result of the course, "the fire hit," Alpo says. And the excitement has not left them.

The broadcasters have managed to operate without financial support from either the local church or conference. "This is truly a lay ministry," says Olov Blomquist, a retired American doctor of Swedish descent who takes a special interest in the radio project.³

Programs describe last-day events, offer interpretation of prophecy, or answer Bible-related questions. The youth help dramatize stories and recount events with a human interest touch. They also conduct live discussions from a studio in the Stockholm Adventist church. The programs are relayed direct from the church at airtime.

² Cooper is an associate in the General Conference Department of Communication.

³ It has blossomed into a multiracial ministry, he says, and has spread to Norway and Denmark.

Wait! Have
You Read
Page 4?



The church at Bainbridge,
made possible by
Friends of Ireland.

Photo credit: Mission Spotlight.

Two Countries,
One Island

Church Not
Divided

Ireland, situated west of Great Britain, occupies an area of 32,600 square miles (84,400 square kilometers) enclosed by a vastly battered and indented coastline.¹ Two countries—the Republic of Eire (AIR-uh, also known as the Irish Republic) and Northern Ireland, which is administered by Great Britain—politically divide this relatively small island.

"The Irish people may be divided, but Seventh-day Adventists in Ireland are not," says Irish Mission president, Watson Southcott. The mission, with its office in Belfast, coordinates the work of the church throughout the whole island. Seven of its ten churches or companies are located near the coastline.²

Nationalism, religious bigotry, prejudice, the violence of an undeclared war, and severe economic problems help to complicate the task of the church. Nevertheless 300 members, seven ministers (including the mission president), two Bible workers, and three full-time literature evangelists have accepted the challenge of taking the three angels' message to Ireland's 5 million inhabitants.

"Religion in Ireland binds communities together so tightly that only the Holy Spirit can achieve the breakthrough that we long to see," Southcott says. "To ask people to give up the religion of their forefathers and become Seventh-day Adventists, even when they are intellectually convinced of the truth, is like asking them to surrender their nationality."

"We attract only a handful through public evangelistic campaigns," Southcott continues. "But in spite of these difficulties it is by no means all doom and gloom here. God has His children in Ireland just as He does elsewhere in the world."

Few portions of the world field have distributed a higher proportion of Seventh-day Adventist books to the population than the Irish Mission, Southcott states. Schools, both Catholic and Protestant, have Arthur Maxwell's *Bible Story* sets in their classrooms. And the books are read. Many clergy use such Seventh-day Adventist publications as *The Great Controversy*, and *The Desire of Ages*. Twenty-four recently requested copies of *Ministry* magazine. "We believe that seed sowing on such a scale will ultimately provide a bountiful harvest," Southcott says.³

During 1985 an elderly member moving into a new community learned of a group of Sabbathkeepers in the village. The group warmly received the local Adventist pastor and later their leaders visited the Adventist

Dec. 13

¹ The Republic of Eire contains less than 1 percent of the area of mainland United States.

² No point inland is much more than 80 miles from the sea.

SDA Books
Distributed
Widely

³ Membership statistics do not reflect the large numbers over the years who have emigrated to America, Canada, or Australia.

Two Church Schools Opened

Dreams for the Future

church. A Branch Sabbath School is building bridges of friendship between the two groups.

In July, 1985, the church direct-mailed to residents of the Londonderry and Coleraine areas 40,000 invitations to examine a free gift-Bible course and the ten-volume *Bible Story* set. Three hundred people, 250 of whom were Roman Catholics, mailed back responses.⁴ Encouraged by these results, the church mailed another 60,000 invitations in the autumn. Plans are now under way to extend the scheme to other parts of Ireland.

The Republic of Eire⁵ is 94 percent Roman Catholic. Increasingly its people show an interest in Adventism's hope-filled message. During the past few years several Catholics have been baptized, including a former nun. And many non-Adventist homes welcome visits from an Adventist pastor.

Two small church schools with growing enrollments have been established on the west coast in Galway and Shannon. Church leadership is looking for ways to make church schools more nearly self-supporting so that all Adventist children may benefit from a Christian education.

So what of the future? "We want to make every member in Ireland an evangelist," Southcott states. Already the youth are rallying to their mission. "We want to encourage them by developing a campsite that would also double as a training center for evangelism."

Church leaders have plans under way to build up the Encounter program of Bible studies and the lay campaigns as suggested by visiting General Conference Church Ministries associate Sam Monnier.⁶ They also dream of doubling and even tripling the number of literature evangelists in the two countries.

"Thank you for your systematic support of the weekly Sabbath School offerings," Southcott says. "They enable the church to support mission in Ireland as well as in out-of-the-way places around the world."

⁴ Ninety percent of respondents requested the Bible course.

⁵ Eire occupies five sixths of the Emerald Isle.

⁶ He visited Ireland in 1985.

Wait! Before Reading This Report Read Page 4.

This is the heartwarming story of Phil Garner, a graduate in microbiology from Warwick University. He changed from an agnostic to a Christian in three weeks. And it all happened at the Aberdaron youth camp in north Wales.

The church grows slowly in England and does not have the funds and resources that are available in some other countries. That probably explains why British Seventh-day Adventists especially appreciate the beautiful eight-acre site of the Aberdaron youth camp. Purchased 20 years ago, it is one of England's greatest material assets. It helps young people to develop mentally, physically, and spiritually.

Every year six different camps cater to nearly 700 campers in various age groupings.¹ The camp program typically consists of canoeing, sailing, sailboarding, rock climbing, and other sporting activities together with pottery and macramé crafts. And pervading all is a spiritual program that challenges the youth to think.

About three years ago Karen, one of the canoeing instructors, who was also a student at Warwick University, asked if her friend Phil could come and help with the rock climbing. He was an agnostic but would happily fit into the routine of camp, she said. Phil came and soon made friends. He joined in the program, even attending the worship periods. Before long he was indulging in long chats with the chaplain and reading books lent to him.

One Friday evening he asked about the facts of Christianity and seemed genuinely interested in the chaplain's lengthy reply. Next morning Brian Ball, from Newbold College,² preached the Sabbath sermon. His subject, which he had not discussed with the chaplain, was "The Five Facts of Christianity."

The sermon impressed Phil. So did the baptism that was conducted that afternoon in the sea. Phil also attended a communion service, a regular feature of Aberdaron camps. Later he commented that he had never before been so emotionally moved, and that he had come to a faith in God. Since then he has attended church regularly.

Summer, 1984, a special event occurred at camp. Phil and Karen came to be married. Because the camp is not licensed for marriages, they had the legal ceremony elsewhere. But they wanted the religious service at camp. For once the noise of voices on the volleyball court was stilled. The main building was scrubbed until it shone and was tastefully

Dec. 20

¹ This includes a special camp for handicapped young people.

² Now president of Avondale College, Australia.

**Camp
Changes
Lives**

decorated with flowers. And everybody turned out to witness the wedding.

Phil is just one of many young people who have been spiritually blessed at camp. Recently he wrote the chaplain: "A friend said only yesterday that for him Aberdaron could be heaven on earth. I know just how he feels. Aberdaron and all it stands for has left a great impression on me. Thank you."³

Aberdaron also helped Jeff and Vince, two other staff members. They first came to camp with their Adventist wives. Jeff is a policeman. After being at camp two or three days, he exclaimed with some surprise to his wife, "Adventists are normal people!" He joined in all the activities to the delight of the juniors who loved to ask him questions about his police career. He has been to two camps and is now taking Bible studies.

Vince came to help with the climbing. He was worried because he couldn't give up his smoking habit.⁴ Vince has been a supportive member of the staff for three years. He has given up smoking and is looking for a job that will allow him Sabbath privileges so that he can be baptized and feel even more a part of the church.

Because no Seventh-day Adventists live within almost 100 miles of the camp, British youth feel a responsibility to the residents who live nearby and who have not heard of the distinctive teachings of our church. That's why they willingly join the ongoing witness activities. They sing on the beach, in the market towns, and in the local chapels. They give away Adventist literature and hold a concert at the end of each summer. The concert draws nearly 100 visitors who stay and talk to the staff and campers. Many seeds are being sown that will surely bear fruit someday.

Please pray for the success of the church in conservative, secular, post-Christian England. And especially remember the youth of Birmingham who are dreaming of and working for an Adventist school as you give a special offering this morning.⁵

³ On August 1985, Pastor Rodd baptized Phil and a young woman who together stand at camp in 1984.

⁴ The chaplain assured Vince that he understood and suggested that he go off the campsite if he needed to smoke.

⁵ Also benefit from this offering will be the Spanish-speaking immigrants of Stockholm, Sweden, for whom evangelistic center is to be built.

**Campers
Witness**

**Prayers
Requested**

Wait! Have You Read Page 4?



Scene from the 1985 baptism at Czaplinek.

Youth Bible Week in Poland

In late August, 1985, more than 500 youth from all over Poland celebrated Youth Bible Week at Czaplinek (CHAP-lee-neck), a picturesque town in northern Poland. Living in tents and meeting in a large tent, they experienced their first-ever camp meeting. A baptismal service climaxed the event. Four ministers baptized 38 candidates in a mirrorlike lake while hundreds looked on—most of them non-Seventh-day Adventists. The following day two additional candidates requested baptism and the service was repeated, says the division communication director, Polish-born Ray Dabrowski.

Dec. 27

During Youth Bible Week, lectures and workshops dealt with combating social ills such as alcoholism, drug dependency, and smoking, as well as discussed cancer prevention and public health. Health evangelism was stressed as a way youth could reach Poland's so-called white spots.

White spots are Poland's unentered territories. Some of these have been well covered by literature evangelists but need a public witness. "In 1986 we plan to target Solina, a remote town in the southeastern corner of Poland," says Polish Union youth director Jan Jankiewicz (YAN-ky-a-vich). "Youth Bible Week will be held there, and an even larger baptism should make a big impact on the unreached people of this area."

When a state monopoly of radio ended in Sweden in 1979, Seventh-day Adventists recognized a wonderful opportunity for witness. They began their radio witness with a 15-minute weekly program in Stockholm. They now broadcast five hours per week on a Stockholm radio station in Swedish, Finnish, and Spanish. "The church could buy more broadcasting time if only we had the money," says producer Siv Molin, a member of the Stockholm church.

According to Molin, the church presents the Adventist message completely uncensored. The present programming aims to bring the name of the church before the public by providing spiritual insights. The programs invite listeners to church services and offer Bible correspondence courses, books, and Bible studies. In the five years since the programs began 1,000 have written in, including many who have written as many as five or six times. The Spanish programs have resulted in several baptisms.

One listener sent a gift for 500 kronor and wrote, "Thank you for your radio programs. They have given me new hope." Another thanked the

White Spots Targeted

Radio Ministry in Sweden

Listeners Respond

church for mailing him *The Great Controversy* and added, "Sometime before I go on holidays I'll come and visit your studio."

"Hundreds have visited our studio," Molin says. "Several times a national broadcasting company has recommended study groups to come and observe how radio programs are made." Others stop by to say Hello simply because they enjoy the program.

"They usually enjoy their visit," Molin adds. "But I always apologize for our makeshift conditions." One long-haired technician from a local radio station commented, "It isn't the best studio I've seen, but it has the best atmosphere." *

"Pakistan emerged from the British Indian Empire on August 14, 1947," says Dan Ariyaratnam (ah-ree-a-RUT-nahm), church ministries director of the Pakistan Union. Most of the country's 94 million people follow Islam and speak Urdu (OOR-doo), although English is the official language. The church has 4,911 members, who meet in 45 churches. Karachi Adventist Hospital is well known in the country.

Conversion to Christianity is a major step for a Pakistani. Usually the new convert is completely cut off from society and family. He or she is no longer invited to weddings or social events, and nobody will trade with him or her at the market. Conversion sometimes brings imprisonment as with a recent convert named Gulzar (GOOL-zar).

Gulzar had found the message through Bible correspondence course lessons. He accepted each fascinating truth as it was presented. But his Muslim friends and neighbors began avoiding him and his family. The friends and neighbors hired men to harass the family in the hope of discouraging their interest in the new faith. This had the effect of disheartening Gulzar's wife. She left him and returned to her family.

One day a policeman stopped the bus on which Gulzar was riding and arrested him. He threw Gulzar into jail, where the new Christian witnessed to the other prisoners. He was beaten but remained strong in his conviction.

The work in Pakistan continues to turn hearts to Jesus. But the church workers there need our prayers as they continue to spread the love of Jesus.

* He's looking forward to the studio that will be housed in the new youth evangelism center to be built with Tenth Sabbath funds.

We Live to Give

We live to give and tell the truth
To every tongue and nation.
We want to spread the gospel word,
the story of salvation.

We may not go to distant shore
To heed the gospel call.
But here our offerings we will give
To tell them one and all.

Give

The earth belongs to God!
Everything in all the world is his! (Ps. 24:1).^{*}
When you help the poor you are lending to the
Lord—and he pays wonderful interest on your
loan! (Prov. 19:17).

Every one must make up his own mind as to how
much he should give. Don't force anyone to
give more than he really wants to, for cheerful
givers are the ones God prizes (2 Cor. 9:7).

"For if you give, you will get! Your gift will return
to you in full and overflowing measure, pressed
down, shaken together to make room for more,
and running over. Whatever measure you use to
give—large or small—will be used to measure
what is given back to you" (Luke 6:38).

^{*}These four Bible verses are taken from *The Living Bible*, copyright © 1971 by Tyndale House Publishers, Wheaton, Ill. Used by permission.

THE SOUTHERN ASIA DIVISION WILL BENEFIT FROM THE SPECIAL PROJECTS OFFERING FIRST QUARTER, 1987

Future Special Projects

First quarter, 1987, Southern Asia Division:
Boarding school, Orissa; evangelistic center,
Goa.

Second quarter, 1987, attached fields: Work for
unreached peoples of the Sudan; dormitories
for Bethel College, Transkei, and Helderberg
College, South Africa.

Third quarter, 1987, Euro-Africa Division: Dor-
mitory, Bogenhofen Seminary, Austria; evan-
gelistic center for immigrants, France.

"The blessings of God are not given to us to
hoard, but to overspread the earth to provide a
blessing to all mankind."—C. E. Bradford.

"Mission begins with God and ends with
God."—Gottfried Oosterwal.

Trans-European Division

