

Review®

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The Glorious Future

By **Ellen G. White** Arranged as poetry by **WILLIAM H. SHEA**

And the years of eternity, as they roll,
will bring richer and still more glorious revelations of God and of Christ.
As knowledge is progressive,
so will love, reverence, and happiness increase.
The more men learn of God,
the greater will be their admiration for His character.

As Jesus opens before them the riches of redemption
and the amazing achievements in the great controversy with Satan,
The hearts of the ransomed thrill with more fervent devotion,
and with more rapturous joy they sweep the harps of gold;
And ten thousand times ten thousand and thousands of thousands of voices
unite to swell the mighty chorus of praise.

"And every creature which is in heaven,
and on the earth,
and under the earth,
and such as are in the sea,
and all that are in them,

Heard I saying,
'Blessing, and honor,
and glory, and power,
Be unto Him that sitteth upon the throne,
and unto the Lamb for ever and ever.'" (Rev. 5:13)

The great controversy is ended.
Sin and sinners are no more.
The entire universe is clean.
One pulse of harmony and gladness beats through the vast creation.

From Him who created all,
flow life and light and gladness,
throughout the realms of illimitable space.

From the minutest atom to the greatest world,
all things, animate and inanimate,
in their unshadowed beauty and perfect joy,
Declare that God is love.

—*The Great Controversy*, p. 678.

B. STEELE

How Far Is "Not Far"?

"He said unto him [a scribe], Thou art not far from the kingdom of God" (Mark 12:34).

How far is "not far"? Distances are relative. What would be far for one who walks, would not be far for one who drives an automobile, plane, or spacecraft. "Not far" may be a deceptive term, depending on who uses the expression. My experience in Africa taught me that. To the Africans, distance was always "not far." While walking through the bush of Liberia, hot, perspiring, and tired, I questioned the young men with me. "How much farther to the mission station?" They replied in optimistic tones, "Pastor, it is not far." I would take new courage, summon up a new source of strength and plod on in desperation mile after mile, but still the mission station did not come into sight. Again I would question plaintively, "How far is it?" And again they would answer, "Pastor, it is not far," as they walked along with strides of ease and untiring energy.

How far is "not far"? Certainly it can be too far. The expression may even be synonymous with "too late." "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian" (Acts 26:28). "Almost" for Agrippa was too far, too late.

In the Old Testament is the story of a man whose hesitancy, procrastination, and doubt almost cost him and his family their lives. "And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city" (Gen. 19:16). God had to rescue Lot and his family forcibly. They would have been lost if in His mercy God had not saved them.

How far is "not far"? In the case of Saul the "not far" became "far." When Samuel revealed to him the enormity of his sin, his gross disobedience to God, and informed him that because he had rejected the Word of the Lord, God also had rejected him from being king, Saul said, "I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice" (1 Sam. 15:24). But it was too late. Saul lost not only the kingship of Israel but his opportunity to be saved in God's kingdom.

The sad words recorded by the prophet Jeremiah are pregnant with meaning—words indicative of lost opportunity, and a rejection of the call of God. "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20). What a tragedy! Opportunities have been given to all. The pleading of God's mercy has been extended to everyone. But many wait until it is too late.

Now look at the foolish virgins. They had done almost everything necessary. They had made almost every preparation. They were "not far" from the kingdom. But of them it is recorded, "Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not" (Matt.

25:11, 12). They were Christians. They had the truth. They had a measure of the Holy Spirit. They were so near, yet they were so far. When they reached the space designated for the wedding festivities the door was shut. How far is "not far"?

How far is "not far"? Let's look at it another way. Let's compare it with "one thing." "Not far" may be only one small thing. You remember the story of the rich young ruler who came to Jesus running and kneeled and asked Him, "Good Master, what shall I do that I may inherit eternal life?" (Mark 10:18). After a brief interchange, Jesus, beholding him, loved him and said: "One thing thou lackest" (verse 21).

There are doubtless many of us near the kingdom of God, perhaps lacking only "one thing."

Could that one thing be the full acceptance of the message of health reform, including weight control and a vegetarian diet? Could that one thing be our full acceptance of Christian education? Could that one thing be unfaithfulness to God in rendering to Him a faithful tithe? Could that one thing be irreverence for the Sabbath, an infringement on holy time that belongs to God alone? Could that one thing be impurity and immorality, or anger, or an unforgiving spirit?

"Not far," is to be lost. "Not far" is to be separate from Jesus and doomed eternally. But God waits; His mercy pleads; the Spirit of God intercedes; time still lasts; and God still forgives and forgets. "Through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed."—*Education*, p. 257.

Christ's Return Is Not Far

But there is a brighter side, a happier side, a positive side. The return of our Lord is "not far." It is very near, "even at the door." The coming of our Lord so long delayed is at the door. Alert, praying and spirit-filled Seventh-day Adventist Christians are making the preparation and, by God's grace, will be prepared for that climactic, apocalyptic day. The coming of the Lord is at hand! Can we who know the Scriptures doubt the signs that we see? Can we who espouse this truth question where we are in the stream of time? "Not far" means very near, on the threshold, at the door. In the words of the hymn, "'Tis Almost Time for the Lord to Come." "Not far" is very, very near. Soon the heavens will roll back as a great scroll, and down through the avenues of the sky, we will see our blessed Lord return.

True, some prophecies have not yet been fulfilled. The national Sunday law has not been passed. The mark of the beast has not been imposed; we can still buy and sell. But let's be prepared; let's be ready. The Holy Spirit is awaiting our reception to be poured out with "latter rain" power, so that the work of God may be finished in a blaze of glory and the triumph of God's church and His people may be realized. It isn't far away, Christian friends of mine, it is very near!

C. D. HENRI

Vice-President, General Conference

This Week

When the REVIEW staff planned this issue, they had no idea that several of its features would come to have such personal significance for them.

At the time of this writing, we have just returned from the funeral service of Dr. Richard Minesinger, husband of Janet Faye Minesinger, author of "The Casserole Brigade" (p. 14), and son-in-law of the REVIEW Editor.

Dr. Minesinger, with his wife and two sons, had just moved to the Washington, D.C., area at the beginning of June, 1976, to work as a research chemist and consult-

ant for the Government. For the past five years he was a professor of chemistry at Andrews University, Berrien Springs, Michigan. He died of a massive heart attack, July 5, at the age of 36.

"The casserole brigade," bringing practical evidence of its sympathy and love, has been in operation once more the past several days.

As we here on the REVIEW staff mingle our tears with all those who mourn around the circle of the earth, we praise God that it cannot be much longer before the "glorious future," so vividly portrayed

by the Bible authors and Ellen White in passages such as that on our cover, will be an unending present.

How good it will be when all of God's children who mourn, who suffer, who live at present in the land of the enemy will go home to a "new heaven and a new earth" where "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:1, 4).

"And he said unto me, These

sayings are faithful and true." "Surely I come quickly" (Rev. 22:6, 20).

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Letters

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views presented do not necessarily represent those of the editors or of the denomination.]

Meditation

The article entitled "A Call for Christian Meditation" (May 6) was excellent and most timely. The Spirit of Prophecy quotations were apt, but I believe the real clincher can be found in the last five paragraphs of "Come Rest Awhile," *The Desire of Ages*, pp. 359-363. These paragraphs not only exhort us to practice what we can now call Christian Meditation but clearly state that it is "the effectual preparation for all who labor for God" (page 363).

Another interesting aspect to explore is whether CM is not the ideal way to achieve the promised "new endowment of physical and mental power" (page 827).

W. B. ENGLE
Turnersville, New Jersey

I've desired to meditate as Ellen White stated we should, but always felt a need for guidance in doing so.

JEANNE H. STRICKLAND
Reading, Pennsylvania

The concepts presented in "A Call for Christian Meditation" are strengthened by the following words of inspiration:

"It is a law of the mind that it gradually adapts itself to the subjects upon which it is trained to dwell."—*Patriarchs and Prophets*, p. 596. "Men are changed in accordance with what they con-

template."—*Messages to Young People*, p. 262. "Fasten your eyes upon Jesus, and by beholding you will become assimilated to His image."—*Sons and Daughters of God*, p. 338.

"In daily study the verse-by-verse method is often the most helpful. Let the student take one verse, and concentrate his mind on ascertaining the thought that God has put into that verse for him, and then dwell upon the thought until it becomes his own. One passage thus studied until its significance becomes clear is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained."—*Counsels to Teachers*, p. 461.

J. STANLEY MCCLUSKEY
Lincoln City, Oregon

Pharisees or Sadducees?

I greatly appreciated the article "Let's Give the Pharisees a Rest" (June 10). I would like to see more articles like it, because it discusses an issue many of us fail to recognize.

KEVIN PAULSON
Reedley, California

All I can say is "Amen." Jerry Lien certainly hit the nail on the head!

SCOTT A. MATTIE
Oakridge, Oregon

Re-emphasis or Emphasis?

Of what was the 1888 message of righteousness by faith a "re-emphasis" (March 18)? It appears that it was a unique message, for Ellen White said in 1889 that "it was the first clear teaching on this subject from any human lips I

had heard, excepting the conversations between myself and my husband" (Manuscript 5, 1889).

The use of the word "re-emphasis" implies that the 1888 message was merely a kind of restatement of the historic Protestant doctrine of Luther and other sixteenth-century Reformers. However, Ellen White recognized the message to be "the third angel's message in verity" (*Review and Herald*, April 1, 1890); and to say that the third angel's message was proclaimed by Luther and the sixteenth-century Reformers would be to repeat the mistake of Conradi, who saw no uniqueness in our message.

It appears that in her voluminous characterizations of the 1888 message, Ellen White never referred to it as a "re-emphasis," but as the "beginning" of the latter rain and the loud cry (*Review and Herald*, Nov. 22, 1892). Does not the use of the word *re-emphasis* convey the suggestion that the loud cry message began in the sixteenth century and has been proclaimed all along by the popular Sundaykeeping churches?

ROBERT J. WIELAND
Chula Vista, California

Women Preachers

I feel we should listen to ministers for the message they give, regardless of sex.

When women are regarded as people and when the ministry is seen as a calling rather than a job, I feel there can be no prejudice as to the sex of a minister.

Mrs. W. E. OSGOOD
Cottage Grove, Oregon

Father Writes

The article on Rusangu Secondary School, Zambia (Jan. 15), gave an excellent description of the place my daughter, Helene Harris, is now serving as a staff member.

G. S. HARRIS
Mocho, Jamaica, W.I.

Remarkable Woman

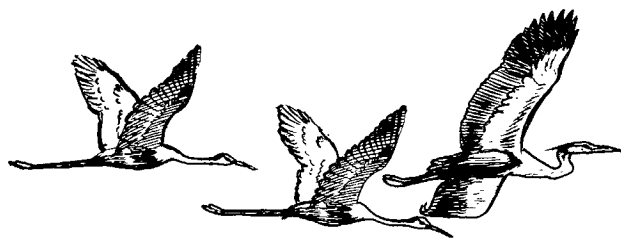
I read with a great deal of interest the life sketch of Louise Kleuser (Seventh-day Adventist Bible instructor, church pastor, departmental secretary, teacher, writer, associate secretary of the General Conference Ministerial Association) published in a recent *Ministry* magazine (June, 1976). I certainly hope this does not mark the end of an era, as well as a life.

When I was growing up, Bible instructors always were at camp meeting along with the ministerial worker group, serving on the platform at various times. In my opinion they are part of the denominational blueprint that is often referred to.

For many years there has been only one Bible instructor in the Colorado Conference, the one employed by Porter Memorial Hospital. Possibly there are other conferences that do not employ any. I hope there might be a new look at our evangelistic thrust with the thought of bringing back these workers of bygone days with the idea of their becoming an effective part of the team.

OLOF T. MOLINE
Administrator
Porter Memorial Hospital
Denver, Colorado

Cow and Gate



By PAMELA CLIFFORD

THAT TUESDAY MORNING AT THE MISSION school was like many other Tuesday mornings. Students and faculty were well into the swing of the week's work, campus housewives were clearing up the breakfast dishes, and preschoolers were playing outside. It was sunny, and the banana trees rustled in the light wind. Women with hoes, their children running ahead, were talking and laughing as they passed by our home on their way to cultivate their gardens. My husband, who was principal and business manager, had left early for the city. He made the town trip on Tuesdays to buy or order supplies and take care of the school business. He also did a bit of shopping for me.

I picked up my baby, Dennis, and walked outside with him. Just then a flock of 15 or so crested cranes flew overhead. Dennis heard them and started waving his arms and bouncing and gurgling. He loved the big cranes, and I was pleased this flock had stayed around our neighborhood for several weeks. They often flew over our house morning and evening, and when I heard them I grabbed Dennis up and rushed outside for him to enjoy them. He listened to their mournful cries, watching the sky intently after I was sure he could no longer see them.

"All gone," I said. "*Omuwongs* all gone."

Dennis turned his attention to the grasshopper jumping near my feet in the wide-leaved grass we mowed for a lawn. I put him down, but as I did so a new sound captured his attention—the acceleration of a car climbing the hill to our house. As the car drew up, Dennis bounced and gurgled all over again. He knew who came in that car—Daddy. Gerald jumped out, caught Dennis up, tickled him, swung him round, held him high above his head—all the tricks the baby loved. My eyes met Gerald's questioningly. What had brought him home? His leisurely manner did not fit the pattern for "town day" at all.

"Honey, something's up," he said. "I ran into an army road block. There was a huge mob of people too, brandishing sticks and pangas."

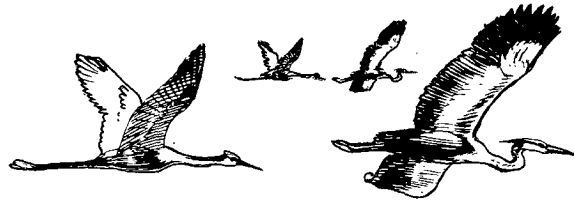
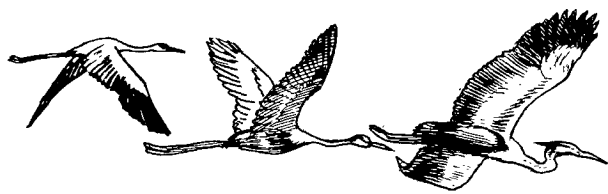
"So there was something to all the vague stories of the past few months! Couldn't you get through?"

"I didn't try. I decided I'd come back and see how things were here. I didn't see anything else on the way back. Things seem quiet at school, but when I stopped there a few minutes ago, I was told that everyone was talking about the riots. But no one could tell me anything concrete."

Gerald gave Dennis to me. "I'm going back to the school. I want to make sure no one tries to go to town today," he said. "Keep the radio on and pick up anything you can."



Pamela Clifford is a homemaker living in Australia.



Dennis watched Gerald turn the car and wave, as he headed back toward school.

I went inside and turned on the radio: light music and the announcer's voice reading titles, composers, and dates from the record covers was my only reward.

It was time to feed Dennis and put him to bed. I went into the kitchen to mix a bottle of baby milk. The milk powder came in large orange tins, had a picture of a cow, a gate, and a fat, laughing baby on it. The label read, "Cow and Gate." As I reached for it I felt a sudden tightness in my throat. I had only one tin left. We bought it by the case, and Gerald was to have brought a case home from town that day. I had enough till next week, but how did I know we could get to town next week? What if . . . I decided this was an unprofitable train of thought, forced it to the back of my consciousness, and rescued Dennis from the corner where he had squeezed himself between a chair and the wall.

Gerald came home for lunch, and I told him I had heard no news on the radio.

"No, I know," he said. "Everyone has had his set on. There are all sorts of stories though. I've heard half a dozen different ones in the past couple of hours. Hardly reassuring. Several teachers were planning to go to town today after classes, and were reluctant to change their plans."

A young missionary mother facing possible evacuation finds strength to weather the crisis.

"You don't mean they're going?" I asked.

"I hope not. It did rather impress them that I canceled my regular trip, but they don't credit all the rumors that are going around. The trouble is that everything has been so normal and smooth. It's hard to imagine the situation otherwise."

Gerald quickly finished his lunch. "I want to get right back," he said. "I don't like the atmosphere among the students."

"What do you mean?" I asked.

"Well, it's hard to say—the students are unsettled, restless. Unlike the teachers, they believe every story they hear. One student told me he had heard that his parents and most of the people in his village had been killed. He wanted to go home, but I think I got him to understand it would be madness to try to travel now. I've called a meeting with the students before the work period, and a faculty meeting later. 'Bye, sweetie.'"

I had a pile of 40 exercise books with assignments to be marked before my class the next day. A couple of the neighbors called me on the mission intercom, but we

knew so little about the situation that there wasn't much to discuss. Later Gerald called to ask if I could have supper ready at 6:15 promptly. He wanted to go to combined worship, which began at 6:45.

I was ready five minutes early, and just then Dennis started to get excited. I realized that my preoccupation had blocked out the familiar "*Omuwong, omuwong*," the call of the cranes. I raced outside with him, and we watched them, gliding, banking, their heavy bodies looking light and free. The banana leaves stirred, an owl *tu-whoood*. As we turned to go in, our car came over the hill. As usual I could hardly hold Dennis until Gerald was near enough to take him.

"How is the morale among the teachers?"

"Pretty good. Ian is upset because I was to have brought back chick feed from town today, and he is almost out, and has all those new young chickens—his pride and joy, you know. In faculty meeting I told them everything I had been able to find out. Some of them had picked up stories too, and these all seemed to fit the general picture. We decided to try to keep everyone on the mission, no matter whether supplies are low, at least until we can find out more. So Ian said, 'What about my chickens? What are they going to eat?' at which Glen nearly exploded. 'Your chickens!' he said. 'What about us? What do you think *we're* going to eat?'"

Gerald looked at his watch. "I must run. 'Bye, sweetie. 'Bye, Dennis.'"

We each got a quick kiss. "I'll probably be late," he called over his shoulder.

He was. With the clock's hands pointing to 11 and my work done, I sat thinking. If we have to get out, how do we know which way to go? Evacuate. I thought of the actual word at last. Would we be able to drive out of the country, taking the barest necessities by car? Would the road be open? And why did I have to be using the last tin of Cow and Gate? It was almost impossible to get good local milk. Besides, Dennis was used to Cow and Gate, and doing well on it—I just didn't want to change it. My throat tightened. It was a warm equatorial night, but suddenly I felt cold.

I heard the car coming up the hill and got up and put on the porch light. I saw a certain contentment on Gerald's face even before he spoke.

"Not one student has left," he said. "They've settled down for the night. Come on, it's late—let's get to bed. You shouldn't have waited up for me."

We prayed together, and then lying in bed, looking out of the window at the stars, I relaxed.

"We won the boys over gradually," Gerald told me. We told them they could do no good going home, and that it wasn't safe to try. I didn't realize how the girls would feel, though."

"They didn't want to try to go home, did they?" I asked.

"Oh, no. But you know how close that dormitory is to the main road, and being only a temporary dormitory

there is no intercom in it. Well, they were nearly hysterical about having to sleep there. Getting a few fellows to help, Ron and Ian and I spent a couple of hours getting a temporary line in and a telephone. Then they agreed to go to bed."

Gerald paused, and I was quick to recognize a change of mood. All day he had been occupied, busy, doing what he thought needed to be done. Now the students, his immediate concern, had settled down. When he spoke it was gently.

"I thought if things got worse the women and children might need to be evacuated, and Ron and I talked over some plans for this before lunch, but now it seems that walking out by back routes would be the only way."

Bleak fears gripped me again. I don't mind walking. But this might mean at night, under cover, constantly afraid of falling into hostile hands, and with a baby. It

would take days, weeks perhaps. Would Dennis survive it? What would I find for him to eat "in the bush"? Even water would be a tremendous problem. We never drank a drop of unboiled water. One was liable to gastric flu, and worse. I pictured Dennis' bottles, teaspoons, and cereal bowl in a covered container on my kitchen counter—every piece sterilized before I used it for him.

Gerald was talking again. "Anyway, I don't think there's any immediate danger, as long as we stay here. Everyone around here knows us. I hope we get more specific news tomorrow. Hey, I must set the alarm. I want to show my face in the dining room at breakfast—some of the other teachers are going to be around early, too. It might help the general morale."

Gerald set the alarm, kissed me good night, and was soon asleep. How could he sleep so quickly? But he was always like that, and he would be wide awake long before me in the morning.

I felt the fear coming back, crushing me; and with it the picture of the last tin of Cow and Gate on the shelf, the sterilized baby bottles, the slimy water of the country's swamps. I fought to smother these thoughts, to force my mind into other channels. I tried to breathe deeply, relax consciously; but it was no use. I couldn't side-step this thing. I couldn't postpone it. I had to realize that death or suffering might soon come to me, to Gerald, and, worst of all, to Dennis—as it had to many others. Others? That jolted my mind. Yes, what right had I to more than my fellow men? To more than many within a few hundred miles of me tonight? I thought of the suffering that unrest brings, and of the misery that I knew must exist in many hearts and homes right then.

Afflicted but Not Forsaken

"Lord, forgive me," I prayed. "You who have promised grace enough for everything, You into whose keeping I gave myself long ago, forgive my fears, and be my Strength."

Several mornings later I was working in the kitchen when Gerald came tearing up the driveway. At the back door he yanked off mud-caked shoes and hurried to the sink to wash arms covered in dirt halfway to his elbows, talking fast as he did so.

"Sweetie, get me some clean shoes, please. I'm trying a trip to town. Ephraim is critically ill, and he's got to get to the hospital. At the clinic they said it was his only hope.

"What about the roadblocks?" I asked, as Gerald tied his shoelaces.

"Well, I hope they'll let a hospital case through. 'Bye."

Several hours later I was bathing Dennis when I heard the screen door bang.

"Where are you, sweetie?" came Gerald's voice.

"Bathroom," I called back.

"Ephraim should pull through. The doctor said a few hours more and it would have been a different matter, though."

I looked up to see Gerald holding a big carton in his arms.

"I went shopping before I came home," he said, smiling. "Brought you a present."

The label on the carton read "One dozen tins Cow and Gate Baby Food." □

A Cure for Discouragement

By NATHANIEL KRUM

With his warriors, David had just returned to Ziklag, his city, to discover that it lay in ashes, and that his wives and all of his household, with those of his men, were captives of the Amalekites. When David and his men saw the ruin, they "lifted up their voice and wept, until they had no more power to weep" (1 Sam. 30:4).

In his flight from the treachery of King Saul, David's soldiers had followed him from cave to cave throughout the land of Israel, and finally into the land of the Philistines. And now, doubts and anger began to fill the hearts of these faithful 600. They spoke of stoning their leader, for they were sore grieved, "every man for his sons and for his daughters" (verse 6).

David was greatly distressed by the turn of events. Human help was failing him, and he realized that no other than divine intervention could save him from a cruel death. In his utter helplessness, he went to the Source of all power. "David encouraged himself in the Lord his God" (verse 6). And God heard him.

Upon David's request, Abiathar, the priest, brought the ephod. "And David inquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all" (verse 8).

This life is full of discouraging experiences. Satan stands at every turn in the Christian's pathway to the kingdom to unnerve and ensnare him. But he need not lose heart. Christ's triumph over sin and Satan came after His hours of deepest anguish, when it seemed that all his friends and even His Father had forsaken Him. Life's darkest hours often precede the dawn.

Jesus beckons, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). He yearns to "comfort all that mourn" (Isa. 61:2).

Trials will come. They are God's cords of love drawing us to Himself. Are you discouraged? Have home, employment, or other problems driven you to desperation? Do not yield to discouragement. Look heavenward! Grasp the extended hand of God, and follow David's example. When he was discouraged, he "encouraged himself in the Lord his God" (1 Sam. 30:6).

Give Your Child Every Advantage!

A recent research project on the religiousness of Seventh-day Adventist students has yielded interesting results.

By CLIFFORD L. JAQUA

THROUGH SIN PEOPLE'S PHYSICAL powers have been weakened, their mental capacity has lessened, and their spiritual vision dimmed. The result of sin is death. But by infinite love and mercy a plan of salvation was devised and humanity was given hope. To restore people to the image of their Creator and bring them back to perfection is the work of redemption. This also "is the object of education, the great object of life" (*Education*, pp. 15, 16). It is for this reason that the Seventh-day Adventist Church has spent much time, energy, and a large per cent of its material resources to provide its own school system. For this reason parents and students have sacrificed much to attend a Seventh-day Adventist school.

Are the schools of our church accomplishing "this object of education"? Could the church dollar be spent more profitably on other forms of church activity? It is important that members of the Seventh-day Adventist Church have faith in the eternal worth of a Christian education as it is being practiced in our schools. Since our schools do cost money, and much sacrifice, the question is important: Does Adventist education fulfill its published objectives?

In 1961, Helen Veronica McKenna, a teacher in a Catholic school for women, did a study on the religious attitude of college seniors. In her research she divided the students into four groups. The first group had spent 16 years in Catholic schools—elementary through college. The second group had spent 12 years and the third group only the four years of college. The fourth group had spent all 16 years in public schools.

Two positions that she was trying to prove were (1) Catholic women who have attended Catholic schools have a more mature religious attitude than those who have had no formal Catholic school education; (2) religious maturity of Catholic women varies directly with the number of years they have spent in Catholic schools. She proved that her first assumption was correct. How-

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ever, the second seemed to be proved invalid; in fact, the opposite seemed to be true.

Donald A. Erickson, Ph.D., from the University of Chicago, made a study of sixth-, seventh-, and eighth-grade students who attended five churches that operated parochial schools. Complete anonymity was practiced concerning the churches, schools, and students. The children were divided into two groups, one of which consisted of those who attended their own parochial schools, and the other of children from the same churches who attended public schools.

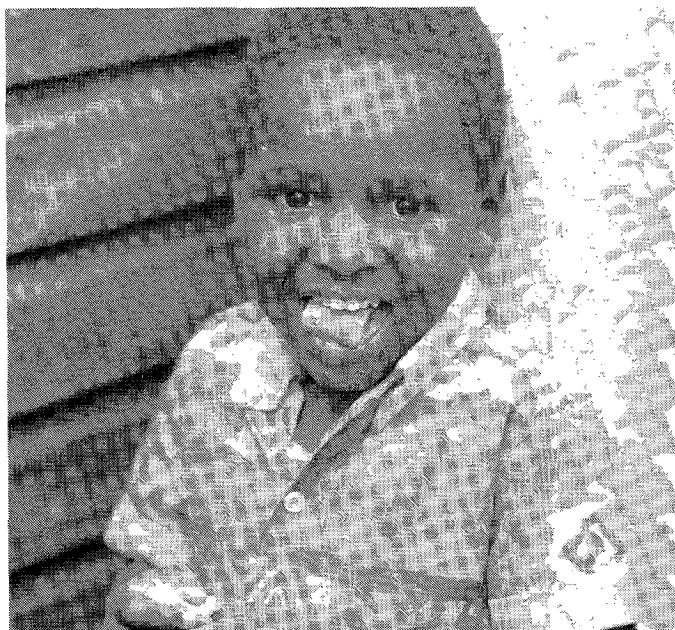
After Erickson had analyzed his research with every variable taken into consideration, he said he found no difference between the religiousness of the students attending parochial schools and those attending public schools.

An Adventist Study

E. George Parry, a teacher in the Seventh-day Adventist school system, did a research project entitled "A Comparative Study of the Religiousness of Seventh-day Adventist Students Who Have Spent Varying Percentages of Their Schooling in Seventh-day Adventist Schools" as partial fulfillment of the requirements for a Master of Arts degree in school administration at Andrews University. He hoped to prove that there was a significant difference between the religiousness of Seventh-day Adventist children educated fully in Seventh-day Adventist schools and Seventh-day Adventist young people who have received part of their education in public schools. Parry assumed that if this were true then parents would realize that Seventh-day Adventist education is worth the price they have to pay.

In his review of literature Parry found, with the exception of McKenna, that all researchers are in agreement that there is no difference between the religiousness of those children attending parochial schools and those attending public schools. To his knowledge, however, this kind of research had not been done in Adventist schools.

Parry gave his questionnaire to 200 Seventh-day Ad-



ventist seventh- and eighth-grade students in our schools. The students were divided into three groups: those who had received all of their education in SDA schools, those who had received more than half of their education in SDA schools, and those who had received less than half their education in SDA schools.

He found a significant difference in religious attitude between the group that had attended Seventh-day Adventist schools exclusively and either of the groups of students who had received some of their education in public schools. There was also a significant difference in religious attitudes between the ones who had attended SDA schools exclusively and both of the other groups combined.

Parry reached the conclusion that it is very important that a Seventh-day Adventist young person receive all of his education in Adventist schools, because even one year in public school has a marked influence on his religiousness.

This research supports the following statements by Ellen White. These statements from *Counsels on Education* have been available to our church and its leadership for many years. "Those who attend the public schools often associate with others more neglected than they, those who, aside from the time spent in the schoolroom, are left to obtain a street education. The hearts of the young are easily impressed; and unless their surroundings are of the right character, Satan will use these neglected children to influence those who are more carefully trained. Thus before Sabbathkeeping parents know what evil is being done, the lessons of depravity are learned, and the souls of their little ones are corrupted. . . .

"Do our children receive from the teachers in the public schools ideas that are in harmony with the word of God? Is sin presented as an offense against God? Is obedience to all the commandments of God taught as the beginning of all wisdom? We send our children to the Sabbath school that they may be instructed in regard to the truth, and then as they go to the day school, lessons containing falsehood are given them to learn. These things confuse the mind, and should not be; for if the young receive ideas that pervert the truth, how will the influence of this education be counteracted? . . .

"Would it not be better for the youth to grow up in a degree of ignorance as to what is commonly accepted as education than for them to become careless in regard to the truth of God?"—Pages 179, 180.

"In some countries parents are compelled by law to send their children to school. In these countries, in localities where there is a church, schools should be established if there are no more than six children to attend. Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world."—Page 185.

If during the lifetime of Mrs. White the public schools had a corrupting influence, what about today? Give your child every advantage in his battle for eternal life! □

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What Takes Priority?

By SALLY CALVERT

Supper, dishes, baths, homework, TV, bed.

Did you miss family worship again last night?

"We just do not have the time. We have so much to do. Sometimes we don't even get a chance to relax with a little TV watching in the evening."

Are you saying you would rather spend your time doing something other than having family worship?

What does God say concerning the parents' role in the religious training of their children? "And thou shalt teach them [the words of God] diligently unto thy children, and shalt talk of them when thou sittest in thine house" (Deut. 6:7). "Ye fathers, . . . bring them [your children] up in the nurture and admonition of the Lord" (Eph. 6:4). "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). In the light of the importance God places upon the teaching role of the parents, how can we say we do not have the time? How can we say other things are more important?

Concerning the morning hour of prayer, Ellen White says, "We are living in an unfortunate age for children. . . . The youth generally seem to be Satan's captives, and he and his angels are leading them to certain destruction. . . . Some parents have not realized the responsibilities resting upon them, and have neglected the religious education of their children. In the morning the Christian's first thoughts should be upon God. . . . Children should be taught to respect and reverence the hour of prayer. Before leaving the house for labor, all the family should be called together, and the father, or the mother in the father's absence, should plead fervently with God to keep them through the day."—*Messages to Young People*, p. 337.

Both morning and evening are times for prayer: "If ever there was a time when every house should be a house of prayer, it is now. . . . Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household, Jesus will love to tarry."—*Ibid.*, p. 325.

In view of such earnest counsel, can we say we are too busy? Can we sit and watch television and neglect the hour that should be devoted to God in the evening?

"The hour of prayer should not be neglected for any consideration. Do not talk and amuse yourselves till all are too weary to enjoy the season of devotion."—*Ibid.*, p. 342.

To those who bring their families together morning and evening to dedicate them to God, the promise is given: "As he [father] bows with his family, at the altar of prayer, to offer up his grateful thanks to God, for His preserving care of himself and loved ones through the day, angels of God hover in the room, and bear the fervent prayers of God-fearing parents to Heaven, as sweet incense, which are answered by returning blessings."—*Selected Messages*, book 2, pp. 439, 440.

Treasure Your Gift of Speech

Cancer of the larynx is on the increase. The disease is largely preventable.

By RALPH F. WADDELL

THE ABILITY TO SPEAK is one of man's most valued skills, one that he can ill afford to impair or lose, except at the peril of his happiness and his medium for effective communication. "The voice, this gift of heaven, is a powerful faculty for good."¹ Yet how often it is carelessly treated and its signals of distress are ignored.

In early laryngeal disease a "frog in the throat" usually manifests itself as a brief absence of sound, followed by tones that are lower in pitch than normal. There may be a sharp change in pitch, with the voice seeming to break, particularly as the muscles of the neck and throat become tense.² A voice that tires before the end of the day, frequent bouts of hoarseness, huskiness, and a tendency to clear the throat, all may be indicants of disease and should be investigated by a skilled clinician. Brewer³ describes his patients having laryngeal disease as frequently complaining of mucus in their throats, with tickling, dryness, rawness with burning, aching, tightness, or a "lump in their throats." They often have cough with choking spells, shortness of breath, and occasional bleeding.

Although there are many causes for hoarseness and other problems that interfere with the normal function of the voice, our attention appropriately is drawn toward cancer of the larynx, a disease that is increasing in most parts of the world. The disease has increased 50 per cent in Japan,⁴ 50 per cent in Scandinavia,⁵ and from 10 to 60 per 100,000 population in Yugoslavia during the past 25 years.⁶ Atkinson⁷ states there has been no significant incident change in the disease in Australia, although Papua New Guinea shows an increase, probably owing to rapid developments in urbanization, the establishment of industry, a new social pattern with alterations in diet, the introduction of alcohol, and an increase in the smoking of cigarettes.

During the past ten years much progress has been made in the diagnosis and treatment of a number of malignancies. It is generally believed that approximately one third of all patients having localized cancer can expect a cure when promptly treated. In 1973 the American

Ralph F. Waddell, M.D., missionary for many years, until recently was director of the General Conference Health Department.

Cancer Society estimated a cure rate of 50 per cent for those having cancer of the larynx, as well as other parts of the head and neck.⁸ An advantage is gained by the comparative ease of accessibility to this lesion and also by its slowness to spread to other organs. In the treatment of cancer of the larynx there can be sufficient damage to the vocal cords to bring about functional impairment. In addition to an inability to speak normally, the so-called "cured" patient frequently suffers a psychological shock.

A Preventable Disease

It is thought that much cancer of the larynx can be prevented. There are a number of factors associated with today's living that predispose to this malady. Avoiding them may be the means of saving your voice, the priceless gift bestowed by your Creator. Wynder⁹ has shown a significant relationship between the use of tobacco and alcohol and the incidence of cancer of the larynx. He has pointed out that assigning a risk factor of one to those smoking one to ten cigarettes daily, the risk is increased six times by the user of more than 40 cigarettes per day. He also identified the risk associated with the consumption of alcoholic beverages by male smokers of more than 20 cigarettes per day as doubling. Wynder suggests that all voluntary organizations and every doctor's office should become an educational center in the world's antismoking campaign. The same should be done in all hospitals and schools, according to this noted statistician. He further recommends that a similar effort should be put forth to eliminate alcohol consumption, as a means of reducing the incidence of cancer of the larynx.

Malnutrition has been found to be a contributing cause of cancer of the larynx in India. It is thought that the genetic molecule becomes deranged by a lack of protein, thus paving the way for malignant changes. The use of slaked lime in the chewing of betel nut has been added to India's list of causes. Hiranandani¹⁰ feels that this combination of protein deficiency and social habits interact to bring about his country's increasing incidence of cancer of the larynx. He further includes the misuse of the throat as being an important etiological factor, many people habitually speaking in a high-pitched voice.

"Too little attention is generally given to the preservation of health. It is far better to prevent disease than to know how to treat it when contracted. . . . All need to become acquainted with that most wonderful of all organisms, the human body."¹¹ The human voice is capable of praise and adoration as man's heritage given him originally in Eden, given to be preserved, cared for, and used to the glory of God. □

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Sabbath Is for "Strangers" Too

When non-Adventists visit in your home over the weekend, should you invite them to attend the church services with you?

By JAMES C. PARMELE

IT IS MONDAY AFTERNOON. The telephone rings and the voice at the other end asks for directions to your home. He and his family are relatives you have not seen for many years. Not members of the remnant church.

Late Thursday they arrive, intending to spend the weekend with you and to leave Sunday morning.

Friday, as usual, is a busy day. But being accustomed to getting your food, clothes, and house in order before the Sabbath, you work steadily to that end, even though you are trying to care for the needs and desires of your guests. Between the visiting, you and the rest of the family are able to get your baths taken and personal work in order before sundown worship.

Wanting to be good hosts, you sense a conflict between going to church and leaving your relatives at home on Sabbath morning. "What would they think of us?" "What would they think if we ask them to attend with us?" "Would they think we were trying to push our religion down their throats?" The thought does not readily occur, What will Jesus think if you don't?

You are wavering between two opinions. Finally you ask your guests to attend church with you. They do and are richly blessed.

Let us suppose you decided to stay home. Could you be sure your conversation would have been appropriate for the Sabbath? Could you have said with clear conscience, "I did what I could"?

The question is real and concerns every Seventh-day Adventist: What about "thy stranger that is within thy gates"?

A stranger in ancient Israel was anyone of another nation, anyone not a descendant of Abraham. In another sense, "the stranger" would be anyone who did not worship the true God.

God showed His gracious attitude toward these

"strangers." "He doth execute the judgment of the fatherless and widow, and loveth the *stranger*, in giving him food and raiment" (Deut. 10:18). In turn, the Israelites were to love the stranger. "Love ye therefore the stranger: for ye were strangers in the land of Egypt" (verse 19).

God's particular care for all people of the earth is clearly enunciated in His counsel to Israel. "When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy *stranger* that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it" (chap. 31:11-13).

Wherever the children of Israel lived, they were to seek to bring others to a knowledge of the Creator. Those who sojourned in Israel were to be invited to attend worship services. In turn, the "stranger" would carry the message of God to his children, who knew nothing about Him. "And that their children, which have not known any thing, may hear." Thus the knowledge of God would spread everywhere.

When the children of Israel came out of Egypt the Passover was instituted. Only Israelites were to keep the Passover. But when a stranger received the rite of circumcision, he could eat the Passover: (Ex. 12:43, 44).

Embedded in the Ten Commandments is the Sabbath commandment, which also reveals God's care for the stranger: "Nor thy stranger that is within thy gates" (chap. 20:10).

It is unfortunate that many have come to regard the Old Testament as pertaining to "the Jews only." This conclusion is contrary to New Testament teaching that emphasizes: "For God so loved the *world*" (John 3:16). God never excludes anyone from His blessings. He "desires all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:4, R.S.V.). The only condition was that they accept Him as their God, to receive and obey the instruction given to Israel. Thus, all men and women, regardless of country or color, would become a part of God's called-out people.

God's Hand Always Outstretched

God's hand has always been outstretched to unbelievers, "the stranger that is within thy gates." "And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the Lord; as ye do, so shall he do. One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you" (Num. 15:14-16).

In order to show further concern for those who were not Israelites, God gave special instruction regarding the harvests: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field,

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neither shalt thou gather the gleanings of thy harvest. . . . Thou shalt leave them for the poor and stranger: I am the Lord" (Lev. 19:9, 10).

One of the most notable "strangers" to whom the blessing of God came was Ruth. She was a Moabitess. Ruth accepted the faith and worship of her mother-in-law. Accepting the God of Israel, she gleaned, as a stranger in Israel, in the fields of Boaz.

Returning from a journey to Bethlehem, Boaz inquired, "Whose damsel is this?" The answer, "It is the Moabitish damsel that came back with Naomi."

When Boaz talked to Ruth, she said, "Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a *stranger*?" (Ruth 2:10).

Boaz followed the counsel of God. He left the gleanings to the poor and the stranger. He was a "doer" as well as a "hearer of the word." This stranger, who surrendered fully to God, became the wife of Boaz. Ruth, the "stranger," became a link in the human ancestry of Christ (Matt. 1:5).

The Sabbath Is Universal

Often, those who suppose that God made the Sabbath "for Jews only" also conclude that ceremonial laws were not for everyone. But the Biblical record states otherwise: "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. . . . No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood" (Lev. 17:10-12). God's language here is plain.

In His ministry Christ also emphasized the importance of the universality of the Sabbath: "The sabbath was made for man, and not man for the sabbath" (Mark 2:27). He was teaching what the prophets and Moses taught. The laws, both ceremonial and moral, were intended for all humanity.

The prophet Isaiah wrote, "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people. . . . Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, *every one that keepeth the sabbath from polluting it*, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer *for all people*" (Isa. 56:3-7). Could the Scripture be any plainer? Or more gracious? The Sabbath was as much for "stranger rest" as for "Israel rest."

When company comes to the Sabbathkeeper's home today, should there be any question about including them in our Sabbath plans? Shouldn't they feel at home in our church? Whether relatives or friends, what will they see in our preparation for the Sabbath?

God gave us His Sabbath as a sign "that ye may know that I am the Lord your God" (Eze. 20:20). The evangelistic atmosphere of a Sabbathkeeping family will be one of its effective appeals to "the stranger within thy gates."

For the Younger Set

Domie's Adventures

By **Dominador U. Gonzales**

As told to

ELLA RUTH ELKINS

(Our story begins at Leyte del Sur, Philippines, in the non-Adventist home of Mr. and Mrs. Amadeo Gonzales. There are 12 children in the family, six boys and six girls, of which 6-year-old Domie is the youngest.)

ONE DAY AS Domie came hurrying in from play he found his father busy sharpening his bolo knife. A mean look crossed his father's face as he tested the sharpness of the large, single-edged blade with his thumb. His lips were set tight, and his eyes were narrow, as if hiding a dreadful plan.

Domie stopped short and stammered, "What for, Father?"

Father lifted the knife in a warning gesture. Then with a voice gruff with emotion he said, "I'm going to use this on your older sister! Says she wants to join the Adventist Church!" He paused and glared at the knife defiantly and shook it in the air. "Well, I won't have it! Mind you son, for as long as I'm the head of this family I won't allow any of you to join any other church except *our* church!"

Domie had no time to warn his sister Concordia. He was too stunned even to think for a moment. Even as he stood there, Concordia innocently walked in and the deadly chase was on. Out the door and into the yard, around and around the chicken yard and up into the hills they went, Concordia always just a few steps ahead.

Domie watched from a distance and was relieved to see his father fall behind.



huffing and puffing, as Concordia bounded up the hill, seeming as light as a sea gull feather blown by the wind. Then all of a sudden she disappeared and could not be seen. Father searched until it grew dark. But apparently had not been able to find her.

Almost all that night Domie lay awake and wondered where Concordia was and whether she would dare return. He heard his mother's muffled sobs in the next room and knew she must be very sad.

Several days later Mother called Domie and said, "I have called in the neighbors to help me search the hills for Concordia. We must find her before she starves to death or she is molested by a wild animal. You stay here in case she comes while we are gone." And with that, Mother and the friendly neighbors slipped off quietly to the hills.

All day long Domie listened to the searchers' voices high in the hills as they called.

"Concordia!" The cry cut clearly through the high, thin air.

"Concordia!" bounced back the echo.

All day long it was the same.

Domie thought Mother looked very sad and weary that night as she trudged into the house, with slow step and a tear-stained face.

Supper was eaten silently, and, since it was time for bed, Domie wearily flung himself upon his sleeping mat and stared at the ceiling while in deep thought.

What would have really happened to Concordia if Father had caught up with her? Would he really have taken her life as he'd threatened to do? "You can't live your religion if you are dead!" Domie reasoned. "Why not be content to follow the kind of religion Father wants us to?"

To be continued

Child Abuse

More than one million children in the United States suffer physical abuse or neglect each year. Of these at least one in 500 dies from mistreatment, while thousands remain crippled, maimed, psychologically confused, or mentally defective.

Child abuse is widespread, occurring in practically every geographical and socio-economic area in the United States and in other countries as well. We find battered children in rural communities, suburbs, and the inner city. Their parents are not necessarily lower class, psychopathic, or sociopathic persons, but may be middle-class, well-educated, professional, and sane folks who lose control of themselves when under stress. The fact that middle-class parents are involved does not deny that conditions of poverty and ignorance contribute significantly to the problem. Rather, such a circumstance cautions against a simplistic explanation as to why parents abuse their children.

In an effort to understand and treat this grave social illness, Richard Nixon, former President of the United States, signed a bill on February 1, 1974, that established a child-abuse prevention program. At that time \$85 million was authorized for research, demonstration projects, and state aid over a four-year period.

Along with the Federal government, individual States are seeking ways of preventing abuse and of treating both the abusing parents and the abused children. For example, the Michigan Child Protection Law (September, 1975) requires physicians, coroners, dentists, medical examiners, nurses, audiologists, social workers, school administrators, counselors, teachers, and law enforcement officers to report suspected child abuse and neglect. It promises immunity to those reporting and threatens with civil penalties those failing to report.

Laws Alone Cannot Solve the Problem

However, enforcing a law is more difficult than passing one. This is particularly true in respect to battered children. Because often there are no witnesses and the victim is usually too young to testify in court, only a few cases are successfully prosecuted, and in those cases, we cannot be certain that a remedy has been effected. The law might restrain the offender temporarily, but unless the parent has been rehabilitated there is reason to believe that he or she will resume his or her abusive behavior after being released.

Despite our knowledge and technical prowess, medical science also has been largely impotent in dealing with the battered-child syndrome. This is due in part to the fact that only a fraction of the cases come to official attention. When child abuse is detected it cannot be treated as easily as one can treat measles, smallpox, or flu. The physician can bind the wounds of the battered child, but unless positive preventive measures are taken against the abusing parents, the victim may suffer further

harm. In time some abused children will die, others will suffer irrevocable brain damage, many will themselves become battering parents.

Medical science is further handicapped by the pseudo-religious beliefs of abusing parents. The mother of an illegitimate child, or of one who is mentally retarded, or of one with a congenital defect may experience enormous guilt and vent her rage on her offspring. Compelled by a distorted sense of good and evil, she inflicts punishment as a means of expiating a sin.

This distorted sense of good and evil is closely associated with paranoid thinking. The parent believes that punishment is necessary to wipe out an evil deed. When a child misbehaves, the parent interprets this as a personal failure and attacks the child for it. Among the childish "sins" that trigger murderous rage, pediatricians frequently name breakdowns in toilet training. The abusing parent often punishes the child by strapping him to a hot radiator. Such cruelty, it has been argued, takes a stipulation such as that in the Old Testament "eye for eye, tooth for tooth" (Lev. 24:19, 20) literally. This, of course, is a serious misinterpretation of the Biblical passage. But it doesn't change the fact that abusing parents believe that they're correct in what they're doing.

In the face of such depressing facts, can Seventh-day Adventists offer abusing parents any help? We believe they can. The same power that was active throughout Jesus' earthly ministry is available today through faith in the Holy Spirit.

This is an extraordinary claim to make, one that can be easily misunderstood. We should take caution against presuming that faith in God offers us a short cut through a maze of human difficulties. We cannot help persons who refuse our aid or who believe they don't need help. But most abusing parents don't like what they're doing, are humiliated by their violent acts, and would probably accept our help.

Ultimately, the solution lies in building better families. While there is an increased awareness of the gravity of the dilemma and an increased effort on the part of professional personnel and community agencies to care for the battered child and his family, the vicious cycle of today's battered children (those that survive) becoming tomorrow's battering parents will continue, unless both

Morning

By HERMAN T. ROBERTS

The morning stepped out
All perfumed and pearled;
With amber robes trailing,
She swept through the world.

She laid her soft cheek
On the breast of the day,
Who gently embraced her
And bore her away.

parents and children experience character change.

This is why the proclamation of the gospel is so crucial. God's redemptive grace is the only means through which character change can come. But we must not restrict the proclamation of the gospel to the preaching of a sermon, as important as that may be. The gospel may be proclaimed in services rendered by physicians, dentists, nurses, social workers, counselors, lawyers, teachers, carpenters, farmers, and many others who commit themselves to Jesus Christ. Each can help shape a context for the rebuilding of the home.

Because we have been blessed with the inspired counsel of Ellen White, we have at our disposal a religious philosophy that is conducive to the rebuilding of family life. When followed, such counsel not only offers immediate relief to battered children and their families but also secures a brighter future for them by breaking the vicious cycle of abusive trauma.

J. J. B.

Allowing the Holy Spirit to Work

Why is it that the promises of God relating to the work of the Holy Spirit have been fulfilled only in part to individuals and to the church corporately?

It is because the conditions or prerequisites to His full working have not been met. The Spirit is given to us "according to the capacity to receive" (*The Desire of Ages*, p. 672). "Like every other promise, it is given on conditions."—*Ibid.* Following are some of the conditions to His full working:

1. *Repentance and confession of sin.* This is the gate of entrance to Christian experience, fellowship with God, and reception of His Spirit.

2. *Asking for Him daily and with faith and fervor.* We must feel our need for Him as a hungry man longs for food or a thirsty man craves water.

3. *Obedying the Spirit.* As soon as the Spirit enters the heart, He begins to issue promptings and orders. He wants to use us, to lead our lives, to encourage us to do the will of God, and to eliminate evil thoughts and habits.

4. *Allowing Him to cleanse us from sins and negative feelings.* This is done by our surrender to Christ and to the work of the Spirit. This surrender produces a kind of blessed "vicious circle" in our lives. The more we pray for the Spirit and yield our lives to God, the more the Spirit is able to cleanse us and perfect our character.

5. *Willingness to witness.* The Spirit is given to us to enhance our witnessing potential. If we resist the bidding of the Spirit to work unselfishly on behalf of our fellow men we cannot keep Him. We cannot grow in grace.

6. *Dying to self.* The "I" must no longer live in us, and in its stead, Christ must live and reign. When He does, envy, jealousy, or strife for supremacy will vanish.

7. *Faith.* God is more willing to bestow upon us His best gift than earthly fathers are willing to give good gifts to their children. But faith is necessary. The secret of receiving is believing. When faith lays hold of the promises of God, the Lord supplies the fact, not because of our own merits, but because we claim the promise in the name of Jesus and act accordingly.

F.CH.

Fellowship of Prayer

Precious Acknowledgments

"After the woman of Capernaum had been healed by the touch of faith, Jesus desired her to acknowledge the blessing she had received. The gifts which the gospel offers are not to be secured by stealth or enjoyed in secret.

"Ye are my witnesses, saith the Lord, that I am God." Isaiah 43:12.

"Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked with our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christlike life, have an irresistible power that works for the salvation of souls.

"It is for our own benefit to keep every gift of God fresh in our memory. By this means faith is strengthened to claim and to receive more and more. There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others. The soul that responds to the grace of God shall be like a watered garden. His health shall spring forth speedily; his light shall rise in obscurity, and the glory of the Lord shall be seen upon him."—*The Ministry of Healing*, p. 100.

► I must share with you a recent answer to prayer that I had.

A few months ago I was given a subpoena to appear in connection with a law suit against me for a considerable sum. My co-workers and I felt the suit was entirely unjustified and they all joined in praying that it would be withdrawn.

We were all very thankful when the person who filed the suit called and apologized for suing and said he was withdrawing the charges. He had been pressured into filing the suit by his family and a lawyer.

We all felt that the Lord impressed this man to withdraw the suit and we praise His name for His goodness.—E. B., of Tennessee.

► I sent a request in February that my son would come home to stay, at least until he reached age 18. He came soon after that. He will be leaving to be married after he is 18, but I have accepted that. Please pray that

he and his wife-to-be will establish a really Christian home.

Please pray for my daughter also. She is going with a young man who seems to be overly influenced by his parents.—B.M., of New York.

► Recently my husband and I joined the Adventist Church. We are grateful to God for His love and mercy in leading us to the truth. We are both concerned that our family members accept the doctrine of the seventh-day Sabbath while there is still time.

From time to time my brothers and sisters get themselves into extremely difficult situations. Recently one of my brothers was arrested for trafficking in illegal drugs. I am requesting that you pray a special prayer for him and all of our family members to accept the Advent message and to allow the Holy Spirit to take complete possession of their lives.—E. B., of Illinois.

This column is designed to encourage united prayer. The appointed time of prayer is at sunset each Friday evening. Participants believe "it is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—The Great Controversy, p. 525.

Portions of letters reporting answers to prayer will be published as space permits.



The Casserole Brigade

The casserole brigade gave me
a new concept of what Christian love
and concern is all about.

By JANET FAYE MINESINGER

"I'LL NEVER BE ABLE TO MANAGE when I get home . . . I'm too weak to cook . . . The house will probably be a mess . . . I can't move fast enough to do my work . . . I don't feel well at all."

All these worries, plus others, crowded in upon me as I shakily dressed and prepared to leave the hospital after having had surgery a week before.

I tried to think positive thoughts. "I'll feel much better tomorrow . . . Dick will help me . . . We can live on sandwiches and yogurt for a few days . . . Kenny and Chris are good room-straighteners when they want to be . . ." But the worries were still there.

However, they disappeared like morning fog before a hot sun when I encountered the casserole brigade. "Now, Janet, we've organized this whole week's suppers. Terri will bring a casserole on Monday night; Sue, Tuesday night; Jenny, Wednesday—well, you can see I've written it all down for you." With that welcome home and explanation from my friend, she left the list and the vegetable-rice casserole for supper.

Each night for the next week, our doorbell rang at supertime and a friend thrust a steaming hot casserole into my grateful husband's hands. Our hungry family devoured the casseroles of lasagna, nut roast, or cottage cheese loaf. Other friends unexpectedly stopped by with fruity gelatin salads and homemade bread. These short visits not only provided food but loving, encouraging words that helped hasten my recovery.

The casserole brigade understood the true meaning of Christianity. So did others. One young mother with three toddlers added my two young boys to her busy family schedule so that

Janet Faye Minesinger is a homemaker in Columbia, Maryland.

my husband could visit me while I was hospitalized. This same young blonde mother made my homecoming even more pleasant by surprising me with a sparkling clean house. The day before I arrived home she not only supervised five children under the age of seven, she cleaned my house from top to bottom.

Each day the mailman brought beautiful greeting cards. I learned that get-well cards really do cheer a patient. Not only are the cards lovely and the verses meaningful, but, perhaps most important, there's therapy in realizing that others are thinking of you. One greeting card company states that idea in its slogan, "When you care . . ."

Pharisaic Unconcern

In the past when I had learned of someone's illness or other family crisis, I had mumbled with pseudo-concern, "If only there were something I could do." And many times I did nothing. Somehow I felt I had done my duty by mentioning the problem. Like the Pharisee, I held my robe tightly around me and felt self-righteous because I at least had recognized that someone was in trouble.

But because of the casserole brigade, I gained a clearer concept of what Ellen White meant when she wrote: "Every follower of Christ will find opportunity to show Christian kind-

ness and love; and in so doing he will prove that he is a possessor of the religion of Jesus Christ."—*God's Amazing Grace*, p. 248. And I thought of the statement by the apostle James: "Suppose a brother or a sister is in rags with not enough food for the day, and one of you says, 'Good luck to you, keep yourselves warm, and have plenty to eat,' but does nothing to supply their bodily needs, what is the good of that?" (James 2:15, 16, N.E.B.).

At times as I have thought about all the Christian love and kindness that have been poured out on me and my family, I have wondered how I could "pay back" each person who has showered me with such love.

Now I realize that it isn't important to "pay back" each friend for her casserole or housecleaning. What is important is that whenever I see a need I meet that need and not ignore it. Since my post-hospitalization experience, I have been amazed how many "pay back" opportunities have come my way.

"God so loved the world, that he gave." And James tells us that one evidence of "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction" (James 1:27). Clearly, the casserole brigade is on a mission for God. And it can supply a lot more than hot casseroles. □

Especially for Women By BETTY HOLBROOK

Birds and Bees and Things Related

TOMMY, a ten-year-old, has been filling in a questionnaire. Puzzled, he asks, "Mom, what's sex?"

A half hour later a tense, tight, pink-faced mother and a thoroughly bewildered Tommy emerge from the study.

Scratching his head, Tommy asks again, "Mom, how am I supposed to get all that into this little square?"

We could ask at least three questions—legitimate ones I think:

1. Why the uptight and pink-faced mother?
2. How much should mom say in answer to a simple question?
3. Do you really start with the birds and bees?

Let's take embarrassed mom first. Why all the fluster and frustration? What is God's plan anyway?

"I will praise thee; for I am fearfully and wonderfully made," sings the psalmist (Ps. 139:14). He also says: "You created every part of me; you put

me together in my mother's womb" (verse 13, T.E.V.).

Strange how we can speak glowingly of the majestic trees, the exquisite rose, the stunning scarlet tanager, the mentally incredible porpoise—all part of God's creation. And yet when we begin talking about our bodies and a sacred and blessed relationship we get all hung up. Are we telling God that everything He made is wonderful and great but surely He could have done better than to create these bodies, surely all these feelings we have are a terrible mistake?

Maybe we need to go back to Eden. God could have created a ready-made population to inherit the earth, or friends that could enjoy each other's platonic companionship. But He didn't.

Instead of this He created male and female—alike, yet different. They were to be the perfect complement

physically, mentally, emotionally, and spiritually.

Then God gave two commands. "Be fruitful, and multiply," He said. Adam and Eve were "one flesh." So sacred, so special, was this bond that God protected it with another command: "Thou shalt not commit adultery." No one is to break the bond that cements two lives into one. It is this tie that makes the difference between husband-wife relationships and other man-woman relationships.

The devil, of course, has been having a lark. He has given us two options. Either will do since both are negative reactions to God's creation. We can treat sex with disdain and distaste, or we can look at it as trivial, commonplace. Books, magazines, movies, and eager but misinformed "teachers" are his helpers.

Before we can shed the red faces and nervous jitters and titters, we will have to come to terms with our own attitudes and beliefs.

But how about Tommy when he really does ask a serious question? Where do

we begin? In her book *Sex Is a Parent Affair*, Letha Scanzoni gives two major concepts that I like:

1. God made us.
2. God made us male and female.

Sex education is not a half-hour lecture at a given time. It's a lifetime of teaching and demonstrating proper attitudes. It's helping our Tommies to praise God for His wonderful plan, for creating our bodies, for giving us homes with mommies and daddies. It's keeping the communication lines open by sharing a little here and a little there, by listening deeply to sense what the questions really mean. Does he have anxieties, worries, or is he simply curious and needing answers?

Birds and bees help. They too were made by God. They too were created male and female. We can't start at a better place than with God's world of wonders. But birds and bees aren't human. They weren't created for expressing love and affection. Humans were. Tommy needs to understand that too.



Delegates to the Zambia Better Living Institute, April 19 to May 9, learned new skills and more about Jesus.

Zambian Dorcas Leaders Learn New Skills

By FRANCES FOSTER

"WE ARE GOING home with a better knowledge of Jesus," said delegates to the first Better Living Institute at Riverside Farm, Kafue, Zambia, April 19 to May 9, as they left for their homes.

This institute resulted from the requests of women who attended the first South Field Dorcas rally held in the southern part of Zambia at Malomo church. At these meetings in October, 1975, Virginia Butler, her daughter, Lorraine, and Frances Foster helped with classes in home care of the sick, in diet, and in family guidance.

With increased understanding of the needs of these Dorcas leaders, and seeing how much the few hours of instruction there were appreciated, Mrs. Butler began to pray and plan for a time when many of the women could

benefit from a three-week institute of live-in instruction. April-May was selected because the schools are out, and schoolteachers would be able to attend the institute. Those whose husbands could come were encouraged to bring them, if possible, because these changes in habits of living affect the whole family. District leaders selected women who spoke English and were without the responsibilities of small children in their homes.

Cooking and sleeping areas were prepared for the Better Living Institute. Outdoor grass enclosures were made for the women, similar to those used at camp meetings. Perhaps the most important preparation was in the prayers of those at Riverside Farm, who saw the possibilities of working with the leading church women and helping them to see the glory of healthful and Christlike living for themselves, their families, and their relatives and neighbors.

Days on a farm begin early

anywhere in the world; and Riverside is no exception. Morning worship began at six o'clock. At 6:15 everyone ate breakfast together outside or under the permanent shelter of the cooking area. The weather was quite cool on some mornings before the sun came up, so a favorite eating place was around the outdoor stove/oven areas. Each person brought his own dishes, so after meals each washed and dried them in the 45-gallon-drum washing tanks. After about 45 minutes free time to wash and tidy the sleeping areas, classes were held from 7:45 to 12:30.

Rotating Classes

One third of the group worked mornings with Lorraine Butler, collecting food from the farm, preparing it, and cooking it for meals. One third worked with Sylvia Butler, learning to bake foods such as bread, corn bread, banana bread, and gems. The other third had morning classes with Frances Foster, learning simple home treatments such as fomentations, hot foot baths, contrast baths, enemas, and uses of charcoal. The groups rotated so that all had a chance to learn new things in cooking, baking, and home care of the sick.

Dinner from 12:30 to 1:30

was followed by an hour of free time to study, sew, and rest. From 2:30 to 5:30 each day, various subjects were taught. Maurice Butler, a physician, held a class on home care of the sick; Lorraine Butler taught diet and health; Joshua Mwapongo, a medical assistant, held classes on sanitation and hygiene; and Mrs. Callahan gave outlines and studies on principles in Christian living. Other afternoon subjects included agriculture, food and mechanical industries, visual aids, dress, the family, and how to reach others for Christ. The group separated into smaller groups for a study-and-discussion period after these lectures.

After those who wanted a light supper had eaten, Alven Mulengela led out in evening worship services from 6:00 to 7:00. He is the son of a pastor and is a colporteur in Lusaka. By 8:00 P.M. everyone was ready for bed.

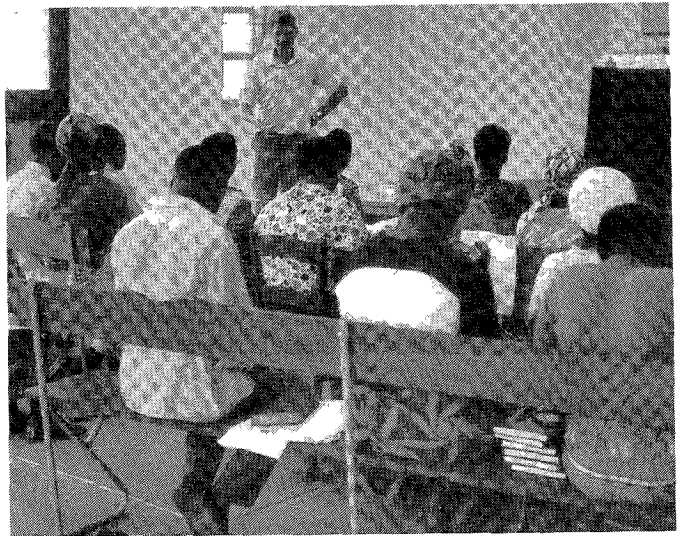
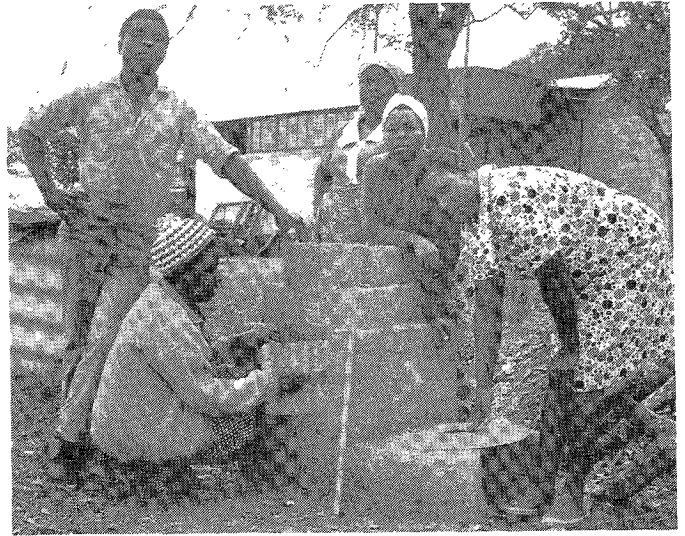
Sabbath services were especially interesting, with mission readings and musical contributions by the delegates. Sabbath afternoons were free for walks to the river or the hills, or for Christian fellowship.

Copies of *Counsels on Diet and Foods* were sent from friends in the United States to be given to each delegate and to each district pastor. Other donations were used to purchase cooking supplies and to construct the permanent cooking shelter.

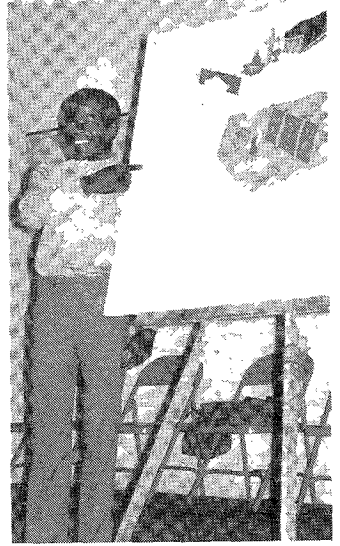
At the end of the three weeks, some of the women were overheard talking to the women whose husbands had come, telling them how fortunate they were and how they wished their husbands had come too. When both husband and wife can learn together they can accept ideas more readily and put them into practice.

It is planned that another Better Living Institute will be held this fall, with the addition of more permanent sleeping areas and separate treatment areas for men and women where instruction in simple home treatments can be given. (This was done in the chapel this time).

Frances Foster is an overseas worker in Kafue, Zambia. Her husband, Ray Foster, is director of the Trans-Africa Division's Leprosy Rehabilitation and Research Service.



Above: Mr. Kaunga acts the part of patient as women learn to give hot foot baths. Above right: Moses, standing, built an oven to show institute delegates how they can build one for themselves at home. Right: Maurice Butler teaches a class in caring for the sick at home. Below, left to right: Women prepare chapatties on a wood stove. Ironing (with coal irons) is a part of Sabbath preparation. Mrs. Butler watches the Zambian women crochet during their free time. Alvin Mulengela tells about the sanctuary service, illustrating his talk with felt cutouts.



GHANA

Bible Reading Takes 89 Hours

With the hymn "Glorious Things of Thee Are Spoken" the Labone church Marathon Bible Reading got under way in Accra, Ghana, on Sabbath, April 10. In all, 216 readers had assisted with the reading when it ended early Wednesday morning, 88 hours and 55 minutes later.

This first continuous public reading of the Bible in Ghana drew attention from the news media and the public. A venture sponsored by the Ghana Conference youth and communication departments, it aimed at showing the place of the Bible in modern society and how young people find it to contain answers to today's problems.

Representatives from many churches accepted the invitation to join in the first hour of reading in the Accra church. C. B. Mensah, West African Union Mission secretary, read the first of the Bible's 1,189 chapters. The next readers were ministers and other representatives of 14 churches and organizations, including the Baptist, Anglican, Roman Catholic, Presbyterian, Methodist, and Baptist churches, the Salvation Army, the police force, the

army, the Bible Society, and the Scripture Union.

The impact of the Word was visible on the many who came, day or night, to listen to the Scriptures. Many felt the Spirit of God touching their hearts or sensed the peace that comes by being in the presence of the Lord, and they expressed these sentiments.

Apart from the impact on those who took part or listened, the Bible reading focused attention on Seventh-day Adventists as students of the Word of God.

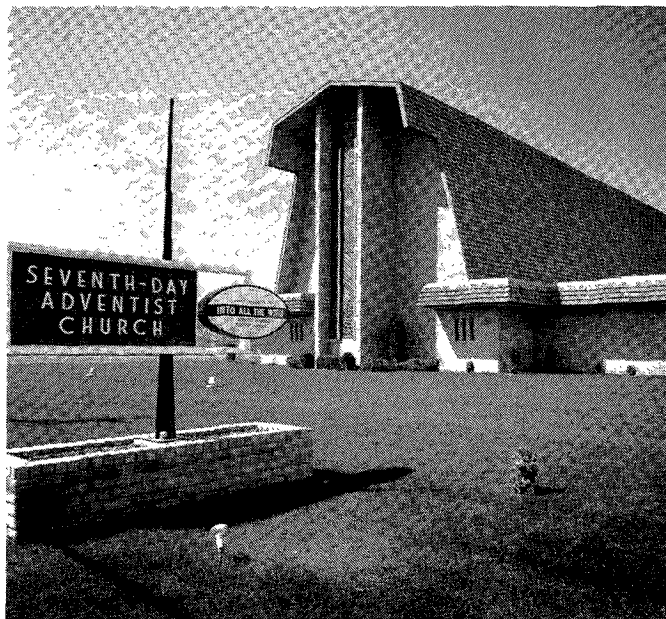
R. FIDELIA
Communication Director
West African Union
Mission

OREGON

Milton Church Marks 100th Year

In May the Milton, Oregon, congregation celebrated its 100th anniversary. Featured speaker was Robert H. Pierson, president of the General Conference.

One hundred years ago a group of 17 Seventh-day Adventists organized a church in Milton. These charter members met in a small wooden structure on the site of the present Milton-Freewater city hall. In 1892, the congregation built a new church build-



Milton, Oregon, church members recently marked the 100th anniversary of their church's organization. Today membership numbers nearly 600.

ing. It cost \$1,850. This became the oldest continuously used Seventh-day Adventist church west of the Mississippi River.

Today the Milton congregation of nearly 600 members meets in a spacious \$340,000 brick sanctuary, completed in 1972. A fellowship hall, more recently completed, stands adjacent to the church.

"I don't like centennial celebrations," Elder Pierson told the Sabbath morning congregation. "This is the seventh centennial celebration that I have attended, and I can't help wondering, Why are we still here?"

The General Conference president challenged the audience to recapture the spirit of the pioneers and to hasten the finishing of the work.

Also participating in the centennial observance were Richard Fearing, Upper Columbia Conference president; Reuben Remboldt, former conference president and now North Pacific Union Conference secretary; and several former pastors. Current pastor of the Milton church is Marlo Fralick.

CECIL COFFEY
Director of Publications
North Pacific Union
Conference

WASHINGTON, D.C.

New Food Processing Methods Are Studied

Recent developments in food processing now make it possible to provide simple, easily prepared, and inexpensive foods for the benefit of the poor. They present a challenge to the church to utilize this technology to the utmost, since it could revolutionize the church's ability to help relieve malnutrition in many Third World countries.

The process for producing dehydrated, textured soy protein developed in the United States a few years ago had many of the desired characteristics—processing economy, nutrition, and flavor—but the capital cost was exceedingly high for the necessary processing equipment.

Mark Sterner, executive director of Meals for Millions, and Paul Allred, manager of Alimentos Col-Pac of Navojoa, Mexico, have been experimenting with a process for making textured soy protein, using a small Korean machine that can be purchased in Seoul, Korea, for \$42. Textured outlets can be produced in a variety of sizes and flavors. They are dehydrated and



It took 89 hours for these young people and others, 216 all told, to read from Genesis to Revelation in the Labone church, Accra, Ghana.

therefore can be packed economically.

The second new development with great potential is a process to manufacture soy milk by cooking with microwave, instead of in a pressure cooker. This process was developed and subsequently patented in the United States by two Adventists, F. C. Drachenberg, of Industrias Covac of Costa Rica, and Paul Allred. Not only does this process improve the flavor but it also enables the cooked dry milk base to be prepared in a central processing plant and finally converted to a liquid milk at the village level with inexpensive equipment.

A General Conference ad hoc committee carefully evaluated these developments and recommended that Paul Allred, an experienced food technologist, be added to the General Conference World Foods Service staff to assist in initiating an experimental expansion program. The General Conference Committee on June 3 accepted this recommendation and elected Allred associate director of the World Foods Service, effective July 1. Budgetary provision has been made for only one year, since it is planned that budgetary needs beyond July 1, 1977, will be solicited from foundations interested in such programs.

Mr. Allred will be living close to the Meals for Millions organization in Santa Monica, California, so he can utilize the laboratory and engineering facilities of this organization to improve present processes and to develop new processes relating particularly to this expansion program.

Under the direction of John E. Carr, chairman of the agriculture department of Loma Linda University, a Loma Linda Agricultural Assistance Program will be setting up a pilot plant and training program in the production of soy milk by microwave process. They have indicated their willingness to cooperate with the World Foods Service in this over-all program. They already have on hand \$12,000 to finance installation of a pilot plant and the beginning of

a training program in the production of soy milk on the La Sierra campus.

ERIC W. HOWSE
Director
World Foods Service

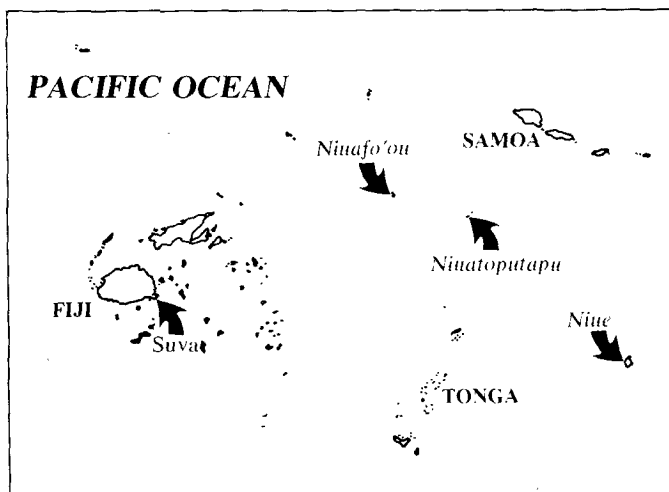
TONGA

Newly Established Church Grows

A recent baptism has brought to 20 the number of church members in Niuatoputapu, Tonga, where two years ago there was only one Seventh-day Adventist.

Paul Fuatapu, former worker in Niue Island, transferred to Hihifo, Niuatoputapu, two years ago to establish a church there. He is also working on another island, Niuafu'ou, or "Tin Can Island." Both are within the territory of the Tonga and Niue Mission.

Pastor Fuatapu began giving Bible studies and later held an evangelistic campaign. Gradually the Niuatoputapu church grew. As soon as church membership reaches 30, the group will be permitted by the Tonga government to build a church in Hihifo. Until then, they have been advised to build a house of worship outside of town, which they have done. They are now working to increase their membership so they can build a new church in town.



In two years, membership on the island of Niuatoputapu has grown from one to 20. A baptism was conducted recently by Paul Fuatapu, pastor.



Niuatoputapu members have built a temporary church (behind them) but hope to build a permanent one soon.

BRAZIL

Audio-Visual Center Serves Evangelists

"Christ is coming—let's tell it!" is the theme of Centro Educacional Ilustrado, an audio-visual center serving the church in Brazil.

The need for diversified audio-visual material for use in evangelism constantly impressed Paulo Freitas, who served many years in the Parana Conference (South Brazil Union). As an evangelist, many times he found himself faced with the frustration of not being able to find illustrative material appropriate to the Latin people.

Eight years ago Elder Freitas, at his own expense, began to encourage the activities that would in a short time turn into the production of audio-visual material dedicated to evangelistic expansion. The humble equipment of that time was gradually modified until in 1975 the industry moved into its permanent site, in an ample and functional building constructed just for this purpose.

Initially, the CEI—Centro Educacional Ilustrado—produced a series of slides for the missionary campaign "The Bible Speaks," and then immediately prepared the series "Time Is Running Out," which was requested by evangelists in several of the Spanish-speaking countries and included a translation of the written portions.

There remained, however, the need for a series of slides that would better spell out the church's doctrinal positions. Out of this necessity came "Treasures of Faith," illustrating a series of 20 Bible studies. Later, messages on five cassette tapes were produced to accompany these slides.

The center has a wide variety of products now, including material in color and of high technical quality. In addition to the series already mentioned, the center has prepared 22 educational children's stories, 13 Bible stories, and a series on the life of Christ, the passion of Christ, prophecies of Daniel and the Revelation, scenes of Palestine, alcohol and you (36 slides), smoking and you (36 slides), health program (240 slides), and the animal kingdom.

At present several new productions of an instructive nature are being produced, all in the form of color slides: biology (217 slides), human anatomy (60), science (240), physics (240), and chemistry (240).

This year the CEI created, especially for Easter week evangelism, a series entitled "Miracles of Faith," consisting of 200 color slides and accompanied by a cassette tape narration, telling the story of eight great miracles of Christ.

ARTHUR S. VALLE
*Communication Director
South American Division*



Brazilian pastors and other church workers now have access to diversified audio-visual material, available at Centro Educacional Ilustrado.



Author Felix A. Lorenz traces the development of the doctrine of Laodiceanism in the Seventh-day Adventist Church through the writings of Ellen G. White and other historical documents. He shows how the church has risen or faltered spiritually according to whether it has accepted or ignored the Laodicean teaching and the concept of righteousness by faith. But even more, he brings the reader to the realization that each one of us must apply the implications of these teachings to his own personal life if the church is to accomplish its divine goal. Pastor H. M. S. Richards calls it "the most hopeful and stirring appeal for the reception and proclamation of the Lord's message to Laodicea that I have ever read or heard."



Available from your local Adventist Book Center or order from ABC Mailing Service, Box 31776, Omaha, Nebraska 68131. Enclose 40¢ for the first book and 15¢ for each additional book for postage. Add sales tax where applicable. \$3.95

Produced for enlightenment by Southern Publishing Association.

Euro-Africa

- Johan Van Bignoot, although called to another mission, will continue as president of the Mauritius Mission.
- Nine graduates, eight male and one female, completed theological studies at Marienhoehe Missionary Seminary, Darmstadt, Germany, in June.
- The French Adventist Seminary graduated 37 from the three theological courses, two from pedagogy, and ten from commercial studies.
- After two years as a Sustentation Overseas Service worker, W. Idris Owen, head of the music department at the French Adventist Seminary, will return to New Zealand.

Inter-American

- I. B. Benson, associate publishing director, Inter-American Division; Francisco Jiménez, publishing director of the Mexican Union; and the directors and associate directors of the South Mexican Conference and the West Mexican Mission assembled at Linda Vista Academy in Chiapas March 23 to 28 for student colporteur recruiting and training. Half the 250-member student body responded to the challenge of canvassing this summer.
- In Almolonga, Guatemala, where the Adventist message had never penetrated until recently, approximately 400 persons gather each night to hear the message presented by Rolando Girón. Many, including the mayor of the town, have shown their interest by requesting Bible studies.

North American

Atlantic Union

- On Sabbath, May 22, seven persons were baptized at the Crossroads church in New York City.
- The North Limington, Maine, church, which seats 184 persons, was built pri-

marily by craftsmen of the church. The congregation met for the first time on December 6, 1975, in the building.

- Recently 25 persons were baptized in the Washington Avenue English-speaking church, Bronx, New York, by Jerome James.
- The Jamaica, New York, church held a health fair for the community recently. Approximately 105 persons attended, and more than 1,000 tests were given by doctors and nurses.
- On Sunday, May 23, the basement of the Mamaroneck church in New York temporarily became a community restaurant. Pastor and Mrs. Francisco López, assisted by women of the church, opened the basement at 2:00 P.M., and for six hours visitors and church members came to buy a vegetarian dinner. During those six hours more than 200 persons were served, the majority of them non-Seventh-day Adventists. This community event takes place every six months.

Canadian Union

- On May 6 more than 60 students moved into their new Calgary, Alberta, church school, situated on a woodland site a mile west of the city limits and half a mile south of the Trans-Canada Highway.
- The fifty-ninth church of the Ontario Conference was organized on June 26 in Bowmanville. The congregation is meeting in an Anglican church until their own building is erected on a site donated by one of the members.
- Four Dorcas Federations, representing 28 churches in the Ontario Conference, held their spring meeting at Toronto Junior Academy on April 11. Guest speaker for the occasion was Watson M. Buckman, Michigan Conference, lay activities director.

- Three young men—Ladd Dunfield, Jerry Connell, and Tom LeBlanc—from the Moncton, New Brunswick, church have recently made decisions to train for the gospel ministry.

● The Victoria, British Columbia, church declared Sabbath, April 3, Senior Citizens' Day. All those taking part were in that age group. The oldest member in attendance was Ethel Ellicott, 97.

- Six thousand copies of *Signs of the Times* containing a Voice of Prophecy enrollment card and an invitation to accept a year's *Signs* subscription free were distributed to homes in Saskatoon, Saskatchewan, on June 12.
- From 50 to 70 people attended the Laws of Life Healthful Living presentations in the Moose Jaw, Saskatchewan, church. The program included slide and tape programs, recipes, and samples of meatless foods. One week later an evangelistic campaign was conducted, and six people now are preparing for baptism.

Columbia Union

- The Potomac Conference Pathfinder Fair in Charlottesville, Virginia, was attended by more than 800 persons. Trophies for the highest scores in the day's activities were presented to the Sligo Challengers, of Takoma Park, Maryland; youth from Staunton, Virginia; and the Vienna, Virginia, Stars.
- The Wilmington, Ohio, church board voted to subsidize anyone from that church who attends Family Camp this year. The board felt the camp would strengthen the families and thus also strengthen the church.
- Thirty-nine persons made decisions for Christ as a result of It Is Written meetings conducted by Lyle D. Albrecht, Potomac Conference evangelist, in the Vienna, Virginia, church. The series was a joint effort of the Vienna and Fairfax, Virginia, churches.

- Seminars featured at the semiannual meeting of Pennsylvania Conference ministers and departmental leaders held at Blue Mountain Academy featured church finances, electronic evangelism, church

growth through development of the family, and pastoral visiting in the home.

- The boys of Unruh Hall, at Mount Vernon Academy in Ohio, have dedicated their new chapel, the Quiet Place. The boys raised the funds for the chapel.
- Alva R. Appel, secretary of the Columbia Union Conference Association, has received the Doctor of Sacred Ministry degree from Howard University, Washington, D.C. His dissertation was a study of stewardship among selected religious groups.

Lake Union

- On May 22 the First Flint, Michigan, church was dedicated. E. D. Calkins is the pastor of the 300-member congregation. N. R. Dower, former pastor and now secretary of the General Conference Ministerial Association, spoke for the dedication-day worship service.
- Reid Memorial church in East St. Louis, Illinois, held its first branch Sabbath school recently. Youth in attendance ranged from 6 to 14 years of age.
- The Hinsdale Sanitarium and Hospital in Illinois held an open house for their new Hinsdale Family Medicine Center July 4 to 11. The center houses the family practice residency facilities in the old San church.
- The Ionia, Michigan, church, constructed in 1968, was dedicated in special services May 7 and 8. Gordon Frase is pastor. R. D. Moon, former Michigan Conference president, spoke for the dedicatory service.

North Pacific Union

- Helen Ward Evans, Walla Walla College English department chairman, who recently was named academic dean at Southwestern Union College, has received the WWC Distinguished Teacher Award for 1976.
- Citations of excellence were presented by the General Conference Education

Department to two retiring Walla Walla College teachers, Carl T. Jones, chemistry department chairman, and Darrel Cowin, assistant professor of industrial education and technology.

● Joining the art department faculty at Walla Walla College is Tom Emmerson, a WWC graduate, who taught during 1974-1975.

● The Northwest Hamfest for Adventist amateur radio operators will be held at Auburn Adventist Academy in Washington from July 30 to August 1.

● Construction is under way for a new sanctuary in Glasgow, Montana, headquarters for a district of two churches.

● Groundbreaking ceremonies have been held for the Springfield, Oregon, multipurpose facility. The \$85,000 project will house a playing court, kitchen, health and welfare center, fireside room, and facilities for Pathfinder activities and storage.

Northern Union

● Kenneth Cox's Prophecy Crusade in Des Moines, Iowa, resulted in 62 baptisms.

● Five ministers were ordained at the Iowa camp meeting: Roger Cain, Gerald Retzer, Charles Stout, and Alvin Wolcott, pastors, and Larry Huston, principal of Oak Park Academy.

● Lowell Rideout, pastor of the Glenwood district, and Victor Hilbert, principal of Minneapolis Junior Academy, were ordained at the Minnesota camp meeting.

● The Cedar Rapids-Iowa City district recently held its annual campout at Wapsipicon Camp. Two persons were baptized during the Friday evening devotional, and five more were baptized on Sabbath afternoon. Other activities included a Pathfinder program, fellowship dinner, vespers, and campfire.

● At the recent Southeastern South Dakota Federation meeting, the opening of a new Community Services center in Platte was reported.

Pacific Union

● Harry W. Miller, famed "China Doctor," received the Outstanding Citizen of the Year award from the La Sierra, California, Chamber of Commerce during ceremonies on Sunday, May 23, at the La Sierra Home and School Bicentennial parade and fair. The plaque, presented to Dr. Miller by Chamber of Commerce president Harvey Johnson, was engraved with the statement "In recognition of his lifetime of outstanding service to humanity." Also presented to Dr. Miller was a proclamation from the mayor of Riverside citing Dr. Miller for his many humanitarian efforts. At 97, Dr. Miller is working closely with the Loma Linda Foods research department.

● Hawaii's third annual blind camp was conducted June 20 to 25 at Camp Waianae under the joint sponsorship of the Christian Record Braille Foundation and the Hawaiian Mission. Four campers accepted Christ for the first time during the final camp council.

● A new organization to promote cardiovascular conditioning within the Adventist community of Southern California is called RASDAD—Running Association of Seventh-day Adventist Doctors.

● Arthur E. Hempel, Jr., has moved from Texas to pastor the Rolling Hills church in the Southern California Conference.

Southern Union

● More than half of the seventy 1976 graduates of Georgia-Cumberland Academy graduated with honors.

● Dick Kantzer, a literature evangelist in Goldsboro, North Carolina, has been instrumental in the baptism of six persons thus far in 1976.

● Three hundred and eighty-one candidates received diplomas at Southern Missionary College during the recent commencement exercises. Of those graduating, 221 received baccalaureate degrees,

159 received Associate degrees, and one student obtained a one-year food-service certificate.

● Three hundred children, more than the district membership of 237, attended the Vacation Bible Schools conducted by the Floral Crest and Ownbey Chapel, Alabama, churches.

● Elementary school music festivals conducted near the end of the recent school term included the nineteenth annual Florida Conference elementary school music festival, and a north Kentucky festival, combined with a track meet, hosted by Greater Louisville Junior Academy.

● Fifty-eight literature evangelists in the Southern Union averaged more than \$1,000 per month in net deliveries during the first five months of 1976. Reported baptisms numbered 124. Total deliveries amounted to \$968,775.

Southwestern Union

● The Southwestern Union Conference mobile dental van, along with the College of Dentistry at the University of Oklahoma Health Sciences Center, provided free dental care to Indian children 4 to 12 years old in Oklahoma City on April 30.

● Tithes for the Southwestern Union increased by 20.1 per cent during the first quarter of 1976.

● During the past triennium the Oklahoma Conference showed a tithe gain of 46 per cent over the previous triennium. Membership now stands at 5,000-plus with a gain of 10.5 per cent, the highest in conference history. Adventist Book Center sales increased 45.9 per cent during the same period.

● The Southwestern Union College Choraliers, under the direction of John Read, were chosen as the 1976 group from the United States to be Friendship Ambassadors to Romania. Some 50 young people left May 6 on a chartered flight from New York to Bucharest and toured the country from the Transylvan-

ian Mountains to the shores of the Black Sea. The tour was sponsored by the Ambassadors for Friendship, a New York-based organization dedicated to improving understanding between the United States and Communist countries through the use of music. The Choraliers were the only group chosen to represent the United States in Romania this year.

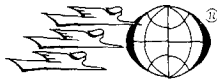
Loma Linda University

● David J. Bieber, former Loma Linda University president, has retired after 40 years of service to the Seventh-day Adventist denomination. Dr. Bieber assumed the presidency of LLU July 1, 1967, and served for seven years. Since 1973 he has served the university as vice-president for development and planning. Dr. and Mrs. Bieber plan to travel for several months around the United States. When they return to Loma Linda later this fall Dr. Bieber will resume a part-time position in the development office.

● A new area for Loma Linda University outreach—the Big Brother/Big Sister program—was initiated early this summer. A combined project of the University's Campus Community Fellowship, the Adventist Community Team Services, and the University church, the Big Brother/Big Sister program is designed to provide wholesome adult companionship for youngsters in the Loma Linda area.

● The Junior Medical Auxiliary (JMA) of the Loma Linda University School of Medicine has given the Karachi Adventist Hospital in Pakistan the film *Time Pulls the Trigger*. Designed as a stop-smoking aid, the color film replaces the hospital's well-worn copy of *One in 20,000*. JMA members babysat, manned snack bars, and sold baked goods to raise the \$225 for the film. During the past year, the JMA also sponsored a blanket drive for earthquake relief in Guatemala and participated in community volunteer work.

Review



Advent Review & Sabbath Herald
126th Year of Continuous Publication

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

Health Personnel Needs

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Baker (head) Mental-health techs.
Chaplain Nurses, LPN
Computr. Nurses, RN
 progrm. Nursing-serv. dir.
Controller Orderly
Cook Purch. asst.
Dietary, gen. Radiol. tech.,
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Engr., maint. Rec. ther.
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Write or call Health Personnel Place-
ment Service, General Conference of
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Avenue NW., Washington, D.C.
20012. Telephone: (202) 723-0800,
Ext. 349.

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

Deaths

ARMSTRONG, Helen Rice—b.
Nov. 27, 1888, Williamsburg, Mass.;
d. April 14, 1976, Lodi, Calif. She was
a Bible instructor for 58 years. A
brother, Henry Robert, survives.

BEDDOE, Lou Ellen Watts—b. Feb.
6, 1888, Anniston, Ala.; d. Dec. 17,
1975, Loma Linda, Calif. She was the
widow of Elder B. E. Beddoe, and they
were missionaries in South Africa. At
the time of his death he was an asso-
ciate secretary of the General Con-
ference. Survivors include a son,
Harry E.; daughter, Mae B. Cole, five
grandchildren; and five great-grand-
children.

BROWNING, Ralph Edgar—b.
June 3, 1910, Topeka, Kans.; d. May 5,
1976, Yucataca, Calif. Ordained to the
ministry in 1939, he served as pastor
and evangelist in the Oklahoma, Mont-
ana, Kansas, Nebraska, and Southern
California conferences. Among his
survivors are his wife, Lois; two sons,
Edgar and Howard; two daughters,
Shirley Kharns and Doris Sanders; 14
grandchildren; three brothers, Don-
ald C., Glen, and Ray; and a sister,
Glady's Best.

DIXON, Zella—b. Oct. 13, 1893,
College View, Neb.; d. May 31, 1976,
St. Helena, Calif. She and her hus-
band spent more than 20 years as
overseas workers in China. Survivors
include her husband, H. Romain; son,
H. Romain, Jr.; daughter, Aileen
Stahlman; 2 grandchildren; 2 great-
grandchildren; and a brother, Ural
Schmaltz.

HALL, Claude E.—b. April 11, 1904,
Wellington, Kans.; d. May 2, 1976,
Loomis, Calif. After serving as a col-
porteur, in 1930 he was ordained. He
held pastorates in California for 26
years. Survivors are his wife, Frankie;
daughter, Jeannine Hake; two grand-
children; and a brother, Harley.

HAZELTON, Eva Olds—b. 1896,
Minn.; d. 1976, Calimesa, Calif. She

was a Bible instructor in numerous
conferences. Survivors include her
husband, Stanley E.; daughter, Mar-
jorie L. White; two grandchildren;
five great-grandchildren; two brothers;
and a sister.

HUTCHINS, William Albert—b.
1903, South Barre, Vt.; d. May 5, 1976,
Apopka, Fla. A retired salesman, he
was a member of the Apopka High-
land church. Survivors include his
wife, Ruth; sons Donald W. and Ken-
neth W. (Michigan Conference educa-
tion director); daughter, Shirley M.;
and seven grandchildren.

ISSA, Rafic—b. 1932, Al Mazraa,
Syria; d. May 2, 1976, Beirut, Leb-
anon. After serving six years in Ben-
ghazi Adventist Hospital, Libya, he
returned to Middle East College to
complete his B.A. degree in business
in 1961. He returned to Benghazi
Hospital, first as cashier-accountant,
then as assistant manager. In 1969 he
joined the Middle East Division as
accountant, and one year later he was
appointed Middle East Union treasur-
er. Survivors include his wife, Bad-
ia; two daughters, Maha and Manal;
a son, Riad; brothers Tanius, George,
Taufic, Nicolas, and Kamal; and two
sisters, Mrs. Boulos Touma and Mrs.
Suleiman Karraz.

MITCHELL, Eleanor Jenkins—b.
March 27, 1893, Pa.; d. April 29, 1976,
Los Gatos, Calif. For more than 20
years she was a church school teacher
and assisted in editing denominational
instructional materials. For more than
40 years she assisted her husband,
John G. Mitchell, in his evangelism.
Survivors include two daughters,
Ruth Fisher and Mary Jo Standing;
and two grandsons.

NICHOLS, John David—b. May 28,
1898, Marden, Manitoba, Canada; d.
April 19, 1976, Portland, Ore. He died
as a result of an auto accident. His
ministry included the States of Wash-
ington, Oregon, Idaho, Iowa, Arkan-
sas, Louisiana, Texas, and Oklahoma.
Survivors include his wife, Bernice;
three daughters, Noretta Upchurch,
Nadeen Hendricks, and Nancy Nich-
ols; five grandchildren; and two sisters.

SNIDER, John David—b. Jan. 16,
1889, W. Va.; d. May 9, 1976, Ketter-
ing, Ohio. He worked in the New York
City branch of the Review and Herald
Publishing Association and soon be-
came manager of the South Bend, In-
diana, branch. In 1936 he became
manager of the book department of
the main office of the Review and
Herald. He supervised the sale of
nearly \$100,000,000 worth of religious
books during his career. He authored
I Love Books, which went into six
printings and was published in several
languages. He gave 55 years of service
to the Review and Herald. Survivors
include his wife, Marie E.; daughter,
Mrs. J. DeWitt Fox; two sons, Ralph
E., a surgeon, of Kettering, Ohio, and
John Dennis, anesthesiologist; ten
grandchildren; two great-grandchil-
dren; two brothers; and three sisters.

WEAVER, John E.—b. Feb. 27,
1891; d. April 16, 1976, Deer Park,
Calif. In 1918 he graduated from Walla
Walla College and married Muriel
Haynes. His first service was as prin-
cipal of Sutherlin Academy, Oregon.
In 1930 he was appointed president of
Walla Walla College. He secured his
Master's and Doctoral degrees from

the University of Washington. After
spending two years as secretary of the
educational and MV department of
the Southern Union Conference, he
was called to the General Conference,
where he was associate secretary of
the Department of Education for 12
years. There followed service as
superintendent of education in Upper
Columbia Conference, president of
Pacific Union College, and chairman
of the department of education of
Columbia Union College. Survivors
include his wife, Muriel; a daughter,
Margaret Baldwin; two grandchildren;
two sisters, Alice McKay and Ger-
trude Osborn; and a brother, Horace.

Camp Meeting Schedule

Canadian Union	
Newfoundland	July 21-25
Central Union	
Wyoming	August 3-8
Lake Union	
Illinois	September 16-19
Little Crassy	September 16-19
Michigan	August 5-14
Grand Ledge	August 5-14
Wisconsin	August 5-14
Portage	July 29-August 7
North Pacific Union	
Alaska	July 30-August 1
South Central	August 6-8
Oregon	July 16-24
Pacific Union	
Arizona	July 22-31
Prescott (Spanish)	August 4-7
Central California	August 5-14
Hawaii	September 24, 25
Hawaii	September 10, 11
Mau	September 17, 18
Molokai	August 27, 28
Oahu (Honolulu)	September 3, 4
Northern California	August 15-21
Fortuna	August 12-21
Angwin (English)	October 29, 30
Southeastern California	October 29, 30
Southern California	October 1, 2
Lancaster	October 1, 2
Southwestern Union	
Texico	July 23-31
Spanish	August 1-7

Coming

July	
31	Dark county evangelism
August	
7	Church Lay Activities Offering
14	Oakwood College Offering
September	
4	Lay Preachers' Day
4	Church Lay Activities Offering
11	Missions Extension Offering
11 to	
Oct. 9	Review and Herald campaign
18	Bible Emphasis Day
25	JMV Pathfinders
25	Thirteenth Sabbath Offering (Far Eastern Division)
October	
2-9	Health Emphasis Week
2	Church Lay Activities Offering

Top Literature Evangelist Achievements

Literature evangelists in Finland continue to set the pace for others around the world, according to year-end reports received at General Conference headquarters.

Unto Hongisto, Finland Union publishing director, reports that in 1975 Anna-Liisa Helevaara worked 1,728 hours, sold 1,585 sets of *The Bible Story*, and reached her highest annual delivery total, FMk583,264 (US\$145,816). Mrs. Helevaara canvassed three or four homes an hour and averaged selling one set of books every hour and five minutes she worked. Eila Pikkarainen delivered FMk424,309 (US\$106,077) worth of books. Martti and Aila Sahlstrom's total was FMk438,180 (US\$109,545).

The highest sales achievement in North America was achieved by Mark Sherman, who worked 1,579 hours in Michigan and New Jersey. His deliveries totaled \$59,256.75.

Fernando Diaz, of Caracas, Venezuela, is the top literature evangelist for the Inter-American Division. Through one contact he sold 400 sets of Spanish medical books, each

of which includes a message book. At the same time he took orders for another 400 sets to be delivered during 1976. This \$85,000 sale represents the largest amount of Seventh-day Adventist literature ever purchased by one customer from a colporteur.

J. N. HUNT

SAWS Agreement Will Feed Children

Seventh-day Adventist World Service/Chile on May 25 signed an agreement with the Ministry of Health for the Government of Chile that will provide initially 1,800 metric tons of enriched grain foods worth \$520,000 to 75,000 malnourished children age 6 and under. This program will deliver 3 kilograms of food monthly to each child in the target group, together with nutrition and health education, and medical care.

As was pointed out in the news coverage on national radio and television in this South American nation of 10 million people, the Adventist Church is playing a large role in behalf of the health and welfare of the nation.

Reports Richard W. O'Ffill, SAWS representative in Chile, the Agency for International Development

(USAID) is fully supporting the Malnourished Child Program and has provided a development grant of \$240,000 for food packaging (the church's South American food factory "Frutigran" has been contracted by SAWS to package 200,000 kilos a month), nutrition education, and evaluation and analysis.

SAWS works in Chile with its national counterpart, Obra Filantrópica y Asistencia Social Adventista, which has 25 full-time employees engaged in social work, nutrition education, and the distribution of commodities. SAWS also provides clothing for distribution to the needy and for use in times of emergency.

H. D. BURBANK

Church Grows in the Philippines

During the first quarter of 1976 workers in the North Philippine Union Mission entered 87 dark cities, towns, and villages and organized 34 new churches and companies, according to F. M. Arrogante, mission president. Workers have conducted 54 evangelistic crusades, and laymen have conducted 160. Youth have been responsible for 37 crusades, and literature evangelists have conducted 10.

As a result of this work 1,430 persons have been baptized. In addition, the North Philippine Union Mission has built 14 new churches and remodeled or improved 63 others.

ROBERT H. PIERSON

British Youth March in Birmingham

Pathfinders, youth, and other church members took part in the largest parade ever planned by the North British Conference, in Birmingham, on June 12. Under the leadership of Stuart Ware, Pathfinders and youth assembled at the Camp Hill church and marched two miles downtown, escorted by local police. Carrying placards and distributing literature to those

watching, the 1,500 marchers stopped in the center of the town for a special program in front of the city museum. Led by the Singing Stewarts, the youth sang songs of joy and witnessed to many people. Leo Ranzolin, General Conference associate youth director, spoke about Jesus, the only way to salvation.

LEO RANZOLIN

In Brief

Died: Graham R. Miller, 49, Australasian Division youth director and assistant religious liberty director, on July 8 in Australia. □ R. J. Christian, 73, well known for his work as circulation manager for the Review and Herald Publishing Association and Southern Publishing Association, on July 10 in Corona, California.

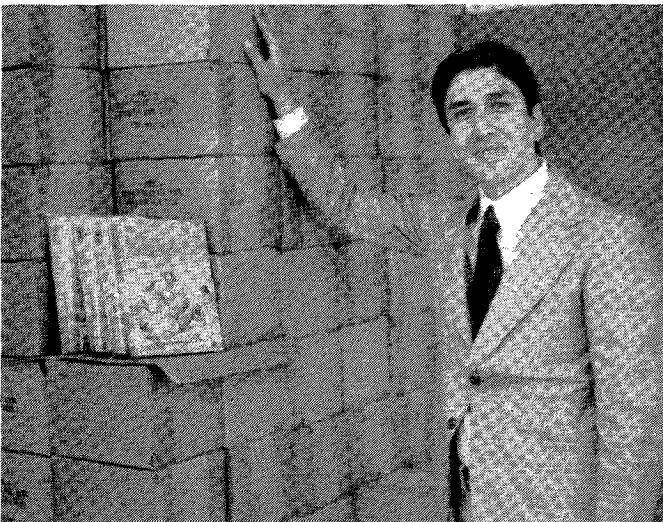
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Fernando Diaz, a literature evangelist from Venezuela, sold a record \$85,000 worth of Spanish books (800 sets) to one customer recently.