

# Adventist Review

General Church & Paper  
of the Seventh-day Adventists

MARCH 9, 1978



## THE GIRL'S STORY

By MAYLAN SCHURCH

You're always asking, always asking me  
To tell about the time when I was sick.  
I really can't imagine why you'd be  
So interested. But I must be quick,  
For I've got work to do. An evil trick  
Of Satan brought a devil to my mind,  
Who filled it to the top with clouds so thick  
That I was always angry and unkind,  
And even dangerous. I had to be confined.

Confined? It means they tied me down in bed  
Against my mother's will, and mine. She heard  
About a group of people who were led  
By Someone who, with just a single word,  
Could exorcise. Though she was called absurd  
By all my father's friends, she asked around  
(For something in her mother's heart was stirred)  
And just by purest accident she found  
His travel route was close. Her heart began to pound.

But *accident* is not exactly right.  
Before He saw her kneeling in the dirt  
He saw me in my room, convulsed and white.  
But to my mother He seemed cruel and curt,  
And said some puzzling things that must have hurt:  
"The dogs are never fed the children's meat."  
My mother set her teeth and smoothed her skirt  
And humbly begged Him for some crumbs to eat.  
Her rigid face collapsed. She cried upon His feet.

She roused herself and stared up in alarm.  
His pity-darkened eyes looked far away;  
He moved His lips in some soft countercharm  
To something who would dare not disobey.  
While back upon my bed (I've heard them say)  
A sudden tantrum threw me to the floor.  
The devil didn't want to go away;  
Within my mind he roared a sullen roar  
And then he stopped, for good. He came again no more.

## THIS WEEK

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If you had lived when Jesus was on earth and had been healed by Him of a serious ailment, would you not in joyous response have been telling and retelling the story to friends, to neighbors, to sick people, to your children? Such a natural response to miraculous healing is the setting for our cover poem, "The girl's story," by Maylan Schurch, an English teacher at Union College, Lincoln, Nebraska.

The healed girl was the daughter of the Syrophenician woman. Through Jews living among the Phoenicians, her heathen mother had heard of Jesus' powers, and resolved to approach Him so that her daughter might be healed. Although the Jews despised her people, the woman hoped that Jesus would listen to her request.

"The woman urged her case . . . bowing at Christ's feet, and crying, 'Lord, help me.' Jesus . . . answered, 'It is not meet to take the children's bread, and to cast it to dogs.' This was virtually asserting that it was not just to lavish the blessings brought to the favored people of God upon strangers and aliens from Israel. This answer would have utterly discouraged a less earnest seeker. But the woman saw that her opportunity had come. Beneath the apparent refusal of Jesus, she saw a compassion that He could not hide."—*The Desire of Ages*, p. 401.

In her response "The Saviour is satisfied. He has tested her faith in Him. By His dealings with her. He has shown that she who has been regarded as an outcast from Israel is no longer an alien, but a child in God's household."—*Ibid.*

Free-lance artist Lou Skidmore has chosen to depict the girl's liberation from the devil as the blooming of a flower, her hands being the petals, with the circles around her head symbolizing the devil's flight.

And so we can imagine the girl, now a grown woman with children of her own, stopping for a moment to tell them the amazing story once more. We today should be as eager to tell others of

Christ's many miracles in our behalf.

Questions have been asked concerning our two most recent covers. Some have wondered whether the smiling face illustrating "Miracles in Papua New Guinea" (Feb. 23) was genuinely a reproduction of that of Nondis or merely artist Harold Munson's conception. Mr. Munson drew the portrait from a picture of Nondis that accompanies this column.

Others have asked whether the quotation on the March 2 cover, taken from *The SDA Bible Commentary*, on Matthew 5:16, is an Ellen White quotation. Although it is certainly in agreement with both the Biblical and Spirit of Prophecy teachings on sharing light, the quotation is not by Ellen White. It is just one of the many gems to be found in the comments by various authors in the seven-volume set.

Art and photo credits: Cover, Lou Skidmore; p. 3, Dennis Crews; p. 5, Skip Baker; p. 6, Terry McBride; p. 7, Review and Herald; p. 9, Religious News Service; all other photos, courtesy of the respective authors.



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## LETTERS

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

### Torn in two

The note referring to "The Gift" (Dec. 22) in *This Week* said the article would "tug at the hearts of those who have or have had broken homes." In my case that was an understatement. It pulled me almost in two.

I, like Linda, lost my husband to another woman. Thus, my three children lost their father. Unlike Linda, there is no one to fill the vacancy he left in our lives. Maybe the hurt is easier to forgive when there is a new love to replace the one that is lost. At best, forgiveness of this kind is hard.

How much better it would be if we could overlook faults and mistakes and show our mates how

much we love them before our marriages end in divorce.

I am happy to see steps in our churches to prevent marriage breakups. I wish that I could somehow impart to couples the lessons I've learned through bitter experience. When I hear harsh words, I want to shout, "Stop! If you only knew where it could lead, if you only knew!"

NAME WITHHELD

### A student writes

I am 18 and an "average" Seventh-day Adventist girl. I go to church and participate in many of the church's activities. However, I hadn't thought about reading the *ADVENTIST REVIEW* until my teacher assigned it to my class. (My mother for some time had been suggesting I read it.)

I read every issue now and can hardly wait for the next one. It enlightens my mind and brings me closer to the Lord.

MICHELLE DACHARY  
Glendale Academy  
Glendale, California

### Leaves of autumn

"Trouble Preceding the Great Time of Trouble" (Jan. 19) says, "Earth's inhabitants need to be warned . . . that the hour of God's judgment is come." Ellen White counsels that our literature should be scattered as the leaves of autumn, yet we have so few literature evangelists. We need to make the work more attractive to fulfill God's commission to go into all the world.

SARAH KEIM  
Blandon, Pennsylvania

### SDA victims

I was dismayed to read that 60 Seventh-day Adventists have starved in drought-stricken Haiti (Dec. 22). Why do we ship tons of relief supplies to some disaster victims and yet allow some of our own people to perish for lack of food?

GEORGE W. BETTFREUND  
Fort Bragg, California

► See article on page 24.

# How to reach people where they live

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How long could I live in your city  
unaware of your existence?

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Is it safe for me to depend upon  
you to give me my last warning?

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By DICK JEWETT

In the early 1960's an extensive demographic study was commissioned by a consortium of chain retail stores, including Sears and MacDonalds, to enable them to plan for the placement of future branch outlets. I was at the time taking executive-development training for a management position with the American National Red Cross, which had access to the tabulated results of this significant survey. One of the statistics projected by the demographic study prophesied that by 1975, 70 percent of the population of the United States would reside in 200 urban sprawl areas.

This educated guess has by now largely come to pass. Unfortunately, in the same time period the flight to the suburbs and beyond has drained the typical Adventist church in the city of much of its dynamic leadership and young-adult constituency. While we have been instructed to move out of the cities, it was not intended that we neglect the cities, where most of the people live.

"I am instructed to point our ministers to the unworked cities and to urge them by every possible means to open the way for the presentation of the truth. In some of the cities where the message of the second coming of the Lord was first given, we are compelled to take up the work as if it were a new field. How much longer will these barren fields, these unworked cities, be passed by? Without delay the sowing of the seed should begin in many, many places."—*Testimonies*, vol. 9, p. 123.

It is possible to become intimidated by big numbers. It is easy to conclude that there is apparently no way we can mount an offensive large enough to make a noticeable impact upon the large city. There is not enough money in the conference. There are not enough members. Therefore, it is assumed, we must be content to do the best we can until God mightily intervenes with the resourceful power of the Holy Spirit.

There are several problems with this type of thinking, not the least of which is that God doesn't want us to "do the best we can." He challenges us to let Him do the best

He can—through us! The "best we can" mentality is a denial of the statement "All His biddings are enablings" (*Christ's Object Lessons*, p. 333). The fact that the challenge is so big is no excuse for our plans' being so small. It is not enough to be busy all the time doing the "Lord's work." It is imperative that we lift our eyes above the institutional ruts into which we seem to have fallen. We are proud of our schools, hospitals, and church edifices. These we ought to have done and not to have left the greater work undone. It is a lamentable fact that most of the Adventist dollar is spent on Adventists. And most of the business of the church is parochial. Most of the minister's time and energy is committed to and expected by our own members.

The Biblical blueprint suggests a criterion for evaluation other than steady growth as measured by tithe increase and baptisms. "And this gospel of the kingdom shall be preached in *all* the world for a witness into *all* nations; and then shall the end come" (Matt. 24:14). "Go ye therefore, and teach *all* nations" (chap. 28:19). "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning *every* man, and teaching *every* man in all wisdom; that we may present *every* man perfect in Christ Jesus" (Col. 1:27, 28).

## Busy doing the Lord's work

It is easy to confuse activity with obedience. Being busy doing the "Lord's work" is not the same as getting the Lord's work done! Perhaps we ask the wrong question: "How many persons were baptized in your church last year?" There is a more important question: "How long could somebody live in your city unaware of the existence of Seventh-day Adventists? One year? Ten years?" Is it conceivable that somebody could live an



entire lifetime without hearing from us who claim to bear the last warning message to the world?

At the last General Conference and at recent Annual Councils emphasis has been focused upon this issue. A five-year plan was proposed to reach every person in the world. We must now sacrifice to implement these initiatives. It will cost money to put a missionary magazine in every home. But it is this kind of thinking that is mandatory if the sleeping church is to shake off its slumber before the Bridegroom comes. Sears and MacDonalds plan to put their stores where the people are. We cannot do less. Instead of placing our resources according to the Adventist population, we must give first priority to the

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Dick Jewett, a pastor in San Francisco, California, conducts a crisis-line counseling service for distressed youth, and has a weekly radiobroadcast, *On Line*.

non-Adventist population. Today Adventist ministers and Bible workers are assigned on the basis of the Adventist population. In the foreign mission fields this is not the priority. Missionaries are sent according to the available funds where the need is determined to be the greatest. We must now accept the same principle for the great city-mission fields. Funding must be supplied for extra workers to go into the cities.

Lay investment must similarly not forsake the cities. Now is not the best time to begin small vegetarian restaurants and health evangelism centers in the large cities. The best time to begin these important enterprises was years ago. But let us not wait longer! The divine blueprint suggests that such mission work in the cities should be operated from outpost centers in the adjacent periphery. First priority must be claimed by those who would train workers to come back to the cities for God.

### Larger plans

The burdened leadership on the conference committee is often frustrated by the large evangelistic-campaign expenditure when it should be addressing itself to the more difficult but important need of coordinated seed-sowing: "Without delay the sowing of the seed should begin in many, many places."—*Testimonies*, vol. 9, p. 123. If most of the money available for urban evangelism is expended upon short-term reaping meetings to which the public is invited but not welcomed by previous friendly encounter, then there will be even less money available for soil preparation and seed sowing. It is analogous to the farmer's spending so much money for his harvesting equipment that he cannot afford to buy seed and plant a crop.

This is not to be critical of the way the Lord has led us in the past to establish institutions and programs for evangelism. We have not totally failed to represent a loving Saviour to the world. But this is no time to rest on past laurels! It is time to launch a more ambitious evangelistic initiative than the world has ever seen.

"Every means should be used to bring the knowledge of the truth before the thousands who will discern the evidence, who will appreciate the likeness of Christ in His people if they can have an opportunity to see it. Let the missionary meeting be turned to account in teaching the people how to do missionary labor. God expects His church to discipline and fit its members for the work of enlightening the world. An education should be given that would result in furnishing hundreds who would put out to the exchangers valuable talents. By the use of these talents, men should be developed who would be prepared to fill positions of trust and influence, and to maintain pure, uncorrupted principles. Thus great good would be accomplished for the Master.

"Many who possess real ability are rusting from inaction because they do not know how to set themselves at work in missionary lines. Let someone who has ability lay out before these inactive ones the line of work they could do. Let small missions be established in many places to teach men and women how to use and thus increase their talents. Let all understand what is expected from them, and many who are now unemployed will become true laborers."—*Testimonies*, vol. 6, pp. 431, 432.

I would like to see the entire conference reorganized

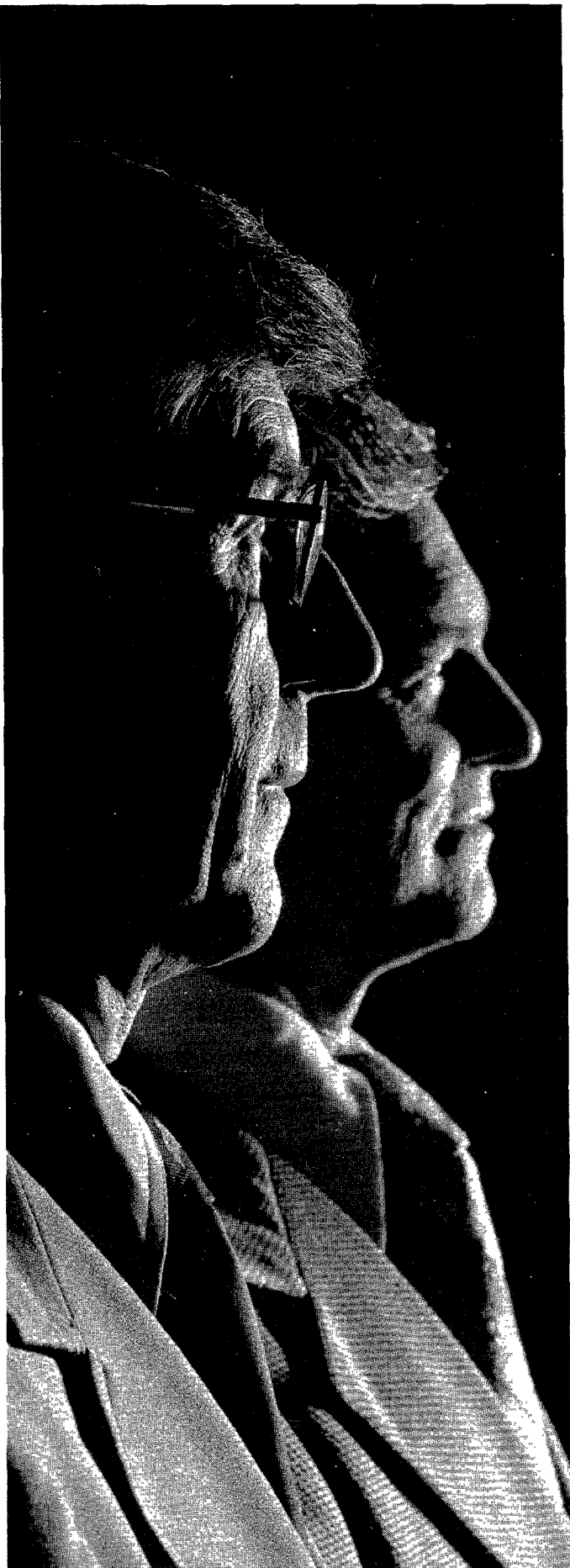
according to people priorities. This will produce hardships in some areas where laymen will have to assume more responsibility for local church operation. The General Conference Ministerial Association is even now emphasizing the "priesthood of the believers" concept. The minister should become an evangelist-pastor rather than a pastor-evangelist. It is a subtle but important distinction. The paid workers in the church should spend most of their time working for those who are not already in the church. And most of the work of the church should be left to those who are not paid full-time workers. We are all to consider ourselves "workers together" with God in God's mission field. The ministers are not more holy, but they are the beneficiaries of more training, which is to be passed on to the other workers in the church. Beyond the training of lay workers, the priority of the minister should be to give the trumpet a certain sound so that those who will listen can hear. "Watchman, what of the night?" (Isa. 21:11).

After the entire conference is alerted to the importance of urban ministry some funds may become available in addition to those already budgeted. Some from all corners of the local field will remember your plight in the city and help to sustain you. Talented workers—some paid and some not—will be attracted by the challenge. All available resources—human and otherwise—must be carefully budgeted for optimum effectiveness.

City-wide coordinated efficiency is mandatory. The only way this can be accomplished is by regular—at least monthly, perhaps weekly—meetings together for planning and spiritual fellowship. A city revival among Adventists will precede any truly spiritual outreach and impact into the city for God. Fasting and prayer are part of it. All rivalry and internal discontent must be sublimated according to the magnitude of the task ahead. Every member is needed if every soul is to be reached. It is not "your side of the city," and "my side of the city"; it is "our" city!

"A great work is to be done. I am moved by the Spirit of God to say to those engaged in the Lord's work, that the favorable time for our message to be carried to the cities has passed by, and this work has not been done. I feel a heavy burden that we shall now redeem the time. . . . Again and again I am instructed to present to our churches the work that should be done in our large cities. . . . The burden of the needs of our cities has rested so heavily upon me that it has sometimes seemed that I should die."—*Evangelism*, pp. 31-34.

Jesus wept over His great city, Jerusalem. Not just over the ghetto area. We dare not presume that "urban ministry" is limited to the poor who must be satisfied with token contributions. It is not enough to sit back in the suburbs and take a couple of offerings a year for "urban ministry" and pretend to have done our duty. The burden of our cities must rest upon us as heavily as it did upon Jesus and upon the writer of the book *Evangelism*, which we must now read again, along with *Christian Service*. All the answers to the questions of "how" we are to reach the city are included. Room is left for individual creativity and application. But the work can't be finished everywhere until it is finished in your city. How long could I live in your city unaware of your existence? Is it safe for me to depend upon you to give me my last warning? □



# Do not go to church next Sabbath

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"Do not go to church"

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seems like strange advice,

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but such advice could be appropriate  
under certain circumstances.

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By WADIE FARAG

How would you react if you were to receive the following notice: "Next Sabbath please do not go to church. If you forget and go to church, then, as soon as you remember, stand up and leave." Under certain circumstances there could be no better advice for you. In fact, such could be Christ's advice. He gave similar advice once in the long ago.

But where would He want you to go if not to church on Sabbath? Not home! Christ's words are: "Go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:24).

Christ wants you in church next Sabbath, but He also wants you to be reconciled with your brother. Only then will the church prove a blessing to you.

What would you think if next Sabbath the minister would call off the morning Sabbath services and schedule them in the afternoon so as to give all the members time to reconcile with their brethren, with their neighbors, with their friends, and with their enemies; time to apologize, to write letters, make telephone calls, settle differences, and bury hatchets; time to forgive their brethren, even as Christ forgave us! Would a plan such as this prove worthwhile?

Worship is nullified if there is vindictiveness, a grudge, an unforgiving spirit in the soul. Christ cannot forgive any person who refuses to forgive his fellow men. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses" (chap. 6:15). "He who refuses to forgive is thereby casting away his own hope of pardon."—*Christ's Object Lessons*, p. 247.

There is a reason for such a law. You see, the church is God's family, and in God's plan His family on earth and His family in heaven are to be one in Christ. God's family cannot meet its ideal if there is a spirit of discord in it. Because God is love, the fatherhood of God involves the

Wadie Farag is pastor in Medicine Hat, Alberta, Canada.

brotherhood of man. That is why God cannot forgive a son who refuses to be reconciled to his brother. Such a son brings discord into God's divine family.

Have you noticed that in the Lord's Prayer the petition "forgive us our debts" has a condition attached to it that says "as we forgive our debtors" (verse 12)? God can feed you if you are unforgiving, for "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (chap. 5:45), but He cannot forgive you. That would hurt His other children whom He loves as much as He loves you.

Remember, when you are unforgiving you hurt Christ, who gave His life in order to forgive you. There is nothing that you have done or can do that can make you worthy of His forgiveness. God does not forgive you *because* you forgive others, but *as* you forgive (*ibid.*, p. 251). Your debt is so enormous that there is nothing you can possibly do that in any way can cancel your debt. However, His love for you and for others is so fathomless that He is willing to forgive you and adopt you into His divine family *as* you forgive others. He wants a happy family.

But, you say, to forgive is difficult. It is hard to

reestablish the old personal relationships that have been broken because of ugliness. It is hard to meet my erring brother with a "cheerful countenance," with "hopeful words," with a "kindly handclasp" (*ibid.*, p. 418). This is all true. But that is what forgiveness is all about—reestablishing the old relationships as if nothing has happened! This is the way God treats those whom He has forgiven, and it was hard for Him too. He Himself said: "Whether is easier, to say"—to the man sick with palsy—"Thy sins be forgiven thee; or to say, Rise up and walk?" (Luke 5:23). To heal the man sick with palsy would cost Christ no sacrifice. He would need only to exercise His power. But to forgive him cost Christ His life.

To forgive your brother may cost you much sacrifice, but it is not even "one million to one" (*ibid.*, p. 247) of what Christ has done for you.

Before you go to church next Sabbath, forgive your brother. Reestablish the old relationship with him as if nothing had happened. This will help make the church of one accord. This will hasten the outpouring of the latter rain, and the latter rain will hasten Christ's return to take His children home. □

## FOR THE YOUNGER SET

### A Sabbath accident

By HELEN KELLY

Sabbath school and church were over. Mrs. Truman helped the children onto the back seat of her car—her two girls, Francie and Joy, and the three Denton children, Carla, Peter, and David. Mrs. Foster, another church member, climbed onto the front seat. Mrs. Truman was driving this Sabbath because her husband, who was getting over a cold, had decided to stay home.

"I'm glad you can help us with the branch Sabbath school this afternoon," Mrs. Truman told Mrs. Foster as the car started.

"I'm sure I'll enjoy it," said Mrs. Foster as they drove out of the church parking lot.

Turning a corner, they were startled by a loud *crash* as the rear end of their car jerked sideways. The children were thrown to the floor.

After making sure everyone in the car was all right, Mrs. Truman got out and walked around to the back,

then over to a man standing by a rusty green car with children peering out of its cracked window.

Soon Mrs. Truman returned. "The man said he didn't see my turn signal," she told Mrs. Foster. "He hit the back of my car and broke a light." She reached for her purse.

"We need to call the police, and I'll call my husband. It'll take only a few minutes for him to get here."

Just as Mr. Truman arrived in his pickup a policeman on a motorcycle pulled up.

Mrs. Truman talked with them for a few minutes, and then they all agreed that she should go ahead and take the Denton children home. Mr. Truman would finish up and be home soon.

"Well, I'm thankful no one was hurt," said Mrs. Truman as she started the car.

"I am too," Mrs. Foster agreed.

At the Dentons' house

Mrs. Truman got out with Carla, Peter, and David to explain to their parents what had happened. Then she took home her girls and Mrs. Foster, who was coming for dinner.

The girls were nearly finished setting the table and Mrs. Foster was mixing the juice when Mr. Truman came in. He joined them in the kitchen.

"The policeman told the man, Mr. Klein, to leave the city. The poor man had no insurance, no driver's license, and very little cash."

"Was the man breaking the law, Daddy?" asked Francie as she laid down the last spoon.

"Yes, I'm afraid he was."

"Will he be punished?"

"I guess he won't be this time, honey. The policeman thought he probably had enough troubles already."

"Did we forgive him?" Joy asked as she came over to her daddy's chair.

"Yes, we did." Mr. Truman put his arm around her.

"Like Jesus forgives us when we do wrong?"

"Yes, Joy, just like that."



"Did we forgive him?" Joy asked as she came over to daddy's chair.



# "That old piano"

By ESTHER PALMER NUERNBERGER

A piano purchased in poverty

became a family's rallying place in crises and happy times.



Whenever I visit my sister's home and see the old piano that stands in her living room, a flood of memories comes to my mind. This plain but beautiful instrument has influenced the lives of our entire family. It stands there as a tangible monument to this fact.

I remember wishing for a piano on which to practice when I was a girl of 14. For about a year I had been taking lessons on an old pump organ. Then one day when I came home from school, there it was, a new piano.

I was the oldest child in a family of seven. In spite of the fact that my father worked hard to provide the necessities of life, we were among those who were considered poor. When he bought the piano, he was severely criticized, for one could neither eat nor wear a piano.

As soon as I could play hymns, our family would gather around the piano on Friday night and Sabbath afternoons and sing. Often we were joined by other young people. This helped to take care of the problem of

having something to do on those long Sabbath afternoons.

When I was a junior, we moved near an academy, because my parents could not afford to send me away from home to attend a boarding school. By living near a denominational school, they could give all the children the advantage of a Christian education.

We lived a mile or so from school, and every evening when I came home I would walk into the living room, place my books on the end of the piano bench, and play the piano, usually for an hour or more.

I played according to my mood. Sometimes I was cheerful and happy, but if I had had a problem that day, whatever it was, I found that in my mind I could solve it by the time I was through playing. After that, I was ready to meet the rest of the family.

This effect on my soul reminds me of what James Terry White once wrote.

"If thou of fortune be bereft,  
And thou dost find but two loaves left  
To thee—sell one, and with the dole  
Buy hyacinths to feed thy soul."

*Esther Palmer Nuernberger, nurse, youth leader, and choir member, lives in Spokane, Washington.*

There were five girls in our family. None of us became a concert pianist, but all learned to play well enough to play for church services. Also, most of us learned to sing solos and duets. We also sang in choirs. One sister became well known in her community as a soloist.

The 1930's found us in the heart of the Dust Bowl, suffering crop failures for several successive years. Selling out, we moved west, where rain was plentiful.

Everything that we couldn't get into an old Ford truck and a 1928 Chevy was sold. You may be sure the piano was packed into the truck—right up against the cab. Clothing and personal belongings for the family of nine made up the rest of the load.

In our new home in the West the piano still occupied the same honored place in our hearts and home. After we children grew up and one by one left home, there were family reunions. When we came home with our children, there was a constantly growing group that gathered around the piano to sing.

In times of crisis these family gatherings around the piano became more important than ever to give solace and to strengthen our faith in God and His providence.

Then there was the time when our older brother, who had been absent for a long time and had wandered away from God (or so we thought), joined us at the piano on Sabbath afternoon. We were singing from the old *Christ in Song*. He chose for our final number "When the Roll Is Called Up Yonder." There wasn't a dry eye in the room, and all you could hear was the piano.

Then there were the happy times: weddings, birthdays. And when my parents celebrated their golden wedding anniversary, the piano was the center of the entertainment.

I don't find any place in the Bible that says that music should be confined to the house of worship. In the routine of daily life, the psalmist praised God with song and by playing upon instruments.

"Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skilfully with a loud noise" (Ps. 33:2, 3).

In the new earth we'll not have to worry about the cost of an instrument or the price of music lessons. I hope I can have a piano in my mansion. I'm looking forward to the music of heaven. □

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

### Machismo—that male ego

They stood there, level-eyed, strong, and angry, trading insults with deadly vituperation. It seemed that at any moment a fist would arc upward. In another age a glove would have been slapped across the face of one of the opponents and a duel staged a few mornings later. But before the airline pilot swung his fist, or the reservation clerk leaped the counter, a quieter spirit stepped in and defused the explosive atmosphere.

From the Latin Americans we have borrowed a special word for the overdeveloped male ego—*machismo*. It describes the strutting, defiant, supersensitive masculinity that seeks always to be first and dominant.

We hardly need words to tell us the results of the overstuffed male ego. It has marched the world to war, fired generations of families to feuding, provoked bloody riots and sporting fixtures, and fueled countless murders.

You can flip this character coin and look with pleasure on its obverse side: the de-

fense of the helpless and the oppressed, the superhuman drive for excellence and discovery, the self-sacrifice that has offered its life for another's welfare.

Time was when manliness identified with ability to wield a sword or battle-ax, to mount a charger and plow through enemy troops on the fields of Crécy and Agincourt, to defend one's honor with rapier and pistol. Yet from the same era come the elaborate codes of chivalry, at their noblest as gentle and self-denying as any age has produced.

Today we see the male ego exerting itself in politics and business. It never lies quiet in the home or in any human relationship. It breaks loose at the very moment when we feel we have roped it in.

Besides the crasser manifestations that lead to murder, rape, assault, and riots, we are familiar with more devious forms. Today's duels are fought across board-room tables and factory benches. The ruthless mount their

chargers of power and privilege and ride to personal glory, strewing characters and reputations and broken careers right and left.

But there are subtler forms that sneak in on the Christian male long after he has eschewed the more public displays. Did the rich young ruler go from the Master's command because he could not face his friends penniless? Did Nicodemus sidle up to Christ at night because his ego was afraid of the consequences of a daytime meeting? Did the broken alabaster box trouble Simon more as a symbol of his lost domination of Mary than as a waste of money? Were Peter and Judas afflicted with a similar fear of public shame as they positioned themselves away from Christ, the "criminal" charged with sedition and blasphemy?

The trouble with male ego is that it asserts itself continuously. As men we find it hard to say "I'm wrong" or "I'm sorry." We want to exult when we should be silent, to crow when we should cower. We offer excuses when we should be offering apologies. We bluster when we should back off.

We bring our wives to tears because we must be right at all costs. We order a

scowling teen-ager to his room because his own developing masculinity threatens ours.

A few weeks ago I was a member of a committee in which the chairman and one member were conducting a running feud. Finally the chairman lost his cool and exploded against his opponent. The whole group subsided, and the business never went faster or smoother. After all, who wanted to feel the lash from this man of power? Yet what he gained from that moment of anger he lost in respect and cooperation. His ego won, but he shrank in esteem as a result.

Christ never let His masculinity become aberrant. He lived in complete control of His ego. In His meekness, His subservience, His willingness to be used of others rather than to use them, His openness and candor, He might well have come through as a poor, cowardly fool, at least by human standards.

But history writes Him differently. He was, in His meekness, the strongest of the strong, in His subservience, the destined Ruler of the world, in His sacrifice, the Saviour of the human family. In His life and death He showed us forever what true masculinity means.



# Spiritual bankruptcy

A young mother suffering spiritual  
bankruptcy attempting to cope  
with a superactive child  
finds a way to solvency.

By DONNA J. EVANS

*R-r-r-i-i-i-n-n-g.*

I hastily sprinkled some soap into the dishwasher and shut its door, trying to push the start button and reach for the telephone on the wall at the same time. I couldn't quite make it.

*R-r-r-i-i-i-n-n-g.*

I heard the *slosh-thump* of the dishwasher begin as I pushed the button, then grabbed the phone.

"Evans' residence," I breathed quietly into the mouthpiece.

"Hello, who is this?" The person on the other end sounded annoyed, but I recognized the voice as belonging to Sonia, one of the academy students.

"This is Donna"—I raised my voice a shade—"and I'm talking softly so as not to wake the baby. I just got her to sleep."

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"Oh, I'm sorry." Sonia sounded less annoyed. "I hope I didn't wake her." Then came the inevitable "Look, I've got a problem . . ."

I sighed, reached for a chair, and sat down. It seemed as if all anyone ever talked to me about was problems. As if I didn't have enough of my own! What I really felt I needed was someone to whom to tell my problems—someone who could really understand and help me. Then, I was sure, I wouldn't feel so overburdened with the problems of everyone who called me for help. Since when had I become a professional counselor, anyway!

After Sonia hung up I continued to grumble, only I did it out loud. My husband looked up from his magazine. "You used to enjoy doing that sort of thing," he said matter-of-factly. "What has happened?"

He was right. I sat down and tried to think things through. Somewhere along the line I had lost something, something of the joy of living, the calmness of a secure life. Of course, a lot had happened—Laurie had happened.

Seven pounds 12 ounces she had been, with nothing in her deep-brown eyes to warn us that we had finally discovered what the Government is looking for so desperately—a source of perpetual energy. She filled every minute of my waking hours, and there were a great many more waking hours than there had been before!

But I couldn't blame Laurie for taking away the joy of life. Quite to the contrary. How could I have really enjoyed living without her? I stared off into space and thought about the problem some more.

## Discovering the problem

It finally clicked—that I was looking for Someone with whom to share my problems. Before all my time was centered around Laurie, I used to spend a great many hours with Him. My problem was one, quite simply, of spiritual bankruptcy, and I didn't know how to become solvent again.

I used to have several sources of spiritual income. The first of them to go was Sabbath school. It used to be fun to watch the babies in tiny tots grow in their awareness. First they just lay in their mothers' arms and cooed or cried. Then came the first Sabbath in the chair, the first step toward the flannel board, the first hand motions to accompany songs.

It was even more of a thrill when Laurie first pointed to the picture on the wall and said, "Jesus." However, none of this seemed to fill my spiritual needs, and I soon realized that during the half-hour period devoted to the lesson study for parents I was mostly occupied in changing diapers, getting bottles, entertaining babies, and rescuing bold toddlers from precarious situations. Now and then I got hold of a good thought, an idea, but not often.

Church service disappeared soon afterward. I tried a few times to take a bottle and blanket to church, hoping she would sleep, or tried to keep her quiet and busy with books and toys, but it didn't seem to work. She was too interested in church. She helped herself to the items in the offering plate, tore a page out of the hymnal, crawled under the benches during prayer, and tried to talk to everyone she recognized, including her "da-da" on the platform. I have seen some placid babies who lie quietly

and stare into space for half an hour at a time, or obediently fall asleep on command, but mine isn't one of them.

Neither am I the kind of parent who can take a baby out and spank it for disruptive activities four or five times during a church service. Not at this age, anyway. When she is old enough to reason with (which will be soon, I hope!), and when she's old enough to entertain herself quietly, maybe then; but I would like somehow for my child's first memories of church to be pleasant ones. Anyway, after two or three attempts at sitting in church, I began to go to the mothers' room.

### A next to impossible situation

I have heard ministers elaborate on how the mothers' room should be a place where children are trained to behave properly in church, and I think that would be wonderful. But when there are a fairly large number of young children and babies together, it's next to impossible to eliminate noise and create a reverent atmosphere amid the bottle-sucking, diaper-changing, burping activities. How can you follow a sermon that you can't hear?

It was the same with daily devotions. I had always liked to have my devotions first thing in the morning, to start off the day in the way I wanted it to continue. Now, instead of an alarm clock, there were sounds that demanded immediate attention in the next room, and by the time I had Laurie bathed, fed, and dressed, and my husband off to work, half the morning was gone.

At night I was so starved for sleep I would fall into bed, with a hasty prayer and a hope for more time the next day. I knew now that something was going to have to change. The big question was *how*?

"Seek, and ye shall find," says the Bible. "Ask, and it shall be given you; . . . knock, and it shall be opened unto you" (Matt. 7:7). So when I walked the floor at night and as I vacuumed and dusted during the day, I prayed for the Lord to show me ways in which I could again be spiritually fed.

I was at the grocery store one morning, trying to find the items on my list and at the same time replace the cans of pickled okra Laurie had picked up, when I heard my name.

"Hi, Donna."

I looked up and saw a woman I remembered seeing somewhere. "Hello," I answered, making a grab for Laurie as the cereal boxes on a shelf began to tilt dangerously.

She smiled. "I hear you've moved close to where we live," she said. "I have a prayer group at my house every Thursday morning. Why don't you come over and join us?"

"I'd like to," I began, "but Laurie . . ."

"Oh, bring her along. Some of the other ladies have children, and we don't mind them a bit."

"Well, I'll see," I ventured as I finally set off for the checkout counter.

I thought about her invitation, but the time they met was the time Laurie usually took her morning nap, and I am a firm believer in "Never wake a sleeping baby . . ." Still, I couldn't get the invitation out of my mind.

Thursday morning, to my great annoyance, Laurie woke up before dawn. Muttering, I dressed her and

began the housework. Along about nine o'clock, Laurie fell asleep, and I realized with a start that she would probably be awake by ten and I would be able to go to the prayer group. I laughed to myself at my grumbles over an answered prayer.

Our group became a place of encouragement and sharing. No one minded the children, for we could come and go informally if they got in the way. The Holy Spirit's power was made known to each of us in continued, clear answers to prayer. The members of our original group, and those of each new group we started, became so close to me we would often call one another on the telephone to pray together over needs, trials, and joys. Little by little, Laurie became accustomed to the time and place of prayer.

Something else wonderful happened. One morning after Sabbath school I stopped to talk with one of the other mothers. Her little boy, about the same age as Laurie, was as much of a perpetual-motion machine as was my little girl. Ann looked as worn out as I felt. After all, it's really hard work to keep a "volcano" from erupting periodically, much less make it sit still in a chair for 45 minutes.

"Rough, isn't it?" I commented.

She managed a smile. "Sabbath is the hardest of all," she said, "and that's when you need spiritual input the most."

### A practical idea

We stood there and empathized with each other enthusiastically for a while, then got practical.

"There must be a way to teach them without discouraging them and us both," I said.

"I think I have an idea," she answered, "and this is what I suggest we do. Each Sabbath one of us takes both of them. We conduct a little church service for the two of them in one of the Sabbath school rooms. They learn to sit and stand and kneel. They listen to a story illustrated with felts or a book. Then they take turns taking up an offering. After 15 minutes we sit on the floor and play quiet games, such as they will one day be able to play on a church bench in silence. The best thing about it all is that every other Sabbath I get to sit in church with my husband and hear a sermon, take part in a worship service, and come out rested and refreshed for another week. Meanwhile, Laurie and Michael are both getting better at sitting quietly through a service, and soon we should be able (I'm not promising anything, mind you) to try incorporating them into the sanctuary."

We tried the plan. It worked.

Now, not only do Laurie and I sit side by side in church but we even find time every morning to sit side by side—she with a Bible story book, I with my Bible—and read a little and say a prayer together.

I'll have to stop now. Laurie has been extra patient in waiting this long while I have been writing my story, and she is tugging at my sweater. I write this, though, because I think perhaps you, like me, for some reason have found you no longer have access to the usual ways of receiving spiritual life. I just want to say that it's true—"Seek, and ye shall find." It's also true—and I hope you never have to find out by experience—that there is no joy in a life that's spiritually bankrupt. □

# If you had only one day to live

What would you do if you had only one day to live?

According to Religious News Service, this question was put to groups of teen-agers in West Germany during religious-instruction periods in 12 vocational schools. A total of 530 young people between the ages of 15 and 20 responded. The replies were published in a book, *If I Had Only One More Day To Live*, published in Stuttgart, West Germany, and edited by Guenther Klemphauer, a 41-year-old teacher of religion.

A 16-year-old boy said, "I would blow myself up with a hand grenade in public protest against the middle classes and bureaucracy."

A 16-year-old girl said, "I would not like to die without having loved once."

A 20-year-old boy responded, "I would enjoy life to the full."

An 18-year-old girl: "I would like to spend my last evening in the church, alone with God, and to thank Him for my full and happy life."

A surprising number, 110, said they would take drugs or indulge in unbridled sexuality.

Said an 18-year-old hedonistic youth, "I would get as drunk as a lord and steal a car. Then I would take all my money out of the bank and drive to Hamburg. I'd go to the areas of ill repute and choose the best-looking girls and women."

Twenty-eight students said that they would not wait for death but would commit suicide.

A total of 111 pupils would put their houses in order on the eve of death.

Only 107 pupils admitted being afraid of death, although many said they would panic at the thought of dying.

## The Christian's response

How would or how should a Christian respond if the question were put to him? The Bible gives us the example of a man who faced death every day—Paul. He said, "I die daily" (1 Cor. 15:31). Often this verse is applied in a spiritual sense as referring to a daily death to sin and self. But primarily the author is saying that daily he stands in danger of losing his life, or, at least, daily he bears his share of suffering for Christ's sake, which at any time could lead to his death. The context makes this clear. In the preceding verse he asks the question, "Why stand we in jeopardy every hour?" In the succeeding verse he speaks of fighting with "beasts at Ephesus." The entire chapter is an argument for the resurrection. With this may be compared what Paul told the Roman Christians (quoting from the Psalms), "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter" (Rom. 8:36).

Thus in Paul's case the question as to what he would

do if he knew he had only one day to live was answered by his daily life. He was already living as though every day were his last. His motto was, "To me to live is Christ, and to die is gain" (Phil. 1:21). God's cause came first; personal comfort and safety were secondary.

The Christian ought always to live as though every day were his last. Concerning such a perspective Ellen White makes the interesting comment, "Every day should come to us as the last day in which we may be privileged to work for God, and much of it must be given to prayer that we may work in the strength of Christ. This is the way in which Enoch walked with God, warning and condemning the world by manifesting before them a righteous character."—REVIEW AND HERALD, May 8, 1913.

Although this statement does not say what could make any day the "last," whether death, or incapacity, or some external circumstance, the interesting observation is made that much of it should be spent in prayer. For what? Forgiveness? This is not mentioned. Being redeemed for service, the Christian's duty is to work, and his prayer is to be that he may "work in the strength of Christ."

Whether or not it is his last day, this is what every Christian should be doing. And his great concern should be that he will "work in the strength of Christ." Otherwise, all his feverish activity is simply going through the motions, "striving blindly, achieving nothing."

One might think that if a Christian had only one more day to work, God would cancel the requirements for much prayer on that last day so as to give him the opportunity to work the more. Not so. "Much" of that last day "must be given to prayer."

What a lesson this is for us as to the importance of prayer. As the old saying goes, "Much prayer, much power; little prayer, little power; no prayer; no power." Prayer to "work in the strength of Christ" is important whether we have one day left to labor or a longer period. "Much" of every day must be given to prayer.

For most of the teen-agers interviewed, a realization that they were in their last day of life would likely mean a drastic change in their activity. For the Christian such a realization ought to make little change. Being under the control of Christ, he would simply say on his last day, "Lord, what wouldst thou have me to do today?" Then he would do whatever Christ requested, as he had been doing all along. And he would make certain he would do it "in the strength of Christ," which certainly could come only with "much prayer."

D. F. N.

## Lost and Found

By HELEN KISH

Since Adam's eviction  
his children have been wandering—  
crisscrossing this earth  
in futile search of home.

But one day soon  
the gates of Eden will open wide  
to earth's first family reunion.  
Then Adam's wandering children  
will be home!

# Thank You, Lord

One year ago denominational leaders in North America were seriously concerned about the shortage of precipitation in various parts of the United States. Supplies of water in reservoirs were dangerously low, and the snow-fall in mountainous areas was minimal, thus threatening to create a crisis during the summer months when water from melting ice and snow would be needed in the lowlands. There was fear that crops would fail, hydro-electric plants would be shut down, jobs would be scarce, and personal incomes would be reduced.

Knowing that unfavorable economic conditions in the United States would have a serious effect on the church's ability to carry forward its mission throughout the world, the North American Division Committee on Administration (NADCA) voted to designate Sabbath, March 26, of last year as a day of fasting and prayer, asking God to overrule weather conditions for the sake of His work and the glory of His name. The REVIEW of March 10 carried an appeal for church members in North America to participate in this special day of prayer.

Now, one year later, rain has come, snow has come (in some areas almost too much!). *Time* magazine (Jan. 23, 1978) reported: "In California, the state worst hit by the drought, precipitation during the rainy season so far has been 125 percent to 130 percent above normal. More important, the snow pack in the High Sierras, which provides California with the bulk of its water, is in some places twice as deep as it usually is at this time of year. . . . The major crisis has indisputably passed."

One of the most surprising facts is that in spite of last year's shortfall of rain and snow, in California the farmers produced bumper crops and enjoyed the largest dollar sales volume in their history. (Net income was down,

however, because of money spent to drill wells, buy new irrigation equipment, and pay for the electric power needed to run it.)

The *Time* story concluded by saying: "Parts of Colorado and other Western states are still badly parched, but deep snow in the Rockies promises a heavy runoff and good, soggy fields in the spring—not to mention a prosperous winter for ski resort operators. Says South Dakota Agriculture Director Robert Duxbury, echoing many happy officials, farmers and businessmen who live west of the Mississippi: 'The turn-around has been unbelievable.'"

## The ten lepers

During Christ's earthly ministry ten lepers pleaded, "Jesus, Master, have mercy on us" (Luke 17:13). Having exhausted all other possibilities for healing, they now turned to Jesus. The Master, moved with sympathy by their hopeless condition, replied, "Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed" (verse 14).

One of the lepers, recognizing that he had been healed, went back immediately to thank his Benefactor. Falling at Jesus' feet, he praised God and gave thanks for the miraculous change that had taken place. But the other nine gave no evidence of gratitude, if indeed they felt any.

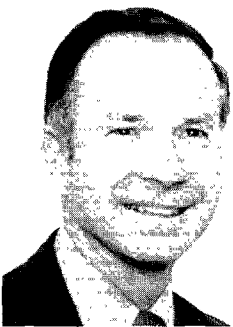
To us it seems strange that only one leper out of ten returned to say "Thank You." And this seemed strange to Jesus too. "Where are the nine?" He asked. Surely being rescued from the living death of leprosy would create a tremendous outburst of gratitude. Perhaps the lepers were so thrilled by being able to participate in the activities of society as normal human beings that they forgot to say "Thank You, Lord." Perhaps they decided to search out their relatives first, then discovered it was too late to look for Christ. Or possibly they concluded that their healing was "due to natural causes" ("How can we be sure that it wouldn't have happened even if we hadn't appealed to Jesus for help?").

Human nature today is little different from what it was 1900 years ago. Many people pray earnestly that God will grant them a certain request, then when they receive the thing requested they forget that they had asked God for it, and fail to give Him thanks. Too often they even conclude that the blessing would have come whether or not they had prayed.

Some church members may ask whether life-giving rains and snows would have filled North America's reservoirs, raised the subterranean water table, and provided the priceless snow packs in the mountains even if God's people had not participated in a day of fasting and prayer a year ago. We cannot answer this question. Coercive cause-and-effect proof that prayer works is difficult to come by. But the eye of faith sees things that are invisible to the casual observer. Faith sees God at work, giving His people blessings that He would not bestow if they did not ask (see *The Great Controversy*, p. 525). Hence, unwilling to be like the nine lepers, we turn back to thank God for hearing the prayers of His people. With the psalmist we say, "O give thanks unto the Lord, for he is good: for his mercy endureth for ever" (Ps. 107:1).

K. H. W.

## INSPIRED GEMS



Favorite Bible texts and Spirit of Prophecy quotations selected by local conference presidents of North America.

H. J. Harris  
Oregon Conference

● "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

● "The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts."—*Steps to Christ*, pp. 57, 58.

## NEWAD uses media to reach millions

By D. S. WILLIAMS

Recently, the Northern Europe-West Africa Division has given renewed emphasis to using the media to communicate the gospel. I accompanied Paul Sundquist, division communication director, on a tour of the division to encourage church leaders and members to utilize the media. We began our trip at Newbold College in England.

It was felt that the students at Newbold—ministers and leaders—should become better acquainted with modern media methods. The first broadcasting course ever to be offered in the division was initiated at Newbold College. John Arthur, British Union communication director, joined Paul Sundquist and me in presenting the first four hours of the course. The president of the division, Walter R. L. Scragg, will continue the course later during the school year. Pastor Scragg is a former communication director of the General Conference.

Russell Conwell, a Baptist clergyman who founded Temple University, devoted his entire life to delivering one speech, "Acres of Diamonds." He delivered this speech about 7,000 times. If in each audience there were at least 1,000 people, he communicated with some 7 million people during his entire life. Modern mass media can achieve this remarkable feat in just one radio or television broadcast.

Realizing this vast media potential, the college and the division have appropriated funds to construct a studio and to purchase video-cassette material and other broadcasting equipment so that the students may be able to combine hands-on experience with the theory of the classroom.

After leaving Newbold, we traveled north to Manchester, England. Local communication secretaries from the surrounding districts attended our workshop there, which covered principles of journalism, news writing, and public relations and discussed various communication problems facing the church.

Our next stop was Kikhav, Denmark, where representatives from the Scandinavian countries attended our meeting. Each conference president presented a paper. One dealt with the subject "How an Administrator Sees the Role of the Communication Person." Some of the other topics included "Unknown, Well Known, or Well Known?" (the result of a population poll in Norway); "Shaping Communication Skills to Meet the Needs of the Church Today"; and "Public Relations at our Institutions."

Discussion followed each presentation. A high point of

the meeting was the visit of Mr. Olsen, the editor in chief of a Copenhagen newspaper, the *Christian Daily*. Mr. Olsen gave counsel on how to get Adventist news into the secular press. During 1976 more than 1,300 stories and more than 250 pictures involving Adventists appeared in papers in Northern Europe.

Current plans of Adventist World Radio include setting up three shortwave stations around the world. Ron Meyers, who is affiliated with AWR, demonstrated how these stations can broadcast to the entire world population. This proposition thrilled the Scandinavian listeners, because it offers new hope to an area where the government controls the media.

From Europe, Pastor Sundquist and I left for Sierra Leone, West Africa. Never before had Adventists conducted a communication institute in Sierra Leone.

In Liberia, Harry Cartwright, evangelist and communication director, has made arrangements with the radio station in Monrovia to have his church service taped. It is broadcast on Sunday mornings to a large listening audience.

In 1960, after The Voice of

Prophecy had been aired for some time, the station manager approached the Adventists and requested that they increase the payment. This they did. Soon afterward, the president of the mission went to the station and told them that it was too expensive.

"We can't afford to continue to pay," he said, "so please discontinue our weekly program." He left, regretting that the program had to be dropped. Shortly afterward he received a call.

"We've decided that if you could continue to pay the original fee," said the station manager, "we'll run your program every other week."

"We agreed," the president told us, "but in the weeks the program was not aired, so many complaints were received from the listeners that the station manager called again."

"Listen, we want to run the program every week," he said, "but you don't have to increase the amount you're paying."

"I'm glad you called," the mission president replied, "but really we can't even afford to pay what we're paying now. Our budget is too small. We feel you should take the program off the air."



*D. S. Williams is associate communication director of the General Conference.*

Each of these pastors in the Nigerian Union will take a church identification sign back to his district. At left is Daryl Meyers, union communication director, and at right is Thorvald Kristensen, union president.

A few weeks later the station manager called a third time. "The interest in your program is so high that we are going to run it every week without requiring you to pay anything," he said. This was in 1968, and since that time the program has been on the air free of charge.

Adventist work in Togo is just beginning. For the past nine months Paul Heise, Togo-Benin Mission president and a former Catholic priest, is also making use of the broadcast media. He has arranged to preach on the air three mornings a week for five minutes immediately preceding the morning national news. It is said that the president of the country listens to Pastor Heise's program while he is eating his breakfast. Pastor Heise's program is a breakthrough in broadcasting in our French-speaking countries.

#### Instruction in French

Before going to Ghana, we visited our school at Bouake, Ivory Coast, where we conducted a two-day institute. The mission president, departmental directors, and district leaders attended, as did some students. The General Conference, division, and union representatives spoke to workers in French without an interpreter. The workers were happy to be able to absorb the instruction firsthand.

In Ghana, where the government has prohibited all foreign-produced radio and TV programs, Ghanaians are now producing the Voice of Prophecy locally. We recommended that the West African Union Mission explore new ways and means to train local workers to produce programs in Ghana. It is hoped that our college there will offer courses in broadcasting and mass media.

Another resolution passed at our meeting urged the adoption of a uniform sign for all our denominational buildings. Many buildings are not properly identified. The frequency of the appearance of our sign will help give a public image that the Adventists are active and friendly.

In Ghana the communication department is organizing communication clubs. The entire church is mobilized to distribute Voice of Prophecy lessons, which members return to the church to be corrected. As many as 300 people have already been baptized as a result of this program. Additional resolutions were passed to ensure that this every-member activity will spread.

The English-speaking areas in Ghana considered using the Breath of Life television program. It was felt that the countries that would permit it to be aired could benefit by this newest television outreach.

Our church has long recognized the importance of the printed media; and as we passed through the Advent Publishing House in Ghana, we rejoiced with Luther Talley, the press manager, to see the new six-ton truck that had recently arrived to help distribute books and periodicals to the various bookstores.

In Ghana I noticed that there seems to be a quest for knowledge. At the airports I counted nine out of every ten persons waiting for a plane reading books. But none of our African believers have written any books. All the books in Ghanaian bookstores are those that have been translated from English. I hope that the emphasis on journalism and news writing at our institutes may inspire some workers to write.

In West Africa our workers voted to promote the presentation of Community Relations Day awards to government officials by observing a church clean-up day. Some citizens may never enter the church, but the building, if clean and attractive, bears a silent witness. On this day special attention could be given to making the edifice as attractive as possible.

In Nigeria, with Daryl Meyers, union communication director, we held a workshop at the Adventist Seminary of West Africa. Here also a program of church identification has begun. When signs were ordered from America, the Nigerians

discovered that they were paying more for postage than for the signs. Now rolls of lightweight Scotch-Lite lettering are being shipped to Nigeria to be attached to aluminum backings prepared locally.

God is blessing the commu-

nication work in the Northern Europe-West Africa Division, as members there help fulfill the statement of Mrs. White: "The character and importance of our work are judged by the efforts made to bring it before the public."—*Evangelism*, p. 128.



#### LLU hosts church librarian seminar

Loma Linda University recently held an all-day church library seminar on the La Sierra Campus, a first for the university and probably for the denomination. Shown above is Vera Mae Schwarz, LLU circulation librarian (left), and Mrs. Robert Froeschle, church librarian from Madera, California (right).

Under the coordination of George Summers, LLU library director, and Vera Mae Schwarz, the seminar speakers offered guidelines in setting up a church library and selecting, processing, and promoting books. The seminar also provided an opportunity for exchange of ideas among the 35 church librarians who attended.

The coordinating librarians selected topics for maximum guidance. E. O. Glenz, Pacific Union Conference publishing director, began the seminar with the question, "Why have a church lending library?" He pointed out that a church library is valuable in providing suitable reading material for children, inspirational growth for adults, and doctrinal research material. Associate library director Alice E. Gregg discussed furniture and space considerations. Selection of books and nonbook materials was presented by James Nix, chairman, department of archives and special collections, and William Butler, director of the Adventist Book Center, Southeastern California Conference.

Graham Maxwell, professor of religion, showed some early editions of the Bible, including a facsimile of the original King James Version, and explained some of the differences in the modern versions of the Bible. H. Maynard Lowry, associate library director, described the details for budgeting for a church library. Vera Mae Schwarz presented information on how to organize library materials and catalog books, which is a major portion of a librarian's work. George Summers completed the day by listing creative ways to promote the use of the church library and to stimulate the interest of members. Throughout the day participants viewed exhibits depicting books and material selection.

The group expressed appreciation for this first church library seminar and for the ideas and handout materials made available. The church library, even though small, is a valuable educational tool of the church in making available the best denominational books and other books of current religious thought for the growth and inspiration of its members.

EDNA MAY GALLINGTON



# TAD reaffirms evangelism and church growth

By DAVID H. BAASCH

At the annual meeting of the Trans-Africa Division (TAD) at Salisbury, Rhodesia, November 20 to 24, the division committee reaffirmed its major commitment to gospel evangelism and church growth. This commitment centers around Operation Double, which projects by 1980 a 100 percent increase in the division's 1975 membership of 273,000. In 1979, TAD envisions adding 50,000 members. Participation by all workers in evangelism and involvement of church members in personal witnessing is the basis of the program.

Recent growth rates in the division indicate that this Operation Double growth rate is within reach. One indicator is the increase in baptisms during 1976, which was 18.6 percent over 1975, and the division is expecting a greater rate of increase for 1977. Another indicator is the potential of 648,000 Sabbath school members, approximately double the present church membership.

Present at this meeting were seven special invitees and three representatives from the General Conference. To Robert H. Pierson, president of the General Conference, who served as president of the Trans-Africa Division from 1958 to 1966, this visit was like a homecoming. The Adventist family ties were strengthened as he and Mrs. Pierson revisited the members and churches from Capetown, South Africa, to Bujumbura, Burundi.

The tremendous diversity of people, customs, and languages, as well as the problems and challenges, deeply impressed us as we made our first contacts with the members and people of this division. To lead the church and its workers in meeting the

multiplied opportunities and adapting the church's methods to the varying needs of the field is the responsibility of M. L. Mills, president, and his fellow officers, R. E. Clifford, secretary, and M. B. Musgrave, treasurer.

During the session each of the seven union presidents reported almost exclusively on Operation Double. This was significant, since many of the reports could easily have emphasized the complex problems of administering the church program.

## Long agenda

More than 130 items were on the committee agenda. Included was the budget report for 1978 and the distribution of more than \$2 million of appropriations from the division and the General Conference to seven unions and several division institutions.

Another item of discussion was the plan for Adventist higher education in the French-speaking areas of the division, where more than half of the division membership resides. The development of a master plan for church school education in the Francophone areas was authorized and has been initiated. A special commission of General Conference and division administrators and department of education representatives will meet early in 1978 to consider the alternatives and evaluate the staffing and financial resources available.

Prior to the division committee meeting the first aviation seminar for the division was held in Salisbury, November 16 to 18. Seven denominational pilots authorized to fly in the TAD were invited to meet with the administrators of the fields where denominational aircraft are operated. As we met with the group we were impressed with the high level of professionalism that characterizes

the flight staff and the careful operational maintenance procedures that prevail in the flight programs. The seminar was designed to strengthen the safety and efficiency factors even more. The six aircraft owned and operated by the division enable much more to be accomplished for the spreading of the gospel than would otherwise be possible. The church is exceedingly grateful for these aircraft, and especially for organizations such as the Quiet Hour radio program that donated several of them.

On the closing Sabbath, November 26, a multiracial meeting was held in the Salisbury, Rhodesia, sports arena. More than 3,000 Adventists, including young people and children, met to sing, pray, study, and worship together. Elder Pierson led in the study of the Word and gave a call to unity and a consistent life witness. The strength of a united church, consecrated to fulfill the Great Commission, was beautifully exemplified by that Sabbath-day meeting.

## SINGAPORE

### VOP health course has first convert

Mr. Lim, of Singapore, recently gave up his long-held job and joined the Adventist Church. After completing the Voice of Prophecy health course and studying further he decided that Christ and the Sabbath should have first place in his life.

Stepping into the sitting room of his apartment one Saturday afternoon, Mr. Lim was attracted by a colorful card lying on the table. Thinking it was just another sales gimmick or a request for charity, he started to toss it aside. But on second glance he realized it was an offer for a free Pathway to Health correspondence course.

"There must be a catch," he said to himself. "Nothing is free nowadays." But still he found himself filling in the blanks.

He soon discovered that the course was both educational and interesting. After com-

pleting the 12 lessons he indicated he would like to study more of God's plan for his life and was enrolled in a Bible course.

At that time Mr. Lim considered himself a free thinker. He had read many religious theories, such as beliefs of the Incas, telepathy, astral flight, and OB (out-of-body experience). All acknowledged God but denied the need of a Saviour. As he pondered these theories he realized they all contradicted the Bible.

When he received an invitation to Fordyce Detamore's crusade he had serious reservations about going, but as he read the sermon topics he was attracted by such titles as "The Other Side of Death" and "Mysteries of the Spirit World Exposed." He never liked crowds and disliked giving up his Saturday afternoon TV programs, but finally he decided to attend. Greeted by smiling, enthusiastic ushers, and impressed by the appearance and helpfulness of those in the audience, his faith was renewed in the human race and he continued to attend.

One Sabbath afternoon when Pastor Detamore made an altar call, Mr. Lim made his way to the front along with 160 others who took their stand for Christ. In telling his experience he said, "I felt as if my whole internal self was being cleansed. I had a sensation that I was being freed from something that I did not know."

BARBARA SELLERS  
Public Relations Director  
Voice of Prophecy  
Southeast Asia  
Union Mission

## PHILIPPINES

### Pentecostal pastor joins SDA Church

After attending an evangelistic series, Matilde Nobliz, pastor of a Pentecostal church and professional singer for a religious broadcasting station in the Philippines, joined the SDA Church.

The decision wasn't easy. When first approached about making a decision to join the Adventist Church, Matilde

David H. Baasch is an associate secretary of the General Conference.



Matilde Noblitz, former singer for a religious broadcasting station in the Philippines, now sings with J. H. Adil and his evangelistic team.

said she could not leave the members of her pastorate nor did she want to give up her job at the radio station. And, there was a boy friend involved. No, Matilde did not want to change churches, even though some of her theological questions had been clearly answered by the evangelist.

Nevertheless, Matilde did attend the last few meetings in the series. What she didn't count on was the Holy Spirit working on her heart. At the close of the crusade she admitted that she had been placing her present life before her eternal destiny.

"I've prayed much about this, and feel I have no other choice but to join your church," she said.

She gave up her pastorate, but before leaving her parishioners she shared with them the things she had learned from the Bible. Not all, but 11 people, including her parents and some relatives, followed her into the Adventist Church.

"Years of spiritual doubts have been clarified for me by the Seventh-day Adventists," she testified on the day of her baptism.

Still carrying a burden for members in her former church, Matilde yearns to win them into the true church of Jesus Christ. And instead of singing on the radio, she is singing with J. H. Adil, the

evangelist who preached those Bible truths to her, and his evangelistic team in the Southern Mindanao Mission.

JANE ALLEN

## MEXICO

### SOS workers sent to Linda Vista

Recently Elder and Mrs. William Goransson, retirees, served as Sustentation Overseas Service workers at Linda Vista Academy in southern Mexico, one of three boarding academies in the Mexican Union.

Pastor Goransson reports that at the beginning of last school year there were about 300 registered students. The devaluation of the Mexican peso, as well as some disciplinary problems, caused many to leave school. However, about 115 decided to become student colporteurs.

Many of the young people come long distances to attend Linda Vista Academy. Andres Hernandez, a Zutzil Indian, was the only student from Arroyo Grande. While attending school he visits his village on the weekend as a student lay worker. One weekend Pastor Goransson accompanied Andres and learned firsthand the rugged and difficult mountain paths he had to traverse.

Juan Montejo was another

Zutzil Indian in his first year of academy. He is 33 years old and has a wife and six children. He has been a layworker for 11 years. He earns tuition for himself and three of his children by selling books, traveling from home to home by bicycle. The Lord has blessed him with a number of scholarships.

Bernabe Ruiz is an industrial student. At the age of 14 he was baptized. Mistreated by his father, he finally left home. One morning his father approached him with a machete and attempted to take his life for not relinquishing his faith, but Bernabe escaped after receiving several wounds.

Tun, a Maya Indian, was one of a special group of 11 ministerial students who were sponsored by the conference. He and his family are planning to return to work for the Maya Indians. The Goranssons met other dedicated youth like these, all preparing to fill a place in God's work.

Self-supporting missionaries are also serving in this area of Mexico. In only four years Elwin Norton, medical missionary pilot, and his family have established one mission station near Momalapa and two clinics, Bella Vista and Monte Cristo. With the help of laymen they baptize several hundred people each year. Once, Pastor Goransson accompanied Mr. Norton in his plane as he returned an elderly patient to a secluded village that the church had not yet entered. The village people ran to meet them and expressed their appreciation for Mr. Norton's interest in their people.

Clifford Tonsberg has established a mission station at Sabanilla, and his well-equipped Montebello Clinic stands as an example of cleanliness and spiritual strength. He also operates a church school, where the underprivileged students earn their way by working in industries and farming.

Next to Linda Vista Academy is the self-supporting 20-bed Yerba Buena hospital, directed by Dr. Sanchez, who also directs a nurse's training school and teaches at Linda

Vista Academy. On Sabbath morning he conducts the choir and in the afternoon directs missionary work in nearby villages.

Recently professors and students from the Loma Linda University School of Dentistry visited Linda Vista for 10 days and extracted 3,000 teeth as word spread through towns and villages.

Maranatha Flights International, with three groups of younger and older members, built a much-needed boys' dormitory and in their spare time constructed a church in a village 15 miles away.

Of the four student missionaries who worked in Linda Vista, Gary Lewis not only knew what was needed to improve the farm but initiated projects and raised more than US\$3,000 to help finance them.

Pastor Goransson's assignment was to teach five classes in Spanish and start a tumbling team. Mrs. Goransson (formerly Maybelle Vandermark) taught Daniel and Revelation with the help of an interpreter.

Working with students, meeting with faculty members, visiting churches and groups of believers, and mostly just living at the school was a great source of inspiration to both of them.

## PORTUGAL

### Evangelism is on the rise

Recently there has been a resurgence of evangelistic activities in the Adventist churches in northern Portugal.

In Braga, a strong Roman Catholic city, there is a small but active group of believers. Twice a Five-Day Plan to Stop Smoking has been held in this city. The first was held in the main room of the city hall, and was directed by Carlos Cordas, in joint effort with Jose de Matos, the local pastor. The second was conducted by Sandoval Melim and Pastor de Matos in the main room of the Braga Nursing School. Approximately 300 smokers attended

these meetings. Press coverage was well received, and the church became much better known.

In Porto, MISSION-77 was directed by Juvenal Gomes, Southern European Union Mission secretary-treasurer. Pastor Gomes preached the Advent message for 23 nights to a congregation of several hundred, with an average of 100 non-Adventists each night. During the next-to-the-last evening of the campaign, 11 people were baptized.

For 22 nights, Pastor de Matos preached in the Canelas church, approximately 15 kilometers (about nine miles) from Oporto. The meetings were well attended, and at the end of them 52 people received a gift Bible for regular attendance. Manuel Laranjeira, the local pastor, continued to study with interested persons, some of whom already have been baptized.

Antonio Mauricio held two series of meetings, one in Oliveira do Douro and the other in Avintes. The meetings were

well attended, particularly in the small town of Avintes, where the congregation is planning to build a new church.

There is a new spirit in our churches in Portugal. Congregations, led by their pastors, are implementing new missionary activities, which will strengthen the believers in the faith and win others to Jesus Christ.

J. M. MATOS

Pastor

Porto Adventist Church

## RWANDA

### Foreign-language camp proves successful

A pilot language school was held at Camp Karora, on the shores of Lake Kivu in Rwanda, Africa, during August, 1977. The purpose of the camp was to give interested Central African Union missionaries an opportunity to study Kinyarwanda, the na-

tional language of Rwanda.

Phineas Bahimba, assistant director of Gitwe College, and Elie Nsengiyumva and Samuel Iyamuremye, professors at the college, were the language teachers. Twelve missionaries participated in the program. They were divided into two study groups, those who had never studied the language and those who had.

The heavy study program consisted of nine 30-minute class periods a day, six days a week. The teachers gave daily quizzes and tests. Participating members worked together to provide the weekend religious services, as well as nightly evening worships.

During the last week of the camp both study groups met together to participate in a simulated market scene, where students could apply in a practical situation what they had been studying. On the last day of classes each of the 12 students presented a three- to five-minute talk in Kinyarwanda. Afterward a general discussion was held in which

both students and teachers prepared a written evaluation of the language camp to present to the Central African Union and the Trans-Africa Division.

Comments from the participating members varied. One young mother said, "I appreciated having baby-sitting services so that finally I could study the local language." Another commented, "The study program was exceptionally heavy, but I guess that's what we are here for." Still another mentioned, "It was so nice to have simple, tasty, and healthful food." (Meals were prepared by two experienced Rwandan cooks.)

The most meaningful comment, which reflected the sentiments of almost all, came from John Hoyt when he said, "This month of study in the peaceful surroundings of Camp Karora has put me more in touch with myself and with God."

CAROLYN RATHBUN

Gitwe College

Rwanda

## Missionary in Puerto Rico receives unexpected blessing

As a teacher at Antillian College, Mayaguez, Puerto Rico, I decided one Sabbath during vacation to walk five blocks to visit the Mayaguez village church. Except for one or two college students who recognized me, I was a stranger to the members, a person from another culture. As I observed the warmth, love, and respect for God and parents, and the genuine Christian fellowship, I received a blessing I hadn't expected. Come with me as I relive that unforgettable experience.

Walking toward the front, but finding no seats available, I quickly retreat to the next to the last pew, where I motion to a little elderly woman who makes room for me beside her. Using my few Spanish words, I let her know I can understand little Spanish. She notices, smiles, and makes me feel welcome. I find myself drawn to this rather timid soul, and at the end of the service we shake hands. A smile and love for the Advent message are universal.

In this church it is easy to see that the pastor has concern for his people and love and respect for the elderly members. He also has the help of dedicated lay persons.

After special music, the 20 members of the choral group locate more than 20 elderly members, approach them kindly, and escort them to the front of the sanctuary.

Some are timid and a bit reluctant, but these yield to gentle persuasion. I witness a few tears of joy and smiles from time to time as the pastor pays tribute to them. It is interesting how one speaking little of the language can understand what is going on. Nonverbal communication is so powerful!

The pastor says, "Think of the life represented here." One member of the group is 94. One woman has been a church member for nearly 70 years.

"What's this we are going to hear next?" I ask myself. "Another chorus?"

Another chorus, indeed—elderly folks singing from experience "En Cristo hallo amigo, y amante Salvador" ("I've found a friend in Jesus, He's everything to me"). What heart experience! What a testimony to the goodness of God.

At the end of the service, I see alert young and middle-aged folks escort these elderly people back to their respective pews or to the door, where they are once again given loving Christian greetings. Each honored member has with him a tangible Christmas present to carry home.

As I leave the sanctuary, the pastor shakes my hand warmly and seems a bit surprised that one knowing so little Spanish has visited his church. Two students say "Thank you for visiting our church." I can see they love to worship here.

*Gracias* (thank you), Iglesia No. 4. I have been richly blessed for having worshiped here today. I think I shall return, perhaps before another holiday season.

M. MARILYN BROWN

Chairperson, Secretarial Science  
Antillian College



## Heritage Singers visit Central America

Recently the Heritage Singers U.S.A. toured the Central American Union Mission territory. Their first stop was Guatemala, where a fire damaged the chartered Convair aircraft, forcing them to make the balance of the trip on regularly scheduled air flights. Shown above are the Heritage Singers with the president of Honduras.

In addition to presenting 20 concerts in six countries the group were the featured singers at the Inter-American Division Youth Congress. In Guatemala their first concert initiated an evangelistic crusade that resulted in 64 baptisms.

The Heritage Singers also appeared on television for seven performances and sang for President Lakas in Panama, President Melgar Castro and his complete cabinet in Honduras, and President Romero and his cabinet in El Salvador. Many mayors and governors greeted the singers at international airports.

R. S. FOLKENBERG  
President

Central American Union Mission

## VENEZUELA

### Mission receives mobile clinic

A mobile clinic was recently delivered by Mr. and Mrs. Henry Westphal to the Inter-American Division for shipment to the East Venezuela Conference.

When the Westphals, retired missionaries, revisited the places they had worked, they learned of the desire of the East Venezuela Conference for a mobile clinic in Caracas. After their return to California they coordinated donations from friends, the Quiet Hour radio ministry, and the Caracas Ingathering reversion to purchase a mobile unit from Loma Linda University, and then drove it to Miami, Florida.

The van is equipped with a 6.5 kw. generator, tanks to hold 300 gallons of water, built-in cabinets, a Coleman

stove, a laboratory, and other equipment to make it a self-contained unit. A truckload of medicines and other materials was also included for shipment.

The mobile clinic will be operated by Adventist physicians and medical students in areas that have few, if any, doctors.

## NEBRASKA

### Philosda seeks to meet needs of SDA singles

It was announced recently that the 1978 "singles only" camp meeting will convene at Southwestern Adventist College in Keene, Texas, August 10-19.

Last summer Philosda (an organization for SDA singles) met on the campus of Union College, Lincoln, Nebraska,

for their first denominationally sponsored ten-day camp meeting. Speakers included Robert H. Pierson, president of the General Conference; H. M. S. Richards, Sr., Voice of Prophecy speaker; and others from the General Conference, such as J. R. Spangler, John Hancock, and Richard Barron. More than \$26,000 was raised for evangelism.

Sponsored by the General Conference Youth Department, Philosda is fully self-supporting. It promotes Christian fellowship for single adults in religious and secular meetings, conducts weekend spiritual retreats, and other inspirational programs. These functions are planned and executed by a group of dedicated nonsalaried laypersons.

Philosda had its beginning in California when E. S. Reille, a youth department director, saw the growing need for church-sponsored activities for single adults within the church. There are 28 local chapters, with representatives in 48 States.

International Philosda Club officers, a six-member executive committee and a 21-member board of directors with representation across the United States, are elected for one year at an annual summit conference.

All but one of the IPC executive committee members for 1978 are full-time denominational employees. Floyd Miller, Philosda president, is the director of the Amazing Facts Radio and Bible School ministry of the Chesapeake Conference. Many of the officers of the local chapter are denominationally employed in hospitals, colleges, church schools, and conference offices.

Weekend retreats are held in different parts of the country, and provide members of local chapters greater opportunities to get acquainted with other Adventist singles. In every regular meeting God's Word is made central, for it alone can meet the individual's needs and change lives.

PHYLLIS BALL  
Secretary  
General Conference

## Religious Newsbriefs

from Religious News Service

● **Malcolm Muggeridge on media:** Malcolm Muggeridge, 75, a veteran editor-broadcaster and relatively recent convert to Christianity, reiterated in Washington, D.C., his great concern over the influence of the news media, particularly television, saying the media "have become the great fantasy machine of all time."

At a Congressional Breakfast of the thirty-fifth annual convention of the National Religious Broadcasters, he said, "It is, of course, true that the media are an integral part of our disintegrating way of life. They both express and, in so doing, promote the disintegration. But they cannot be held responsible for it," he added.

"At the same time," he said, "they induce us to take for granted the ever-increasing violence and conflict in the world, and to see as positively beneficial, as an enlargement of our freedom and an enhancement of the quality of contemporary living, the steady and ominous erosion of the moral values on which the Christian religion and our way of life, derived from it, has traditionally been based."

● **Spain allows Bible translation:** Spanish Radio in Madrid has announced that the Bible will be translated into the Catalan language for the first time in 40 years. The translation is being done by a team of Roman Catholic and Protestant scholars. Under the Franco regime the translation of the Bible into the Catalan or the Basque language was forbidden.

● **Graham Association relief spending:** The World Evangelism Fund of the Billy Graham Evangelistic Association gave \$596,671 for world-relief projects last year, it was reported at the recent annual meeting of the association's board of directors. Of the total, more than \$250,000 was distributed to church agencies working among the victims of recent cyclones and tidal waves in India.

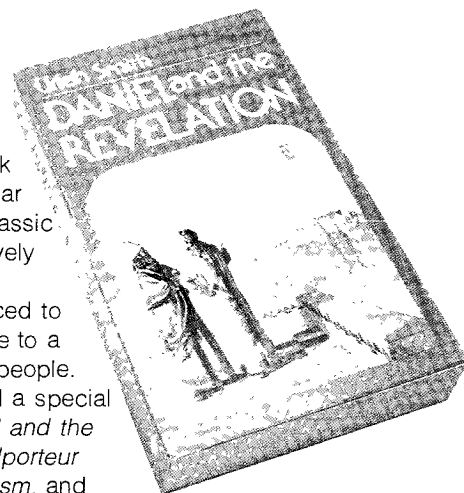
# A DENOMINATIONAL CLASSIC NOW AVAILABLE IN AN INEXPENSIVE NEW FORMAT

This complete, unabridged, one-volume paperback edition of a popular denominational classic has been attractively covered and inexpensively priced to make it obtainable to a great number of people.

Ellen White had a special burden for *Daniel and the Revelation*. In *Colporteur Ministry*, *Evangelism*, and other of her writings she said it "should be widely circulated," because the truth presented "will open many blind eyes." She further stated that *Daniel and the Revelation* "must be regarded as of special importance" and that no means of presenting the book to the people should be ignored, because it contains "the very message the people must have, the special light God had given His people."

This edition of *Daniel and the Revelation*, specially priced at only \$1.95, is fourth in a series of small paperbacks that includes *Bible Readings for the Home*, \$1.95; *Christ's Object Lessons*, \$1.35; and *Counsels on Diet and Foods*, \$1.25.

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## Afro-Mideast

● Middle East College students from Africa and the Middle East recently conducted a Voice of Youth campaign in the Boushrieh Adventist church in Beirut. Their lectures on Bible doctrines and temperance were given in both English and Arabic. Other churches in the Beirut area have invited the group to conduct similar campaigns in their area.

● Borge Schantz, youth director and sponsor of the student missionary program in the Afro-Mideast Division, reports that, during the 1977-1978 academic year, 16 student missionaries from the United States, Canada, and Britain are working in the division. Teaching and preaching are the main occupations of these young men and women, who are working in Lebanon, Jordan, Egypt, Kenya, and Tanzania. For the 1978-1979 school year the Afro-Mideast Division has called 26 student missionaries.

## Euro-Africa

● Nine persons were baptized in the South France Conference during December. Conference literature evangelists' sales in 1977 amounted to almost two million French francs, or about half a million U.S. dollars. This was a 40 percent increase over 1976 sales.

● The South France Conference youth department has acquired a nine-acre site 20 miles from Montpellier, which will serve as a holiday and convention center for approximately 90 young people.

● Janine Bessiere, a Bible worker in Paris, has been invited to become the dean of women at the French Adventist Seminary, replacing Alice Rodriguez, who is leaving to get married.

● The French Adventist Seminary's new lamp-shade industry, Fimalux, has developed so rapidly that it became necessary to find a stor-

age area for the shades. A suitable building in Archamps, a mile and a half from the seminary, has been purchased for this purpose.

## Northern Europe-West Africa

● The Norwegian plan of distributing to every home in the country a greeting from the church with an invitation to study the new Revelation Bible correspondence course is gaining momentum. The correspondence school has received more than 2,000 applications, and every mail delivery adds to that number, according to Odd Wollan, director of the school. He says that the school's anticipated move to larger premises in the newly built Stavanger church will help his staff to cope with the great response from people who are eager to know what the Bible says.

● Simo Perho, a student literature evangelist from Finland, last summer sold 500 copies of *The Great Controversy* in Finnish and earned a full scholarship to Newbold College, where he is studying theology. His success with *The Great Controversy* was so spectacular that the Finnish Union publishing department has printed and distributed his sales talk to all literature evangelists in Finland.

● For the first time in the history of the church in Finland the Sabbath worship service and Sabbath school lesson were recorded and broadcast on the government-directed Finland Radio on Sunday, November 6. Speakers were Olavi Rouhe, Sulo Halminen, and Joel Miininen.

● The church's agricultural project in Bazega, Upper Volta, West Africa, received more than US\$22,340 from the Swedish weekly *Svenska Journalen*, reports Odd Jordal, aid coordinator for the Northern Europe-West Africa Division. For some 20 years the Christian magazine has appealed to its readers to support special funds, some of which have been Adventist-

sponsored projects. The donation will pay for the planting of some 20,000 trees, a large proportion of which will be fruit trees. The Bazega agricultural project is helping to meet the needs in the drought-stricken areas just south of the Sahara.

## South American

● The floating church schools on Lake Titicaca, between Peru and Bolivia, report on the progress of several of their graduates. Rita Charca Lujano is the first young woman to go on to secondary school and is a student at Titicaca Secondary School, 50 kilometers from the lake. Benigna Coila Lujano and Jose Suana Ticona are the first to have been drafted into military service after graduating from secondary school. Juan de Dios Coila Vilca plans to become a medical missionary, and Juan Coila Vilca is studying veterinary medicine at the Altiplano National University. Juan Santos Porsela Coila has returned to his people in the Lake Titicaca region as a teacher at the Los Uros Private Educational Center.

● Construction is progressing on schedule at the Bolivian Adventist Technical School. Under construction are the boys' dormitory, teachers' homes, which will be ready for the 1978 school year, and a classroom building, which will be finished in 1979.

● A literature evangelist was protected from possible death recently in Ecuador. Carlos Alvarez and Lorenzo Torres were delivering books at a factory. While waiting for Lorenzo, who went in to see the manager, Carlos stayed outside on their motorcycle to pray for the success of the delivery. He covered his face with a copy of *The Desire of Ages* while he prayed. Because of this he did not notice a large crane that came by and accidentally broke some high-tension wires, which fell on his head but did not kill him. "It is a miracle!" bystanders exclaimed, and Carlos wept for joy at the thought that God had protected him.

## North American

### Canadian Union

● Gertrude Lee, 85, of Port Colborne, Ontario, was honored at the Peninsula Dorcas Federation meeting at St. Catharines, Ontario, recently. As Dorcas leader for many years, she became well known for her leadership in the Community Services work.

● Dale Cross has been selected Literature Evangelist Man of the Year by the Ontario Conference. During 1977 his sales totaled \$56,272, highest in the entire Canadian Union, and he was instrumental in the baptism of three persons. Vashiti Waugh was selected Literature Evangelist Woman of the Year.

### Central Union

● Gil Webb, pastor of the Pueblo, Colorado, church, recently conducted meetings in Colorado Springs and added 25 new members to the group. Recently a new church, named Palace of Peace, was organized in Colorado Springs.

● H. L. Thompson, evangelist in the Central States Conference, has been asked to be an evangelist in the Central Union Conference.

● The Central States Conference sponsored a Pathfinder leaders' convention in Kansas City, February 3 and 4. M. Y. Fleming, Michigan Conference Pathfinder director, was a guest for the weekend.

● The Mile High Academy Adventist Youth for Better Living team, under the leadership of Victor Brown, has been visiting high schools in the Denver, Colorado, area. Many youth are involved in this program of giving talks and demonstrations on the harmful effects of smoking.

● Students at Platte Valley Academy, in Nebraska, recently sponsored a fund-raising drive for a grand piano for the chapel, and also a carillon. Both of these items have been purchased and installed.

● The College View Pathfinder Club, of Lincoln, Ne-



braska, recently reorganized, is the largest Pathfinder Club in the Central Union. Director is John Fulk.

### Columbia Union

- Two religious liberty workshops held in New Jersey brought religious liberty secretaries up to date on legal happenings affecting the lives of church members. Attorneys Robert Nixon, from the General Conference, and Elvin Benton, from the union office, were the speakers.

- The sanctuary of the 23-member Somerset, Pennsylvania, church, valued at \$90,000, was dedicated recently.

- "Adventist Youth and the Sex Revolution" was the topic that launched the Family Life Weekend at the Miracle Temple Adventist church in Baltimore, Maryland, February 24 and 25. Charles Wittschiede was guest speaker.

- Charley Eldridge has been named president of the Washington Division Corporation (WDC), a company formed to coordinate management of Washington Adventist Hospital and the new Shady Grove Adventist Hospital, under construction. Mr. Eldridge previously was administrator of both hospitals. Bryan Breckenridge, formerly assistant administrator, has been named executive vice-president of WDC.

- Booth operators at the Mount Vernon, Ohio, Arts and Crafts Show, sponsored by the Home and School Association, gave a share of their earnings—\$800—to the Home and School Association.

### Lake Union

- At a special ceremony on December 3 the Detroit, Michigan, Metropolitan church gave a Community Services award to personnel at WJBK, channel 2, for their "continuing concern for community needs," and their commitment to produce telecasts "aimed at assisting their viewers to become better citizens."

- Hinsdale Hospital, Hinsdale, Illinois, was recently awarded a matching grant of \$500,000, payable during a ten-year period, from the Ambrose and Gladys Bowyer Foundation, a Chicago-based community foundation, to be used for the family-practice residency program.

- During 1977, health-education programs sponsored by Hinsdale Hospital reached nearly 16,000 people. The programs included Heartbeat, a coronary-risk screening program; the Five-Day Plan to Stop Smoking; a weight-management course; vegetarian-cooking classes; and programs on physical fitness, a dietary prevention of heart disease, and stress management and hypertension.

- About 40 students, mostly from grades five through ten, at Grand Rapids Junior Academy, Grand Rapids, Michigan, raised \$5,850 in the Ingathering campaign just completed. Three students raised more than \$400 each, another three raised \$200 or more, and 16 others raised more than \$100 each.

- Members of the Bay City, Michigan, church celebrated their eighty-eighth anniversary on January 28. The church was built in 1895.

### Northern Union

- The Iowa Conference progressed in the various phases of its work during 1977. Membership reached 4,700, tithe increased \$130,000, and literature evangelists sold \$190,000 worth of literature. Iowa claims it has the most MV Taskforce personnel in North America and the most youth teams on scholarship for a North American conference its size. Elementary school and academy enrollment both increased. The 10 plus 10 plan for giving was launched, Sabbath school offerings increased by the highest percentage in the conference's history, and a record number of people were baptized.

- Robert Boggess, Northern Union evangelist, recently was interviewed by Henry

Wolf on the Open Forum television program in Minneapolis. Mr. Wolf, who was particularly interested in Elder Boggess' Prophecy Seminar, also interviewed the evangelist on a radio talk program.

- Bemidji, Minnesota, Community Services Center workers report that December 20 was an especially busy day for them. In four hours they gave 527 items of clothing and shoes, 16 articles of bedding, 71 toys and miscellaneous items, and 150 pieces of literature to 33 clients.

### Southern Union

- Continuing the momentum gained during 1977, Southern Union literature evangelists reported an 18 percent gain during January, compared with a year ago. Sales for the month amounted to \$155,853. In the lead is Georgia-Cumberland, with \$36,019. Significant gains were experienced by South Atlantic, 98 percent; Kentucky-Tennessee, 73 percent; and Georgia-Cumberland, 47 percent.

- Appalachian Adventure, a thrust to evangelize eastern Kentucky, is picking up momentum, according to Fernon D. Retzer, Southern Union Sabbath school director. During January two members of the office staff made a 22-county trip through the region, visiting with pastors and members. Adventist membership in organized churches in 34 counties is only one per 7,480 inhabitants. Eastern Kentucky, along with the Yukon, will benefit from the 1978 Sabbath school Investment Offering.

### Southwestern Union

- Huguley Hospital, Fort Worth, Texas, has appointed Wayne Bolan as part-time director of health-education services. Plans have been laid for 14 community health projects to be completed by the first of July. The first project, already in progress, is a Five-Day Plan to Stop Smoking, with 80 in attendance. Other seminars will include Dynamic Health, Family Life,

Weight Management, and Stress Management.

- George Vandeman, It Is Written speaker, conducted Revelation Seminars in Baton Rouge, Louisiana, February 18, and New Orleans, February 19.

- The new Lake Charles, Louisiana, church was dedicated on Sabbath, February 25.

### Loma Linda University

- More than 60 alumni from as far away as Florida and Louisiana attended the second annual Loma Linda University Alumni Forum, Sunday, January 29.

- Steve Carr, a sophomore College of Arts and Sciences student, took the grand prize in Loma Linda University's first annual photography contest. The \$200 prize was awarded for Mr. Carr's full-color print of two painters working on the exterior of the First Congregational church in Riverside.

- The Loma Linda University Overseas Heart Surgery Team left for Saudi Arabia on February 16 for an eight-week surgical stay. The 30-member team will operate on approximately 50 patients.

- A special vespers program sponsored by the Physical Therapy Alumni Association featured returned allied-health missionaries Nancy Smith, a 1973 graduate of the physical therapy curriculum, and her sister, Tina Hoagland, a 1975 occupational therapy graduate. The sisters related their experiences while serving as missionaries at Yuka Hospital in Zambia.

- John M. Reeves, director of the Division of Educational Resources in the School of Dentistry and associate professor of psychology and religion, presented the results of his research on the moral development of children at the Eighth Annual International Interdisciplinary University Affiliated Program of the University of Southern California on Piagetian Theory and Its Implications for the Helping Professions, in Los Angeles.

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## Health Personnel Needs

### INTERNATIONAL

Dentist: Davis Memorial Hospital, Guyana  
Dentist: Maseru, South Africa; Okinawa  
Physician (anesthesiologist): Hong Kong; Singapore  
Physician (family practice): Guam; Hong Kong; Okinawa; Bella Vista Hospital, Puerto Rico; Andrews Memorial Hospital, Jamaica; Yuka Hospital, Africa  
Physician (internist): Bangkok, Thailand; Singapore  
Physician (OB-gyn): Bangkok, Thailand; Hong Kong; Singapore  
Physician (pediatrician): Bella Vista Hospital, Puerto Rico; Taipei, Taiwan  
Physician (surgeon): Bangkok, Thailand; Hong Kong; Singapore  
Nurse (instructor): West Indies College

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

## To New Posts

Worker transfers within union conferences are not listed here. Such transfers ordinarily are included in News Notes.

**Gabriel Katrib**, youth, temperance, lay activities, and Sabbath school director, East Mediterranean Field, formerly in Syria and Lebanon.

**P. P. Nebres**, acting secretary-treasurer, Ethiopian Union, from Manila, Philippines.

**Nelle Pelayo**, accountant, Afro-Mideast Division, Beirut, Lebanon, formerly accountant, East African Union.

**Samir Shahine**, communication department director, East Mediterranean Field, formerly principal, Mousaitbeh Adventist Secondary School, in west Beirut, Lebanon.

### FROM HOME BASE TO FRONT LINE

**Yoshiyuki P. Aoyagi** (LLU '73), returning to serve as physician, Guam Seventh-day Adventist Clinic, Agana, Guam, **Esther (Flores) Aoyagi** (UC '71), and one child, left Los Angeles, January 5, 1978.

**Lowell C. Cooper** (LLU '77), to serve as Sabbath school and lay activities director, Pakistan Union, Lahore, Pakistan, **Rae Lee (Figuhr) Cooper** (CaUC '66), and two children, of Lacombe, Alberta, left Toronto, Ontario, January 15, 1978.

**Virgil V. O. Erlandson** (LLU '68), returning to serve as dentist, Hongkong Adventist Hospitals, Hong Kong, **Cheryl A. (Karlick)**

**Erlandson** (AU '60), and two children left Los Angeles, January 8, 1978.

**Joyce L. Griffith** (WWC '63), to serve as English teacher, Rusangu Secondary School, Monze, Zambia, of Glendale, California, left San Francisco, January 11, 1978.

**Ralph W. Royer** (LLU '40), returning to serve as physician, Hongkong Adventist Hospitals, Tsuen Wan, Hong Kong, and **Kathryn L. (Kelsey) Royer** left San Francisco, January 10, 1978.

### ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

**Henry Baerg** (PUC '30) (SOS), to serve as auditor, Trans-Africa Division, Salisbury, Rhodesia, and assistant business manager, Malamulo Hospital, Makwasa, Malawi, and **Eva Mae (Parker) Baerg** (PUC '31), of San Diego, left Montreal, Quebec, January 10, 1978.

**Cheryll E. Bedney** (LLU '77) (SS), to serve as dental assistant, Okinawa Dental Clinic, Japan, of Huntsville, Alabama, left Los Angeles, January 1, 1978.

**Duane J. Harper** (AU '77) (SS), to serve as English teacher, Spanish Adventist Seminary, Sagunto, Valencia, Spain, of Berrien Springs, Michigan, left Chicago, December 28, 1977.

**Gary Marsh** (PUC '68) (SS), to serve as pilot, Kasai Project, Lulengele, Zaire, of Ukiah, California, left Montreal, Quebec, January 5, 1978.

**Roscoe I. McFadden** (LLU '40) (SS), to serve as physician-special consultant, Pakistan Adventist Seminary and College, Chuharkana Mandi, Pakistan, of Gobles, Michigan, left Los Angeles, California, January 18, 1978.

**Joseph D. Riederer** (LLU '59) (SS), to serve as physician, Phuket Mission Hospital, Phuket, Thailand, **P. Jean (Wickward) Riederer** (WWC '55), and one daughter, of Juneau, Alaska, left Anchorage, January 8, 1978.

**Douglas J. Smith** (SS), to serve as construction worker, Guam-Micronesia Mission, Agana, Guam, of La Center, Washington, left Portland, Oregon, November 21, 1977.

### STUDENT MISSIONARIES

**Sanford Raymond Britt** (SMC), of Dalton, Georgia, to serve as teacher, Tehran Overseas Elementary School, Iran Field,

Tehran, Iran, left New York City, January 23, 1978.

**Gerald Alexander McKay** (CaUC), of Almonte, Ontario, to serve as teacher, Japan Seventh-day Adventist English Language Schools, Osaka, Japan, left San Francisco, California, January 17, 1978.

**Lolita Ann Neufeld** (AU), of Silver Spring, Maryland, to serve as teacher, Anderson School, Gwelo, Rhodesia, left New York City, January 23, 1978.

## Newly Published

### Review and Herald Publishing Association

**The Past Is Always Present**, by Godfrey Anderson (\$3.95). The author brings from the past some of the enduring ideas and thoughts that are a part of our heritage and acknowledges the debt we owe our ancestors for our legacy of freedom, learning, and religious faith.

**The Man Who Is God**, by Edward Heppenstall (\$6.95). From his rich and varied background as theologian, preacher, and teacher, Dr. Heppenstall shares in this book insights into the place of Jesus Christ, the God-man, in human history and investigates the sin question relative to Jesus.

**Two Hands, No Wings**, by Miriam Wood (\$3.95). A reprint of the popular book on the much-misunderstood occupation of "ministerial wifehood."

**Sabbath and Sunday in Early Christianity**, by Robert Leo Odum (\$12.95). During the days of the apostles the seventh day of the week was universally observed as the Sabbath, but three centuries later the first day of the week had, for practical purposes, replaced it throughout Christendom. This book reveals the circumstances and reasons behind this important change.

## Deaths

**OLESEN**, Albert Henry—b. Oct. 26, 1886, Graettinger, Iowa; d. Nov. 17, 1977, Avon Park, Fla. He served the denomination as a music teacher. Survivors include his wife, Florence Elizabeth; a daughter, Virginia Mittlesadt; five grandchildren; four great-grandchildren; and a foster sister, Mrs. Guy Leslie Kay.

**PARKS**, Claude A.—d. Nov. 26, 1977, Inverness, Fla. Survivors include three daughters and a son.

**PARKS**, Nancy S.—d. Nov. 2, 1977, Inverness, Fla. Before her marriage in 1937 she served in the education department of the Southern Union for 33 years. Survivors include her brother, Elder Jere Smith; a sister, Mrs. Dallas Youngs; and a niece, Mary Clair Kendall.

**ROGERS**, Dolly Luella Weeks—b. Nov. 10, 1875, Moultrie, Fla.; d. Dec. 8, 1977, Daytona Beach, Fla. She was the first recorded Seventh-day Adventist baptized in the State of Florida, in 1883. Survivors include two daughters, Winnie Osteen and Grace Anderson; and a son, Claude.

**WALSH**, Patricia—b. Oct. 21, 1934, Oakland, Calif.; d. Dec. 14, 1977, Miami, Fla. She accompanied her husband, Horace E. Walsh, Jr., as he served as a chaplain, teacher, and pastor. Survivors include her husband; son, Bryan; daughter, Bronwyn; sister, Sally Buckmire; and stepmother, Nora Van Schuyver.

**WILSON**, Lydia Amelia—b. Jan. 5, 1893, Toronto, Ontario, Can.; d. Dec. 19, 1977, Zanesville, Ohio. She served as secretary-treasurer and Sabbath school secretary of the Maritime Conference in Canada; secretary-treasurer and auditor of the Eastern Canadian Union Conference; accountant at Auburn Academy; and secretary at La Sierra College. Survivors include a daughter, Carolyn Janssen; a son, Elder Edward L.; and six grandchildren.

**ZUMWALT**, Ened Louetta—b. Dec. 6, 1900; d. Nov. 18, 1977, Portland, Ore. She was the wife of A. L. Zumwalt and together they worked in various capacities throughout the North Pacific Union. She and her husband were in Alaska from 1946 to 1961, where he served as president of the Alaska Mission. Survivors include her husband, A. T. (Roy); two daughters, Norma Nilsson and Louetta Shaw; and a brother, H. N. Christensen.

## Coming

March	
11-18	MV Week of Prayer
11	MV Day
18	Sabbath School Community Guest Day
25	Spring Mission Offering
25	Thirteenth Sabbath Offering (Australasian Division)
April	
1	Missionary Magazine Campaign
1	Church Lay Activities Offering
8	Literature Evangelism Rally Day
15	Andrews University Offering
22	Educational Day and Elementary School Offering (local conferences)
May	
6	Community Services Evangelism
6	Church Lay Activities Offering
13	Disaster and Famine Relief Offering
20	Spirit of Prophecy Day
June	
3	Bible Correspondence School Emphasis
3	Church Lay Activities Offering
10	Inner City Offering
24	Servicemen's Literature Offering
24	Thirteenth Sabbath Offering (Trans-Africa Division)
July	
1	Vacation Witnessing
1	Church Lay Activities Offering



## SAWS sends cash, begins food program in Haiti

During a recent fact-finding trip to Haiti, Howard Burbank, executive secretary of Seventh-day Adventist World Service (SAWS), made visits to areas of extreme hardship. It was at that time that the Haitians' acute malnutrition, including some reported deaths, came to the church's attention.

With funds made available by Seventh-day Adventists through the Annual Famine and Disaster Relief Offering, SAWS immediately responded by sending \$25,000 to buy much-needed food. The Franco-Haitian Union through the Inter-American Division, then requested SAWS to begin an on-going food and nutrition program. This program, which is about to be initiated under the direction of James Patton (formerly SAWS director in Peru), will provide food rations for 60,000 people daily through resources provided by Food for Peace. SAWS will organize large-scale community-development projects, which will include irrigation systems, well drilling, and road building. These will be a means of helping the people to help themselves.

This important program will do much to relieve the immediate suffering and will contribute in a positive way to the long-range development of the participants.

R. W. O'FILL  
Assistant Manager  
SAWS

## MVC station airs fitness program

Among the programs Mountain View College sends out across the southern Philippines by medium wave on its radio station DXCR is a 15-minute program devoted to physical fitness.

Recently a station representative had a visit with the supreme dato among the cultural minority datos of Bukidnon province. The talk revealed that the dato was a DXCR listener. He stated:

"Every morning my wife and I tune our radio to DXCR. We sweat out the 15-minute physical-fitness program." Having said this, the dato suddenly broke into the sweet strains of "Whisper a Prayer," the theme song of the first devotional DXCR airs each morning.

Who knows by what means the Holy Spirit moves?

M. CAROL HETZEL

## For the record

**Youth activities in the Solomons:** Two events for youth in the Western Solomon Islands Mission have been reported by James H. Harris, Australasian Division youth director. The first was a camporee with 901 present for the whole event and more than 1,000 attending the opening ceremony. Some of the camporee events included jungle and water skills, physical-fitness programs, and spiritual exercises. The second event was a youth leaders' seminar in Honiara, January 8 to 12.

**Church forbidden in the Congo:** As of February 8, the Seventh-day Adventist Church and many other religious groups have been forbidden by the People's Republic of the Congo. Church properties have been nationalized, and the two French families at the mission, the Jean Kempfs and Raymond Collins, have been given a month to leave the country. There are approximately 100 Adventist believers in the Congo, organized into three churches.

**Correction:** The back-page item on February 16 stating that "the world Sabbath school offering total for 1977 was \$16,794,156" should have read "the North American Division Sabbath school offering. . . ." Final Sabbath school offering figures for the world will not be available until April.

**New positions:** A. Simorangkir, president, West Indonesia Union Mission. □ F. Martin Ytreberg, assistant treasurer, Far Eastern Division, formerly treasurer, South China Island Union Mission. He replaces Donald L. Brown, who died January 1.

**Died:** Jewell W. Peeke, 60, president of the General Conference Risk Management Service, on February 21 in Takoma Park, Maryland.

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