

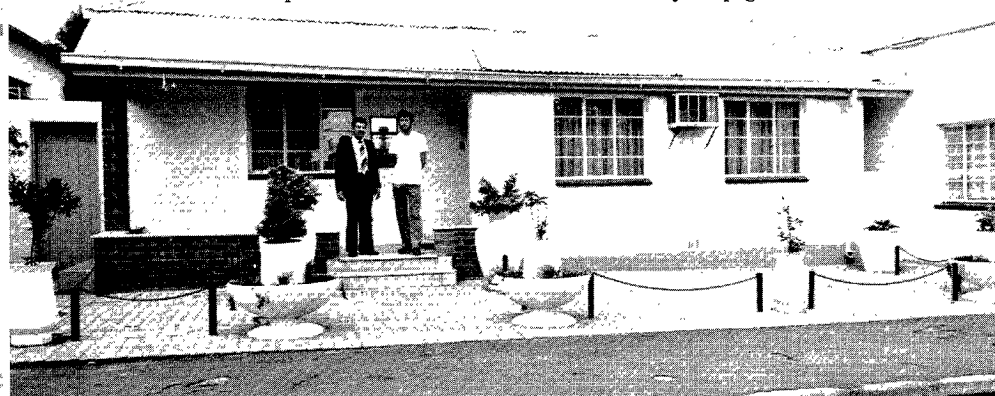
Adventist Review®

General Church Paper
of the Seventh-day Adventists

JUNE 8, 1978



Physicians, dentists, and public-health workers in Southern Africa serve in a blended ministry to both the physical and spiritual needs of people through Adventist Medical Service. Above, D. K. T. van der Walt has opened a denominational dental practice in Somerset West, near Helderberg College in South Africa. Left, Theda Leonie, of the Johannesburg Better Living Center, holds regular weekly nutrition seminars. The picture below shows the 12-bed day hospital the South African Union opened in 1973 in Bethlehem. See the story on page 14.



THIS WEEK

Contents

General Articles	Pages 3-6
Family Living	7
Young Adult	9
Columns	
For the Younger Set	6
Especially for Men	8
From the Editors	11
Newsfront	14-21
News Notes	22
Bulletin Board	23
Back Page	24

Last week's cover featured a woodcarving of the three angels of Revelation 14. We have just received from the artist, Dr. Kenneth Wong, the accompanying picture of the finished pulpit on which that carving appears. A second picture shows his unfinished work on the Sabbath school pulpit, also for the Santa Rosa, California, church. It is especially appropriate that the preaching pulpit should feature the three

angels and that the one used for the church at study should show Mary of Bethany sitting at the feet of the Master Teacher.

This week's cover story reports on the results of promoting a blended ministry, that is, one directed to both the physical and spiritual needs of people. The church's renewed emphasis on health evangelism is encouraging, as are its recent efforts to bridge successfully the gap between health education and spiritual instruction. Areas such as South Africa and South America, where physicians work for missionary wages and sometimes serve as ministers, appear to have found at least a partial answer to this problem.

Art and photo credits: Pp. 4 and 5, Harold Munson; p. 6, A. Devany; p. 10, Skip Baker; p. 11, Arlo Greer; all other photos, courtesy of respective authors.



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.

Milk question

While I found "The Milk Question" (April 27) interesting, I'll still take my milk from a nice healthy cow. When compared to other drinks nutritionally, milk is an excellent buy.

The regulations governing sanitation and the tests performed regularly on the cows ensure an excellent, disease-free product. Since my husband and I are Grade A dairy farmers, I know that anyone who buys milk or milk products in the United States is assured of a safe product.

Milk as it comes directly from cows is a clean, completely digestible product needing no further processing to make it digestible for humans. It is pasteurized for consumers' further protection, but other than some vitamin D, nothing else is added.

So Thank you anyway, but make mine a tall, cold glass of cow's milk, not something ground out of a legume plant, with flavoring added to make it palatable.

ARDYTH J. HELMER

Belle Fourche, South Dakota

Not enemies

I appreciated "Wonderful Saviour" (April 27). However, I was made uneasy by the modern parable in the article, which told of a young soldier who died in World War II, whose father had a struggle to accept a Japanese soldier in place of his son because of his hatred of the enemy. This story gave me the impression that God thinks of us as His enemy, and that He has a terrible time accepting us.

Of course, we come to Him only through Christ, but how can we ever forget the following portrayal of a God who loves us dearly: "But this great sacrifice was not made in order to create in the Father's heart a love for man, not to make Him willing to save. No, no! 'God so loved the world, that He gave his only begotten Son.' John 3:16. The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us."—*Steps to Christ*, p. 13.

SANDEE HARBOUR

Sanford, Michigan

Friendship Issue

I would like to take this opportunity to congratulate you for the excellent Friendship Issue of the *ADVENTIST REVIEW* (May 4).

REBECCA MILLICAN

McLoud, Oklahoma

I have just received my copy of

the Friendship Issue. I think it is a wonderful way to share my faith with others.

MRS. J. L. GREGORY
Hackett, Arizona

I very much appreciated your special edition on introducing Seventh-day Adventists to the public. I felt it was balanced and had a nice emphasis on the third angel's message.

DICK TIBBITS

New Braintree, Massachusetts

Every article in the Friendship Issue has a message that is loud and clear. The issue presents a challenge to every Adventist in the entire world.

BOB HOOVER

Bear Creek, Pennsylvania

► We invite our readers to send us letters describing the contacts they have made with neighbors, friends, or strangers, using the Friendship Issue.

Frogs of Egypt

I was interested in the recent editorial on the subject of current literature, radio, and television programs ("A Sin-sick Society," March 30). Regarding the trash to which we are exposed as we pass the newsstands or browse in otherwise reputable bookstores, I was reminded of a graphic statement of Ellen White as found in *Education*, pp. 189, 190: "A large

Continued on page 13

Adventist Review

128th Year of Continuous Publication

EDITOR

Kenneth H. Wood

ASSOCIATE EDITORS

J. J. Blanco, Don F. Neufeld

ASSISTANT EDITOR

Jocelyn Fay

ASSISTANT TO THE EDITOR

Eugene F. Durand

ADMINISTRATIVE SECRETARY

Corinne Russ

EDITORIAL ASSOCIATE

Aileen Andres

EDITORIAL SECRETARIES

Pat Alden, Chitra Barnabas

ART

Director, Byron Steele

Designer, G. W. Busch

CONSULTING EDITORS

Robert H. Pierson, W. Duncan Eva, W. J. Hackett, Richard Hammill, C. D. Henri, Alf Lohne, M. S. Nigri, G. Ralph Thompson, Francis W. Wernick, Neal C. Wilson

SPECIAL CONTRIBUTORS

C. O. Franz, K. H. Emmerson, R. R. Figuhr, B. L. Archbold, W. T. Clark, K. S. Parmenter, R. S. Lowry, Edwin Ludescher, M. L. Mills, Enoch Oliveira, W. R. L. Scragg, C. D. Watson

EDITORS, NORTH AMERICAN

UNION EDITIONS

Columbia, Franklin W. Hudgins
Southwestern, George Schram

EDITORS, SPANISH EDITIONS

Inter-America, North America, Wanda Sample, Raul Villanueva
South America, Gaston Clouzet

CORRESPONDENTS,

WORLD DIVISIONS

Afro-Mideast, Jack Mahon; Australasian, Robert H. Parr, Gordon A. Lee; Euro-Africa, E. E. White; Far Eastern, M. G. Townend; Inter-American, Tulio R. Haylock; Northern Europe-West Africa, Paul Sundquist; South America, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, Perry A. Parks

CORRESPONDENTS,

NORTH AMERICA

UNIONS: Atlantic, Geraldine I. Groat; Canadian, A. N. How; Central, Clara Anderson; Columbia, Franklin W. Hudgins; Lake, Jere Wallace; North Pacific, Cecil Coffey; Northern, Halle Crowson; Pacific, Shirley Burton; Southern, Oscar L. Heinrich; Southwestern, George Schram
UNIVERSITIES: Andrews, Ray Minner; Loma Linda, Richard Weismeyer

CIRCULATION

Manager, Edmund M. Peterson

Monthly editions in English and Spanish and a quarterly edition in Braille are available.

TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

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

The Adventist Review is published every Thursday. Copyright © 1978 Review and Herald Publishing Association, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012. U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US \$15.95. Single copy, 45 cents.

Vol. 155, No. 23.

When mountains don't move

Ever since the doctor told me of my son's illness,
I had been petitioning God to heal him.

By CONNIE W. NOWLAN

"Lord, please heal Terry," I pleaded.

My prayer seemed simply to bounce off the ceiling back at me. Was it that I didn't have enough faith? Or that God didn't hear, or was it . . . ? My mind spun around and around.

Six-year-old Terry lay quietly sleeping as I prayed, his black hair falling carelessly over his forehead. He was oblivious to my sorrow. Terry had been born with cerebral palsy and was handicapped.

Ever since the day six years ago, when the doctor confirmed my suspicion that Terry was not physically normal, I had been petitioning God.

In the beginning I prayed, "Heal Terry so that others will see that You are still able to heal, and may his healing bring others to our Church." Then I read Luke 16:31, which says that, even if someone were brought back from the dead, the skeptical would not believe. What should I pray for now?

Then I read in *Life Sketches* and *Early Writings* how in the early days of our church miraculous healings were common. One Friday night I knelt by Terry's bed and prayed fervently with the added faith inspired by the pioneers' experiences. Knowing I could not command God to heal my son, I added after my fervent prayer, "Nevertheless, Your will be done, God, Your will." The next morning Terry grinned at me and said, "Hi, Mom," but he still could not walk.

When I read of the life of Jesus on earth, each healing incident leaped out at me. Jesus could and did heal, I knew. The experiences of those healed of palsy were especially meaningful to me. I never doubted that Jesus could heal my son. I read about His visit to Capernaum, where "all the city was gathered together at the door" (Mark 1:33), and Jesus healed many of them. How I longed to have been in Capernaum that day. My son would be running, jumping, like other boys. But I am not in Capernaum. I did not live when Jesus was on earth.

"Ask in faith, nothing wavering"; "I will heal all your diseases"; "Ask for the mountain to be removed and it will be moved"; "God is willing to give good gifts to his children"—the words of these promises bounce off the corners of my mind continually. Yet another promise is becoming more meaningful as the days continue, "All

things work together for good to them that love God" (Rom. 8:28). It has taken a long time for me to distinguish between "All things work together for good" and "All things are good," and I am still learning.

I have learned to live with God one day at a time. I don't have a whole life to face today, only one day. In his good-natured way Terry has won the hearts of all our neighbors. His handicap has brought me closer to these neighbors with whom I can share my experience, tell of my frustration and of the strength God has given me. Terry and I go to the local high schools and talk of how we have solved and are solving the problems of a handicap. And about how we live one day at a time, adding "It takes time, and it takes the strength God gives us when we ask Him." Young people listen.

Last week a friend who has stopped going to church came to my door. In sincerity he remarked, "What an attitude you have with Terry." And I was able to share, "It takes a little time with God each day, and God and I can face anything together."

I still don't know why God hasn't answered my prayer for Terry's healing. God knows how much I want it. I tell Him daily. God knows all the promises I have quoted. He made them. God also knows what is best for Terry, for me, and for those with whom we come in contact. God made the promise, "All things work together for good to them that love God" (Rom. 8:28). I know that because we are facing a problem, I can be much more understanding of others who have problems, and together we can talk about a God who is willing and does help us.

My mountain is still here. Each morning as I waken I am faced with that fact. But sometimes mountains are for climbing, for scaling, for giving us an opportunity to become stronger. Sometimes removing them would not be best. God has a plan for me, though it does not at this time mean removing my mountain. He has promised strength for the day. He has promised to hold my hand as I climb higher. He has promised to lead ever upward.

I don't know the future, but I am learning to trust the judgment of the One who is with me each day and does know the future. As I said before, some mountains are for moving and others for climbing.

In my mind's eye I can see our family walking together into the New Jerusalem. Terry will be walking and holding my husband's and my hands. Shawn will be holding my other hand, and together we will be singing, "Glory to God in the highest," in complete trust. □

Connie W. Nowlan has taught English and has been girls' dean on the academy level and is presently a homemaker living in Boulder, Colorado.

The place of human effort in salvation

"The part man is required to sustain is immeasurably small, yet in the plan of God it is just that part that is needed to make the work a success."

By RICHARD HAMMILL

Informed Adventists believe that people are saved by accepting by faith the atoning death of Christ in their behalf, and by trusting in the merits of Christ's righteousness. This is clearly taught in the Bible, and also emphasized again and again in the writings of Ellen G. White.

Nevertheless, we are aware that Jesus said, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24). In like manner Ellen White wrote, "Our good works alone will not save any of us, but we cannot be saved without good works."—*Testimonies*, vol. 4, p. 228; *God's Amazing Grace*, p. 309. "We hear a great deal about faith," she said, "but we need to hear a great deal more about works. Many are deceiving their own souls by living an easygoing, accommodating, crossless religion."—*Selected Messages*, book 1, p. 382.

The apostle Paul also wrote, "Put to death therefore what is earthly in you" (Col. 3:5, R.S.V.). How can a Christian put to death the earthly, evil desires and habits in his own life? This is a question worth pondering. The question is raised and is answered by the apostle Paul.

We have already noted in the first and second chapters of Colossians that in order to be saved, the Christian must cooperate with the divine agencies that are seeking to bring about his redemption. Redemption is defined as "that process by which the soul is trained for heaven. . . . It means emancipation from ideas, habits, and practices that have been gained in the school of the prince of darkness."—*The Desire of Ages*, p. 330. The apostle said

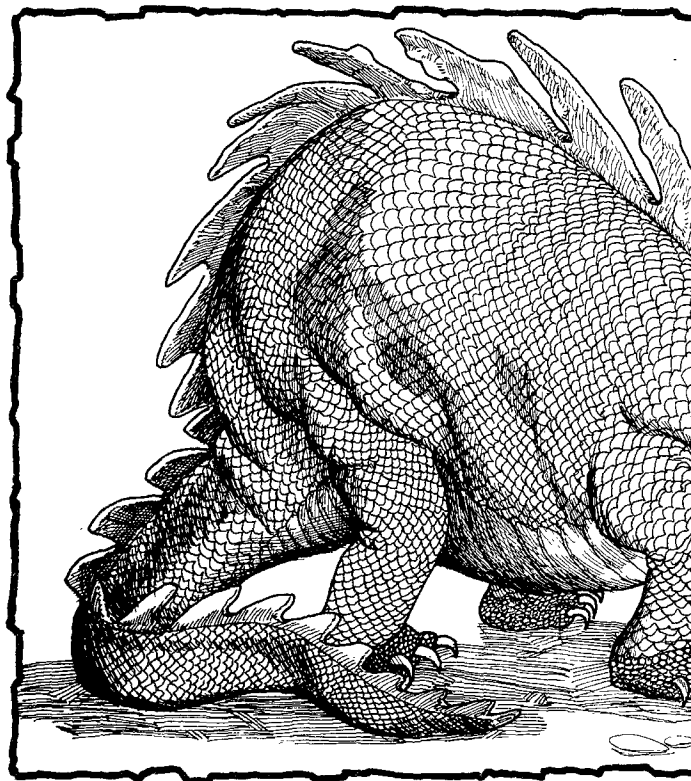
that this cooperation entails placing Christ, by faith, in the vital center of one's life; it entails bringing into harmony with the mind of Christ, all of one's ideas and habits of thinking developed prior to acceptance of Christ, as taught in His Word, and effected by the Holy Spirit as one reads that Word and seeks to obey it.

In the third chapter of Colossians, the apostle takes up another aspect of the Christian's contribution to his own salvation. This aspect concerns evil thoughts that come into a person's mind, sometimes against his own will, and that often lead to actions that are contrary to the will of God. The human mind is an extremely flexible instrument. One moment it may be considering things that are wholesome, but the next moment it may be absorbed with thoughts that are impure, degrading, selfish, or hateful. Evil actions ordinarily follow thoughts. It is important, therefore, that the Christian learn to control his thoughts, as indicated by the following: "Few realize that it is a duty to exercise control over the thoughts and imaginations. It is difficult to keep the undisciplined mind fixed upon profitable subjects. But if the thoughts are not properly employed, religion cannot flourish in the soul."—*Counsels to Parents and Teachers*, p. 544.

A proper mind-set

Granted that we realize we should exercise control over our thoughts, how can we achieve this? Concerning this, the apostle Paul gives this excellent counsel: "If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. *Set your minds on things that are above, not on things that are on earth.* For you have died, and your life is hid with Christ in God" (verses 1-3, R.S.V.).

The apostle's reference to the results that will follow the transfer from Satan's kingdom to the kingdom of heaven begins with a condition: "If then you have been raised with Christ." In chapter two, verses 10 and 12, the apostle had stated that the Christian finds fullness of life



Richard Hammill is a general vice-president of the General Conference.

in Christ, and that, if he has allowed the Holy Spirit to work in his life, the Spirit brings about a death to sin and a resurrection to a new life. Now Paul says, *if that has been your experience, if you have had this renewal, then seek the things that are above, where Christ is. Furthermore, set your mind on things that are above, not on things that are on the earth.*

Here is a vital secret of Christian living; here is the secret of controlling one's thoughts. It consists in forming the habit of seeking the things that are above, where Christ is. There are many things that a person cannot do for himself in the spiritual realm. He must look to Christ as his Saviour from sin. He is powerless in his own strength to subdue successfully the inborn and long-cherished sins of the human heart. But there are some things that he can do: He can place his will on the side of right; he can determine to seek the things of heaven; he can set his mind on spiritual matters.

Most people are absorbed in the things of this earth. The apostle says that if one really wants to experience redemption, if he desires emancipation from the habits, practices, and thoughts of the kingdom of darkness, then it is vital that he continuously seek the things of heaven. If his heart longs for God as the hart longs for the springs of water in a dry and thirsty land, he will make the most important contribution to his own salvation by cooperating with the divine agencies that are seeking his redemption, by directing his thoughts to heavenly things. True, the mind flits easily from heavenly things to earthly things; but if a person is intent on seeking first the kingdom of heaven and God's righteousness, and persists in that search, then it will become much easier for him to keep his mind directed toward heavenly things. Particularly effective in helping to control one's mind are the habits of reading the Bible and engaging in regular and fervent prayer. These habits set the direction of one's thoughts and assist in controlling them.

After Balaam attempted to curse the Israelites but was

prevented from carrying out his purpose by an angel of God, he resorted to another strategy. The Bible says that he arranged for unprincipled and lascivious women from Moab to visit the camp of Israel and ingratiate themselves with the Hebrew men. As a result, hundreds of them were led into adultery. The devil recognizes that he can use lustful thoughts to gain an entering wedge into the mind and then into the actions of Christian people. For this reason he does everything he can to appeal to the prurient interest of human beings. Our Lord said, "Out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander" (Matt. 15:19, R.S.V.).

For this reason, after the apostle had spoken of the necessity for the Christian to seek the things above, and to set his mind on them, he followed with this admonition, "Put to death therefore what is earthly in you: immorality, impurity, passion, evil desire, and covetousness, which is idolatry" (Col. 3:5, R.S.V.). Here Paul lists five items, four of them having to do with sexual desires and consequent transgressions. The fifth one deals with covetousness. All these begin with normal desires, but they have been exacerbated until they are out of control.

Most human beings are acquisitive. This does not cause much problem so long as this tendency is kept within the bounds of normalcy. There are many people, however, whose desire to acquire things becomes so obsessive that it controls all their thinking and living. When it does this, it becomes covetousness.

Likewise, it is normal for people to have sexual desires. God created them this way. When kept within normal bounds, such desires are not evil. However, when these desires are encouraged and titilated, they can become obsessive, so that the mind continually dwells upon these things. Before long, not only is sin cherished in the mind but evil actions follow. This is the reason the apostle Paul urges Christians to set their minds on things above, where Christ is. This is the only adequate way to control covetousness and excessive sexual desires that lead to immorality.

Ellen White warns, "We are living in an atmosphere of satanic witchery. The enemy will weave a spell of licentiousness around every soul that is not barricaded by the grace of Christ. . . . Those who do nothing to encourage temptation will have strength to withstand it when it comes; but those who keep themselves in an atmosphere of evil will have only themselves to blame if they are overcome and fall from their steadfastness."—*Ibid.*, p. 257.

Unbecoming and unworthy conduct

Having mentioned the sexual sins that spring from impure thinking, the apostle proceeds to mention five other sins that have their origin in the way a person allows his mind to work; these are anger, wrath, malice, slander, and foul talk (verse 8, R.S.V.). These things that are unbecoming and unworthy of a Christian also spring from the improper control of the mind. If the peace of Christ abides within, if a person loves God supremely and loves his brother as a Christian should, then his thoughts will be thoughts of peace and not of matters that cause a person to break forth in anger, in malice, slander, and foul talk. "You have put off the old nature with its



practices and have put on the new nature, which is being renewed in knowledge after the image of its creator" (verses 9, 10, R.S.V.).

Embodied in these words is the vital principle of the Christian life, namely, that the Christian "is being renewed in knowledge" after the image of his Creator. The knowledge that he gained while a citizen of the kingdom of darkness is not suitable for his life as a citizen of the kingdom of God. That knowledge was permeated with error and with evil. The outlooks, the concepts, the basic assumptions that he gained while a citizen of the kingdom of darkness, are inadequate for a citizen of the kingdom of God.

This, then, is man's part in his own salvation. It is seeking the things of heaven, it is setting his mind upon them, it is cooperating with the divine agencies that are trying to emancipate him from the ideas and practices of the kingdom of darkness.

God used Ellen White to help us see this matter more clearly. She said: "To make God's grace our own, we must act our part. The Lord does not propose to perform for us either the willing or the doing. His grace is given to work in us to will and to do, but never as a substitute for our effort. Our souls are to be aroused to cooperate. The Holy Spirit works in us, that we may work out our own salvation."—*Messages to Young People*, p. 147. (Italics supplied.)

Thus man's part is essentially that of cooperation with God: "God cannot save man *against his will* from the power of Satan's artifices. Man must work with his human power, aided by the divine power of Christ, to resist and to conquer at any cost to himself. In short, man must overcome as Christ overcame. . . . This could not be the case if Christ alone did all the overcoming. *Man must do his part*; he must be victor on his own account, through the strength and grace that Christ gives him. Man must be a *co-worker* with Christ in the labor of overcoming."—*Testimonies*, vol. 4, pp. 32, 33. (Italics supplied.)

It is important, therefore, that every Christian, while fully trusting in the merits of Christ for his salvation, at the same time does his best to cooperate with the Holy Spirit, who is seeking to emancipate him from evil habits and to implant within him love for the things of God. He must search, he must set his mind on spiritual matters, he must use his will to direct his thinking and his acts to good ends. He must respect the covenant that he has entered into, to be a loyal follower of the Lord Jesus Christ. He must seek to live up to the high calling of being a citizen in God's kingdom. He does all this by virtue of the working of God's Spirit in his life, for he knows that "the power of God is the one element of efficiency in the grand work of obtaining the victory over the world, the flesh, and the devil. It is in accordance with the divine plan that we follow every ray of light given of God. Man can accomplish nothing without God, and God has arranged His plans so as to accomplish nothing in the restoration of the human race without the cooperation of the human with the divine. The part man is required to sustain is immeasurably small, yet in the plan of God it is just that part that is needed to make the work a success."—*God's Amazing Grace*, p. 319. (Italics supplied.) □

Concluded

FOR THE YOUNGER SET

Loud and clear

By MYRTLE R. COOPER

One morning when Mother looked out the window she noticed a group of people gathered outside the house. Some were pointing to the second floor and talking, though she could not make out what they were saying. Mother stood still and listened. Then she heard the voices of the twins, Sarah and Simon, coming from their bedroom upstairs.

Up went Mother, two steps at a time, thinking that maybe the twins were in danger. She found them in their room with the windows open wide. Without even noticing the audience below, the twins were looking up into the sky and shouting, "When are You going to come, Jesus? When are You going to come?"

"Simon! Sarah!" exclaimed Mother, "what are you doing?"

"We shouted to Jesus when we were in the garden," explained Simon, "but He didn't hear us there, so we came up here nearer to the sky."

"But He still can't hear us," continued Sarah, "even though we've shouted ever so loudly."

"My little darlings," said Mother, putting an arm around each of her children, "Jesus can hear you when you pray quietly. You don't need to shout. Come, I think we ought to go and see our neighbors. They are won-

dering what's happening."

For the first time the twins looked down and saw the people below.

"But when is Jesus coming?" asked Sarah as they went downstairs. "You told us last week that He was coming soon. We've been waiting and waiting, and He still hasn't come."

Mother explained to the twins, "Jesus gave us many signs so that we would be able to tell when His coming would be near. Most of these signs have now been fulfilled. But He has not told us the exact time of His coming. That is why we must always be ready and watching. We also need to help others get ready for Jesus' coming. Let's go and tell our neighbors."

Off they skipped down the path to tell their bewildered friends what had been happening.

"Do you really believe that Jesus will come in the sky?" the neighbors asked.

"Yes, I do," said Mother with conviction. "Two angels told Jesus' disciples this as they watched Him ascend into heaven."

"I must look it up in the Bible," said more than one neighbor as they went their way.

Simon and Sarah were happy they could tell their friends that Jesus is coming soon. They plan to tell other people, too.



Moses, an example for parents

Today parents must lead their children through the wilderness of peer-group pressure, destructive TV shows, and permissiveness.

By JEANETTE PELTON

"Moses, you're too fussy. Why can't we take a short cut? God won't care. He hasn't said anything in a long time. How do you know He's even there anymore? You can't see Him. Let's go another way."

Poor Moses! Have you ever tried to imagine what it would be like to baby-sit a vast multitude of immature people for 40 years? To try to teach them about God's love and law, to represent to them a God they couldn't see? What a struggle he had. How do you train a crowd of slave intellects into a covenant-keeping people? I find in Moses' history special lessons for parents. Parents are working at the same sort of task as Moses, facing similar trials and similar dangers.

Repeatedly Moses faced frustrating situations. His right-hand man, Aaron, couldn't be trusted,¹ his sister was jealous.² Despite God's many miracles, the people were faultfinders and complainers. But Moses bore their criticisms patiently, meekly, and with great faith. What a lesson for me, a parent!

How often have I wished I had Moses' patience, for example, when my little one tore up the latest copy of the REVIEW, as-yet-unread, or headed determinedly for her daddy's greasy tools, or lost my wallet on a shopping day. On some days the little aggravations seem to keep multiplying. As the tensions begin to rise, my internal thermometer escalates. Just as I'm about to lose control, in desperation I send up a prayer to the heavenly courts. In return a feeling as soft and tranquil as a mountain morning comes to me. A nudge to my memory soothingly

suggests a familiar quotation: "A mother who does not have perfect control of herself is unfit to have the management of children."³ Then a picture of Moses, whom I consider a type of mother, leading a horde of whining people, flashes into my mind. And I say, "Thank You, Lord. If You could sustain Moses, You surely are able to sustain me."

Moses' forbearance was not learned in a day or a week or a month. For 40 and more years he was in training. So I mustn't expect instantaneous results either. It is stated, "If you have a hasty temper, seek God for help to overcome it. When you are provoked to impatience, go to your chamber, and kneel down and ask God to help you that you may have a right influence over your children."⁴ Can you imagine how much time Moses must have spent in prayer? He needed a great amount of love, meekness, patience, and courage. So do I, as a parent. I know I cannot achieve good character traits overnight. But I *can* achieve them. To a great extent "every person is the architect of his own character."⁵ "Great characters are formed by little acts and efforts."⁶ "Prayer is heaven's ordained means of success in . . . the development of Christian character."⁷ I am promised success if I pray. And if I have a good character I will have the right influence over my children. "By leading a consistent life and exercising self-control, parents may mold the characters of their children."⁸ What a wonderful promise to parents!

But thinking again of Moses. Have you ever had to face a discipline problem? I have. So did Moses with the children of Israel. Constantly bickering, continually finding something wrong, incessantly pressuring Moses to do this or that, they acted like insecure children. While in Egypt they had been mistreated, abused, enslaved. Moses had to teach them to obey laws that seemed restrictive and to obey them out of love for a God they couldn't see. God performed miracle after miracle—quail and manna and water. From Sinai's heights He spoke to the people personally, which should have removed all doubt from anyone's mind as to His existence.

But they just didn't seem to learn. After all the mind-bending miracles in their behalf, they turned away. They threw an orgy, complete with all the No-no's they'd been warned against.

Shaping character

I can imagine Satan in the background, jeering at the Lord, "They don't love You. They never will. I told You it wouldn't work. You're going to fail!" No wonder God threatened to annihilate them. But like any mother, Moses hated to see his children punished by someone else. He begged God not to destroy them. But he knew that they needed discipline. So he ground their golden calf, mixed it in water, and made them drink it, and some 3,000 idolaters were slain. Admittedly that was pretty drastic punishment. But certainly it was better than the whole nation's being destroyed. Spanking hurts too, but it's better than seeing your children in juvenile court.

Moses always attempted his best. He persistently tried to uplift the thoughts of the people to God and His love. He struggled 40 tedious years with them, receiving little encouragement or indication of improvement. He had had such hope for his people. Then he sinned. He lost his

Jeanette Pelton is a homemaker living in Mount Vernon, Ohio.

patience for just a moment. But it kept him from entering Canaan. I am reminded of the statement "Never should we lose control of ourselves. . . . It is a sin to speak impatiently and fretfully or to feel angry—even though we do not speak."⁹ God equates anger and impatient words with sin. According to the record, Moses blundered only once. How often have I been guilty of impatience? Shouldn't I learn not to expect instant perception from my little girl? Why should I expect perfection overnight? There is no reason to be discouraged if she repeats a mistake. I am not ready for ascension at this point either. Moses knew the shortcomings of his people. He worked on preparing them for Canaan and for God's new world. He wanted them to be perfect—as did God. But he knew it would take work. He knew that was his task. That is mine, also.

"No higher work was ever committed to mortals than the shaping of character."¹⁰ My job as a parent today is just as important as was Moses' job. I have a child to prepare for heaven. "Character building is the most important work ever entrusted to human beings."¹¹ It would be wrong to leave it to others. I am entrusted with this work. It's my responsibility. It is the most difficult, essential, and rewarding work on the earth. As Moses led the children of Israel, so I must lead my children. Moses

abdicated his work to Aaron, but I must not leave my work to someone else.

Now, for a final lesson from Moses. "The true test of character is found in the willingness to bear burdens."¹² Moses was a man of great faith. He had worries that would have given most people ulcers. Patiently, gently, he led those stubborn Israelites on, year after year, wholly committed to the task given him. He was so faithful he is called a type of Christ.¹³

Every parent should strive to attain to such a high standard of excellence—to represent the Lord to his children so well they will see in him His character. I get a great deal of courage from Moses. I must lead my children on too, through the wilderness of peer-group pressure and TV shows and modern permissiveness. It's really not so far to the Promised Land. □

REFERENCES

- ¹ *Patriarchs and Prophets*, p. 316.
- ² *Ibid.*, p. 426.
- ³ *Child Guidance*, p. 282.
- ⁴ *Ibid.*, p. 267.
- ⁵ *Testimonies*, vol. 4, p. 656.
- ⁶ *Ibid.*, p. 603.
- ⁷ *The Acts of the Apostles*, p. 564.
- ⁸ *Child Guidance*, p. 482.
- ⁹ *Ibid.*, p. 95.
- ¹⁰ *Ibid.*, p. 163.
- ¹¹ *Ibid.*, p. 169.
- ¹² *Education*, p. 295.
- ¹³ *Patriarchs and Prophets*, p. 330.

ESPECIALLY FOR MEN By W. R. L. SCRAGG

Deflating the family row

If your family has more than its share of angry rows, you're probably pretty well aware of what the quarrels are usually about. Just in case you think your shouting matches are different from other people's, you might like to see whether they fall under one of the following seven top causes:

Money: "Every penny I earn goes on clothes for your back." "If you'd only push harder you could earn more at your job."

Personality: "You're too lazy/thoughtless/spiteful/jealous/hot-tempered."

Relatives and friends: "I wouldn't care if I never saw your mother again." "I can't understand what you see in him/her."

Past actions: "Why do you have to keep dragging that up?" "If you had only fixed that leak last spring . . ."

Expectations: "You're not at all like the person I married; you've changed." "You promised me all kinds of things."

Changing aspirations: "Why shouldn't I develop my career?" "What made you change your mind about being a medical technologist?"

Personal habits: "If you don't stop eating like that I'll never go out with you again." "You always fall asleep when I start talking."

Behind most of these causes lies one basic failing—lack of proper communication.

The chances are that one of these causes starts a fight, but once it is on, more and more of them get caught up in the whirl of words until every possible thing that you can find wrong with each other, real or imagined, is replayed, ballooned, and headlined.

Having a row isn't effective communication. Getting it out of your system may feel great to you, but this leaves the other person hurt and bewildered. It seldom clears the air. Nor is it healthy, helpful, or holy.

The peace that descends after a high-speed-grinder row—with its quiet pauses, its solicitations, its tears and making up, its long conversations and forgivenesses—might have grown far easier out of mature and thoughtful communication, one that leaves no hurt and no bad memories.

Could it be that the rewards make a row worth the unhappiness? Immature, neurotic reward systems sometimes dominate relationships. Feeling sorry for oneself, muttering, "No one really understands me," may assuage the ego, but isn't healthy.

Manipulating people may give the planned result, but is it ever right to use temper, angry words, and caustic accusations to enforce the will?

Reviewing the whole affair with a friend may convince both of you that you were right and that you had the best side of the argument, but boosting self-righteousness and self-esteem at the expense of others smacks of the neurotic.

It takes two to make a quarrel. You can choose to be in the row or not in the row. It's as simple as that. If you are an inveterate

"rower," then look inside for what makes you choose that route.

Behind family fights there frequently lies the desire to make the other person more like you. You want to change him or her to your way of thinking, your way of doing things, your value systems.

Remember, people are individuals and will behave differently. To accept those differences shows true maturity.

Many of us create the attitudes that make people react the way they do. By words and deeds we "tell" others how we want to be treated. Neuroses and immaturity perpetuate themselves because one signals that there is a certain way he wants to be treated. A careful review of the signals directed to other people may eliminate many negative factors.

And remember that you will never be fully understood, nor will you fully understand anyone else. Within every human personality lie hidden enigmas.

From the Christian stance every human disagreement nourishes itself in our fallen natures. And every human victory grows out of the power of Jesus Christ.

God communicated with me through Carol

From a patient suffering from conversion reaction, I
learned to recognize my own games of self-escape.

By JANIE LISTON

Walking into the seclusion room with four other nurses, I saw Carol sprawled out on the floor. Her pupils were dilated; she was making some incoherent moaning noises and she kept waving her hand across her waist. She said something about being dizzy and asked to go back to her own room. She moaned frequently, and her expression had a strange, faraway look. I was disappointed to find her in this condition, for only yesterday she had been walking around and participating in hospital activities.

Thirty-four-year-old Carol was a patient at a community mental-health center. Her condition had been diagnosed as conversion reaction. In such a condition a patient unconsciously expresses an emotional conflict as a physical symptom.

As a junior nursing student on my psychiatric rotation I had had a long conversation with Carol the week before. I had noticed that, although she had had many problems, she didn't like to talk about them. In fact, whenever the conversation touched on unpleasant issues that were close to her, she stuttered profusely. Quickly she would try to turn the conversation to memories of previous personal successes.

I was certain she had a deep-seated problem in her life, which she was avoiding and which she was escaping through the unconscious control of her mind. Her symptoms had developed to a point where on one occasion she had gone blind, on another she had become paralyzed. Her heart had stopped beating three times, each time to be resuscitated. A medical examination had revealed no organic problems. The head nurse had warned me not to confront Carol too strongly because if she felt threatened she could react in a way that would endanger her life.

Coming to the seclusion room, we helped her sit up and finally stand up. She was so unstable that it took two nurses to walk her to her room. I had never worked with anyone quite like this before. Was her physical condition real or fake? I wondered. I tried to grasp the concept that it was both—real to her, but induced to us. As I braced myself under her weight, I was impressed with the pow-

erful influence the mind can have on the body. Carol's physical condition resulted from her mental condition—even to this incapacitating extreme.

After putting Carol back to bed, we told her to rest and that we would be back to check on her.

"Don't leave me," she cried. "You aren't going to leave me, are you?" We reassured her that we would be nearby and would return regularly; other patients needed us too.

My special patient

Because Carol was assigned to me as my special patient, throughout the day I checked on her. I listened when she wanted to talk, and sometimes just sat with her in silence. Her speech ranged from incoherent moans to whining words. At times she spoke in whispers and occasionally in clear, distinct sentences.

On one of my visits she asked me to take her to the bathroom. She held on to me securely, but after we had moved about eight feet, she collapsed. Clinging to me, she began to shake with heart-rending sobs. Supporting her, I began to lose a little patience: This is ridiculous—a grown woman sobbing on me! What am I doing, anyway?

But then, almost immediately, I began to realize that God probably had something to say to me through Carol. Like many of us, Carol was avoiding what she did not want to see. As a result she had developed all sorts of physical ailments. She had nerve and visual troubles, sometimes she stuttered, one day she needed bifocals, the next day her gallbladder gave her problems, and on this particular day she could hardly talk.

Gradually as she came to develop trust in a few people, she was able to go through a day now and then without some kind of physical problem. It was a slow, difficult process. Tenderly and carefully our relationship grew. She needed often to be reassured that I would accept her as she was, that despite her behavior, fears, aloneness, and confusion my concern for her would not be blocked. Every action on my part was full of significance in communicating this message. Because of my consistent caring despite her behavior, she was led to trust me. Even when she let down some of her defenses, I would still show her love. Gradually she stopped telling stories

Janie Liston has recently graduated from Columbia Union College with a B.S. in nursing.

of her phenomenal deeds. Her physical symptoms became less incapacitating as she became convinced that somebody thought she was worth something.

I struggled with myself, as well as with Carol. It dawned on me that what I and the medical staff were trying to do for Carol was, on a small scale, what God is trying to do for us. He wants us to stop hiding or running from ourselves and from Him. He sees beyond our professional status, behavior, cleverness, and fumbles, beyond what we have, to what we are. He comes with the message, "I know you and I have chosen to love you. You cannot be good enough to deserve My love or bad enough to prevent it."

Need for reassurance

When we realize the powerful security of this love, we know we do not have to build walls to protect ourselves. We do not need to exist on future dreams or past memories. We can face life today, with our strengths and limitations. I had no difficulty seeing what Carol was doing to protect herself, but it was painful for me to

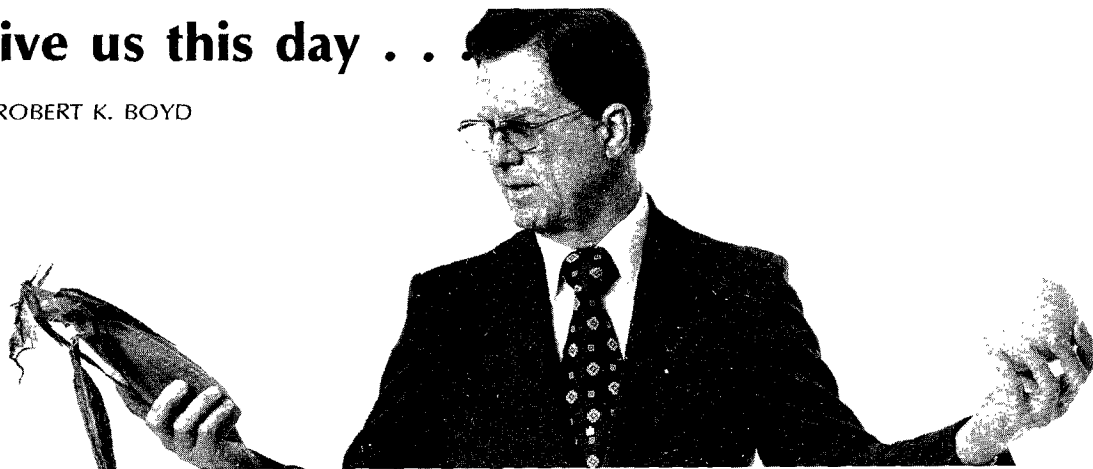
recognize and acknowledge my own games of self-escape.

As Carol came to discover herself, she needed constant reassurance that she was loved. She also needed to be led to the true Source of strength. We humans are not God, but God does use people to help people. He will use us to the degree we let Him. Sometimes He uses the weak to confound the strong. Our true witness comes from who we are, not from what we put on or act out.

God is intimately concerned for each of us. He has committed Himself to us forever. He offers compassion and grace sufficient to face any trial this world can offer. Trusting Him is not another flight from reality. He says, "You are important to Me. I chose to die to save you rather than to live without you. I realize the risk it is to be open to people, including yourself. With Me you are safe. I want you to realize all that you were meant to be, not to run away from life, but to become involved in it with a concern. I have gone through to a bitter end to bring My love to you. You do want it . . . don't you?" □

Give us this day . . .

By ROBERT K. BOYD



Sometimes a routine chore can start a train of thought. For instance, we recently stepped into the produce section of the supermarket, where both grapefruit and fresh corn were on sale. The grapefruit was from last year's growing season. As for the corn, it would be many weeks before any local supply would be available. I do not know where it was grown, but I was struck with this marvel of modern marketing. An intricate system of technology and coordination had brought before my eyes both postseason and preseason produce. It struck me as miraculous. I left the scene thinking: What hath man wrought!

Next morning: grapefruit for breakfast. Now, my musings take a different turn as I make the incision that is to cut the fruit in half. I am struck with the consciousness that I am cutting into the handiwork of God. I bow my head to thank a beneficent Creator for transforming chemicals in the soil into vitamins and other life-giving properties and by photosynthesis transforming carbon dioxide and water into nutrients, wrapping them all up in a beautiful and tasty package. And now as I partake, another miracle is to take place. These same food elements are to be converted into

strength and energy in my own body. My thoughts now are: What hath God wrought!

Later that day I handle an ear of corn. I am impressed with the life I hold in my hand. There are rows and rows of kernels—each one with the gift of life in it. I think of the potential field of corn that awaits only the planting of the kernels of this one ear. But soon it will be cooked. It then will be dead—as corn. Yet that life I hold in my hand is to become a part of my life through a process I can explain in physiological terms but cannot really understand.

Once again I think: God hath wrought wonders in a simple ear of corn.

We all enjoy the fruits of man's productivity—indeed a miracle of our age. But behind it all is God. "Not by its own inherent energy does the earth produce its bounties. . . . A mysterious life pervades all nature—a life that sustains the unnumbered worlds throughout immensity. . . . The same power that upholds nature, is working also in man."—*Education*, p. 99.

In this inspired knowledge, we humbly bow our heads to pray: "[Our Father,] Give us this day our daily bread."

Reaching the nonchurchgoer

Recently J. Russell Hale, a professor at Lutheran Theological Seminary, Gettysburg, Pennsylvania, U.S.A., conducted a survey to determine why 80 million Americans don't go to church. He traveled 30,000 miles and covered six States. His findings are revealing and doubtless would parallel similar surveys conducted in other countries. Professor Hale's findings were wired over CBS Radio Network and were reported by Religious News Service.

It is the unchurched as well as the churchd whom Seventh-day Adventists attempt to reach with their message. Understanding better why the unchurched relate negatively to the church should help evangelists and other church workers to tailor their messages to appeal to this group.

Following are the 12 categories into which he divided the nonchurchgoers.

1. The anti-institutionalists—persons who are defectors from the church on the basis of what they see to be the church's preoccupation with its own self-maintenance.

2. The boxed-in—persons who have once been church members and have left the church. They feel overly confined, constrained, thwarted. Their independence is put in a straightjacket. They don't have room to breathe.

3. The burned-out—those who feel that their energies have been utterly consumed by the church. They've been active participants in the work of the church, but they feel that the church has depleted their resources, their talents, their time.

4. The cop-outs—people who never were committed to the church in the first place. These persons are apathetic and say, "I really couldn't care less."

5. The happy hedonists—people who find the fulfillment of their purpose in life in momentary pleasures.

6. The locked-out—people who feel the churches have simply closed their doors against them. More than any others, people in this group express real hostility toward churches.

7. The nomads—people who wander from place to place. Being so much on the move, they seldom stay in one place long enough to call it home.

8. The pilgrims—honest people searching for satisfying meanings and values in life. They are still waiting for the last bit of evidence that will convince them that the teachings of the church are correct.

9. The publicans—people who dimly perceive the church to be primarily populated by Pharisees. They call them hypocrites, phonies, fakers, people living double lives.

10. The scandalized—people who look at the proliferation of all kinds of churches in the community and simply say that the churches can't make up their minds what is truth and that they'd better settle their own differences among themselves before they start talking to us on the outside.

11. The true unbelievers—people such as the classical type of atheist, the agnostic, the humanist, the secularist.

12. The uncertain—people who say frankly, "I don't know why I'm not a member of the church. I just don't think about it that often."

The church's responsibility

What is the Seventh-day Adventist Church doing to reach these nonchurchgoers? Is it answering their questions? Is it presenting a message with an appeal sufficiently broad to attract these various groups? If the unchurched were to visit a Seventh-day Adventist church, would they become convinced that their views of the church as confining, grasping, exclusive, and pharisaical had been false? At least that the Seventh-day Adventist Church does not fit their image?

God loves the unchurched as much as the churchd. Many of the nonchurchgoers may be nearer the kingdom than many punctual attenders. Addressing churchgoers on one occasion, Jesus said, "The publicans and the harlots go into the kingdom of God before you" (Matt. 21:31).

The expression "every creature" (Mark 16:15) in the gospel commission includes the unchurched. What becomes painfully apparent as one ponders Professor Hale's 12 categories is that no single method is going to appeal to all groups. The church must employ a variety of outreaches so that the broadest possible spectrum will be appealed to.

At the same time, the church must not forget the attenders, many of whom, as we mentioned, may be farther from the kingdom than those outside the church. And even the devoted churchgoers must be reached by God's special message for this time. Only the Seventh-day Adventist Church proclaims the three angels' messages, which are to be carried to earth's remotest bounds.

The church's responsibility, therefore, is great. Broad, innovative plans need to be laid and executed.

D. F. N.



The gentle Shepherd

By ROBERT M. KOHLER

Yes, I know that God has led me
From that valley known as death,
For there I have lived in terror,
I have felt the devil's breath.

I have heard the lion roaring,
Felt the stinging of the asp;
But a gentle Shepherd leads me,
And I won't release His grasp.

“A storm is coming”

Forty years ago a hurricane of monstrous proportions struck the East Coast of the United States. Property damage was extensive, and loss of life was high.

Writing about the disaster, William Manchester says in his book *The Glory and the Dream*: “The great wall of brine struck the beach between Babylon [New York] and Patchogue at 2:30 P.M. [Sept. 21, 1938]. So mighty was the power of that first storm wave that its impact registered on a seismograph in Sitka, Alaska, while the spray, carried northward at well over a hundred miles an hour, whitened windows in Montpelier, Vermont. As the torrential forty-foot wave approached, some Long Islanders jumped into cars and raced inland. No one knows precisely how many lost that race for their lives, but the winners later estimated that they had to keep the speedometer over 50 mph all the way. Manicured lawns a mile inland at Quogue were under breakers two feet high, and a cottage near there floated away with ten people on its roof.

“J. P. Morgan’s multimillion-dollar estate at Glen Cove was blown to flinders. Thirty-room mansions at Westhampton were swept away, and owners couldn’t rebuild because the land had gone with them. Seventeen people were huddled chest-deep in brine on the second floor of one of these chateaux; then the walls collapsed. The 190-foot Mackay radio tower, out toward Montauk Point, was gone. The Bridgehampton freight station had been moved to the wrong side of the tracks. Pullman cars weighing sixty-seven tons were rocking. Fishing craft were split apart, fishermen’s shacks were sailing into Connecticut.”—Page 186.

Hurricanes and storms of various kinds are common in this world. Bangladesh and other countries have been struck repeatedly by nature’s upheavals, with terrible loss of life. But the 1938 hurricane stands out in history because the meteorologists—the people who should have known what was coming and should have warned the general populace—were negligent; they either ignored or refused to believe the evidence of their instruments. Not until afternoon on the day that the storm struck did some forecasters belatedly come to terms with reality. But by then it was too late to take effective precautions.

Manchester points out in his book that not only the weather forecasters but the general populace seemed strangely blind to the impending disaster. “Among the striking stories which later came to light was the experience of a Long Islander who had bought a barometer a few days earlier in a New York store. It arrived in the morning post September 21, and to his annoyance the needle pointed below 29, where the dial read ‘Hurricanes and Tornadoes.’ He shook it and banged it against a wall; the needle wouldn’t budge. Indignant, he repacked it, drove to the post office, and mailed it back. While he was gone, his house blew away.”—*Ibid.*, pp. 185, 186.

It is never safe to ignore warning signs. To see signs and then to disregard or misinterpret them nearly always results in disaster. Certainly this is true in regard to the signs that point to the second coming of Jesus.

In Matthew 24 Jesus looked into the future and, mingling signs that would take place before the destruction of Jerusalem and before His second advent, He said that social conditions would become decadent and chaotic, that relations between nations would be tense and hostile, that counterfeit religious leaders would abound, that righteous people would be despised and mistreated, that selfish gratification and self-seeking would control the world as in the days of Noah, and that supernatural sights would appear in the heavens.

“When ye shall see all these things,” said Jesus, “know that it is near, even at the doors” (Matt. 24:33). “Be ye also ready,” He urged, “for in such an hour as ye think not the Son of man cometh” (verse 44).

“As a thief”

Recently a thief broke into our neighbor’s home and carried away a pickup truckload of valuables such as stereo equipment and television sets. Quietly, under cover of darkness, when the neighbors were absent, the thief did his work. If the neighbors had known when the thief was coming, they would have been at home and ready to defend their possessions. But they did not know, hence were unready. When they arrived home, their valuables were gone.

It is significant that Jesus, in Matthew 24, compared the surprise element of His second advent with the unexpected approach of a thief (see also Luke 12:35-40). The apostle Paul used this figure, too, in 1 Thessalonians 5: “Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. . . . Ye, brethren, are not in darkness, that that day should overtake you as a thief” (verses 2-4). And Peter wrote: “The day of the Lord will come as a thief in the night” (2 Peter 3:10). Finally, Jesus declared through John: “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his

Bad for your soul

By D. A. DELAFIELD

According to the *Washington Star*, December 3, 1976, “Rabbi David Halevy, one of Tel Aviv’s two chief rabbis, says smoking or offering a cigarette to someone else is a violation of Jewish law, which prohibits any drugs which might cause bodily harm.”

The rabbi’s statement, which was made on a radio program Tuesday night, November 30, based his ruling on the Biblical verse “Take ye therefore good heed unto yourselves” (Deut. 4:15). According to Jewish law, this verse prohibits any practice that injures the body, for such acts damage the soul.

In the New Testament, Peter warned against “fleshly lusts, which war against the soul” (1 Peter 2:11). Wrote Ellen White, “Many regard this warning [Peter’s statement] as applicable only to the licentious; but it has a broader meaning. It guards against every injurious gratification of appetite or passion. It is a most forcible warning against the use of such stimulants and narcotics as tea, coffee, tobacco, alcohol, and morphine. These indulgences may well be classed among the lusts that exert a pernicious influence upon moral character.”—*Counsels on Diet and Foods*, pp. 62, 63.

Bad physical habits and spiritual sensitivity are mutually exclusive, and more and more people, including Jews as well as Christians, are becoming aware of it.

garments, lest he walk naked, and they see his shame" (Rev. 16:15).

Whatever else may be intended by use of the "thief" figure to illustrate various aspects of Christ's second advent, the predominant thought is surprise. To the worldly-minded person, the coming of Jesus will be entirely unexpected. He sees the signs—strife among nations, natural disasters, escalation of wickedness, and the explosion of knowledge—but he ignores them or makes no effort to understand their meaning; hence, when Christ returns he will not be "at home" but elsewhere, busy with concerns that he considers more important than spiritual interests. Or, like the weather forecasters in 1938, he refuses to believe, waiting until too late to acknowledge the truth.

Sometimes we wonder whether Adventists are becoming injured to the numerous signs of Christ's soon

return. Like that of the unbelieving world around them, their attitude seems to be, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:4). They see mounting evidences that Christ is coming soon, but they give these evidences little or no thought.

Today Jesus waits, "not willing that any should perish, but that all should come to repentance" (verse 9). But one of these days, like a thief in the night, He will come. "We have no time to lose. . . . Christ is soon to come. The angels of God are seeking to attract us from ourselves and from earthly things. . . . A storm is coming, relentless in its fury. Are we prepared to meet it?"—*Testimonies*, vol. 8, pp. 314, 315. As "children of light . . . let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:5, 6).
K. H. W.

LETTERS Continued from page 2

share of the periodicals and books that, like the frogs of Egypt, are overspreading the land, are not merely commonplace, idle, and enervating, but unclean and degrading. Their effect is not merely to intoxicate and ruin the mind, but to corrupt and destroy the soul."

"Frogs of Egypt!" What better description could we have for the slimy, repulsive material published today.

E. L. BECKER
Riverside, California

Best in 70

I have had occasion to read the REVIEW for more than 70 years, but I have never read any article in all those years that so impressed me as "Wonderful Saviour" (April 27). The love of Jesus has never been so wonderfully portrayed. I read every word with intense eagerness.

LOUISE CHRISTOPH
Erie, Pennsylvania

Prayer breakfast

Re "1978 Prayer Breakfast" (April 20).

It was interesting to note the comments made by the wife of the Disciples of Christ couple who was at the table with our editor. It is quite apparent that when one hears the words *Seventh-day Adventist*, one will usually be well informed about our health message, or the day upon which we worship.

I am hoping and praying for the day when people, while appreciating our health message, will comment about us by saying, "The thing I like best about Adventists is that they give the

clearest and truest picture about the Father that has ever been given."

MERRILL SHIDLER
Fort Lupton, Colorado

Have just read the report of the 1978 Prayer Breakfast held in Washington, D.C. I appreciate the fact that we still have some God-fearing men and women in our government. I was especially impressed with the address delivered by Max Cleland and the circumstances under which he gave his sermon. I am sure all who heard this man with so many handicaps express his faith and confidence in God were inspired.

ELLIS R. MAAS
Capon Bridge, West Virginia

Reaching people

I appreciated the challenges in "How to Reach People Where They Live" (March 9). It is evident that we could be doing more to reach those who do not have an understanding of God's last-day message. But there is a prerequisite that must be met. Once the lost are found, will they experience a warm, loving, obedient fellowship in God's remnant church? Christ has said that before we can successfully evangelize others, we must have a thorough understanding of His will and be a living example of Christ-likeness.

STEVE DIVNICK
Escondido, California

The mission of the church and the unique role in which Seventh-day Adventist Christians may serve, require an ongoing and progressive dialogue among all its people. God has called all who know Him to take the good news

and truth about Him to all the world. The world is made up of people—not merely continents and countries. There are, no doubt, many rural areas where the church has little or no active presence. However, a far greater challenge the church faces today is developing an aggressive and meaningful outreach to the places where the greatest concentration of unreached and untouched people live—the great cities of this country and the world!

WILLIAM COFFMAN
Loma Linda, California

Key sentence

As a mother and grandmother, I found "Hannah, the Absent Mother" (March 30) especially rewarding. I wish that every Adventist parent would constantly bear in mind this sentence from the article: "It is impossible to give a child too much love as long as the child has adequate discipline, just enough to teach the child how to discipline himself, but not so much as to break his will."

AURELIA MUTCHLER
Ottawa, Ontario

The author responds

Some of the letters concerning my article "The Challenge of Beauty" (Dec. 15) show that I was being misunderstood. Some readers also assumed implications I neither stated nor intended.

1. I had no desire to limit our congregations in their choice of hymns.

2. Not all hymns are of equal value either spiritually or musically. Christians should endeavor to grow in artistic as well as spiritual insights.

3. Some of our best hymns are not only better music but also better spiritual expressions.

4. Emotions alone are not a safe guide. There must be a basis in reason and in intellectual truth as well as emotion. The finest hymns measure up in this respect.

5. The choice of hymns is not a matter of right and wrong morally, but a matter of taste. No two people are at the same stage in the development of taste.

6. Our salvation is not dependent on our taste, although a Christian should be continually developing good taste.

7. Trained musicians are not the ones who establish the principles of good taste. Artistic value is found in the music itself. Musicians simply are attempting to call attention to better values.

8. Our music is not safe from the demoralizing influences of popular religious music. A study of the best hymns may help to guard against the inroads of "worldly" religious music.

H. B. HANNUM
Riverside, California

Good report

Thank you for reporting the story of our leaders' meeting February 10-22 at Nosoca Pines Ranch for prayer and study ("A Meeting to Remember," April 27). It was one of the most encouraging reports to appear in the REVIEW since the 1973 and 1974 Annual Council appeals.

The hearts of our people are much more stirred by reports of our leaders traveling to the throne of grace than of reports of trips to India or Africa.

H. ROGER BOTHWELL
Des Moines, Iowa

COVER STORY

The ministry of physicians in Southern Africa

By P. H. COETZEE

A blended ministry to both the physical and spiritual needs of people in Southern Africa is proving to be a blessing to the church in the Trans-Africa Division, where this ministry is directed by an organization called Adventist Medical Service (AMS).

The object of AMS is to promote and sponsor the establishment of small medical institutions, medical and dental practices, nursing agencies, and Better Living centers. A health-and-temperance program disseminates healthful-living principles in the church and to the public. An interunion committee of 17 members, mostly physicians and dentists, guides the activities of the organization. The recruitment of staff and personnel, and the encouragement of young people to prepare for medical missionary work, is considered an essential part of the program.

I became more convinced than ever of the wisdom of the organization of AMS recently as I sat in the West German office of Martin Scheel, a man of God and a physician well known around the world for his insight into the medical outreach of Christianity. His burden is to reach every hamlet and every place of habitation with the message of physical and spiritual healing. Dr. Scheel is well acquainted with Seventh-day Adventist medical institutions and talked freely about the commission given to the church by Christ.

As I left his office, I asked myself, Are we accomplishing all that God is expecting of us? We do have fine institutions and hospitals and a

first-class medical school, but is this all that is included in our commission? What about the villages and towns and cities not within reach of an Adventist hospital or sanitarium? In many of our institutions our medical services are second to none, and our care of acute cases compares favorably with the best the world has to offer. But I had to ask myself the question, Are we leading the world in preventive medicine, and teaching the gospel of good health? Are we really following the blueprint that God has given us, with such an abundance of counsel and light?

As Ellen White says, "The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected to the third angel's message as the hand is with the body."—*Counsels on Health*, pp. 20, 21. This means that in every city we should have physicians as well as "corps of organized, well-disciplined workers" to do medical missionary work (*Welfare Ministry*, p. 138).

The idea behind Adventist Medical Service, which endeavors to follow this counsel, began in South Africa with one of our mission hospital doctors, Warren Staples, who served in two mission hospitals for almost 13 years. At every council, Dr. Staples appealed to the church leaders to broaden their vision and to extend the outreach of our health evangelism. At the end of 1963 the Staples family moved to Ficksburg and opened our first denominationally owned private practice.

Ficksburg is a thriving city and one of the centers of the state church. But when Dr. Staples moved there, there were no Adventists in the city, and evangelists had had no success in establishing a church.

Skepticism at first

From the beginning there was skepticism expressed by church leaders, as well as medical colleagues and associates. However, the Staples family soon won the admiration of the community for their total commitment to the service of God. The fact that Dr. Staples, an ophthalmic surgeon, earned only a mission salary inspired confidence and trust. People soon realized that his medical practice was a selfless ministry and not for personal gain. Dr. Staples was ordained to the

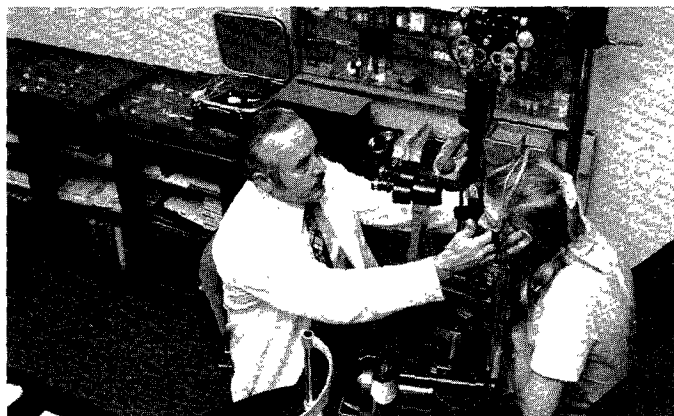
ministry, and when people became aware of this he became counselor to the townspeople. Doors opened for Bible studies, and as a direct result of his ministry, two Seventh-day Adventist congregations were organized.

In 1973 the South African Union opened a 12-bed day hospital in Bethlehem, South Africa, with accommodation for several specialists. Dr. Staples, from Ficksburg, and Arnold Raubenheimer, gynecologist from our mission hospital in Blantyre, Malawi, were asked to be the first to staff this medical center. Dr. Raubenheimer was ordained to the ministry, and these two physicians became sources of light for a city where formerly there was prejudice against Adventists.

Each of these doctors is on a limited personal income, the equivalent of a minister's salary in South Africa. The income of the medical center, which is more than tenfold what the doctors receive personally, goes to support such a medical evangelistic program in other communities of South Africa.

Another physician, Fanie le Roux, caught the vision and decided to open a practice in Zululand. Without denominational backing, he purchased a residence and consulting rooms in the little village of Babanango. He retained only a missionary's salary and banked the rest of his income in the name of the church. After 18 months he approached the South African Union and asked the church to take over the practice and the money in the bank. Babanango Medical Services has been a church-operated practice ever since. Thousands of dollars have gone into the opening of new medical work, and many are rejoicing in Christ because of Dr. Le Roux's ministry.

The success of these ventures stimulated further study by leaders in the Trans-Africa Division who recognized the value of this medical ministry. They set about finding God-fearing physicians who were willing to join the working force of the church, encouraged young people to



In 1963, Warren Staples opened the first denominational private practice in South Africa. Since then, the practice has earned more than a million dollars to begin new medical work, to provide doctors, equipment, and building facilities for Maluti Adventist Hospital, build churches, and to support the mission program of the church. Today Dr. Staples is an ophthalmic surgeon in denominational practice in Bethlehem.

P. H. Coetzee is health director of the South African Union Conference and executive secretary of the Trans-Africa Division's Adventist Medical Services.

take medicine, and recruited others with a background in health evangelism to join the program.

Some physicians suggested to Merle Mills, division president, that a separate organization be formed with the sole responsibility of revitalizing the medical work in South Africa according to the counsel given by Ellen White. They also suggested that an experienced administrator be appointed to take the responsibility of caring for this type of medical work.

After a thorough study, in late 1970 the division established Adventist Medical Service, adopted a constitution, and appointed one of the union presidents as director and administrator.

Now AMS is attempting to expand the program throughout South Africa. Surplus operating funds are used to open new practices and pay expenses and salaries until the practices become self-supporting.

Money is also given to pay physicians' salaries and help building expansion programs at mission hospitals, such as the Maluti Adventist Hospital in nearby Lesotho.

Health education

A vigorous health-education program is also operated and paid for by AMS, as are health-evangelism and evangelistic programs. Struggling medical students are not neglected, but are assisted with scholarships on a yearly basis.

Since the establishment of the organization, three dental practices have been opened, and seven young physicians and three dentists have joined the work. John Werner recently completed an ophthalmology residency at Loma Linda University and is returning to South Africa to join Dr. Staples in Bethlehem and provide assistance to Maluti Hospital on a weekly basis.

In Swaziland we have no medical work at the present time, and the entire country is without a dentist. By faith AMS leased premises for a dentist and has appealed to the General Conference to find a qualified person to fill the post. The fact that there is

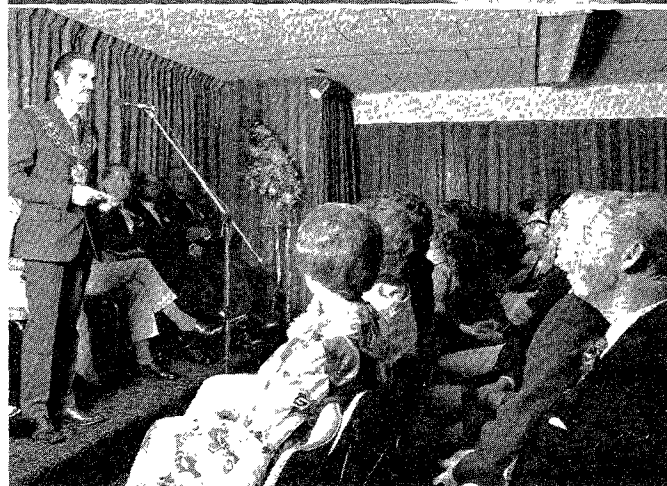
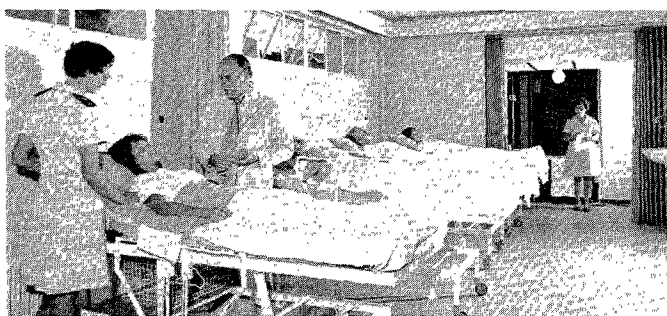
no dentist or ophthalmologist in the entire country of Swaziland provides a unique opportunity for witness.

A few years ago a Zulu physician in Durban, South Africa, accepted the Adventist faith and has since been active in health education and operating a busy private practice. Recently he offered his services to the church to serve on a missionary wage.

In 1977, nine young Adventists graduated from the medical course. Most of these

young physicians are planning to join hands with the ministers in the medical ministry program.

Today many South African physicians look forward to serving as practicing evangelists and to being as much ministers of God's grace as their counterparts in full-time pastoral ministry. These medical ministers are no longer bystanders on the outskirts of God's work, but active participants, part of a vigorous and dynamic movement.



Top: Arnold Raubenheimer, gynecologist, graduated from a theological course and worked as an evangelist before becoming a physician. Now he works in Bethlehem. Center: In Ficksburg, two congregations were established as a result of the medical program. This church was built with funds from Dr. Staples' practice. Bottom: Ken Brown, mayor of Johannesburg, officiated at the opening of the Better Living center. Since then, scores of people have attended cooking schools, Five-Day Plans to Stop Smoking, and stress-management and fitness classes.

MEXICO

Catholic teacher won to Christ by lay member

A priest who was a parochial primary teacher in the village of El Achiote has become an Adventist because of the witness of Roseline Hernandez, a lay member.

The priest was brought up in a religious Catholic home in Puebla, Mexico. From his boyhood he was intensely religious and in his youth enrolled in a seminary to study theology and teaching. He left the seminary before finishing his course, but dedicated himself to preaching the gospel.

As he preached, he traveled extensively in the state of Chiapas (where there are at least 14 tribes and dialects). He finally settled in El Achiote. Besides teaching, he went into outlying areas to conduct masses and to preach and baptize.

When he was 35 he became acquainted with Mrs. Hernandez. As he studied the Bible with her he was impressed, and began to preach about the things he was learning.

As a result he lost his teaching position. He now rejoices in the Advent message. He is currently preparing to become a church school teacher.

Hundreds of lay members in the South Mexican Conference like Roseline Hernandez are witnessing to people. If it were not for their help it would be impossible to care for the nearly 1,000 congregations and groups in this field, for there are fewer than 50 pastors in the entire conference.

Despite the lack of funds to provide workers, churches, and schools, thousands are joining the ranks of Adventists in South Mexico. At the close of 1977 there were approximately 39,000 Seventh-day Adventists in the conference and more than 59,000 Sabbath school members.

JOSE ROSADO
Departmental Director
South Mexican Conference

Haiti crusade gains 740 new members

By SANDRA WALLACE POWELL

With 740 persons baptized to date as a result of the Kenneth Cox Prophecy Crusade meetings held in Port-au-Prince, Haiti, and more than 300 persons studying the Adventist message, prospects are bright that the South Haiti Mission may exceed its goal of 1,000 converts from this crusade. The efforts of church members to go all out to reach as many people as possible with the Adventist message paid off, for the 2,000-seat auditorium was filled to overflowing three times a night.

In all, 2,000 posters were

Sandra Wallace Powell is a free-lance writer and the public-relations director for the Kenneth Cox Prophecy Crusade.

hung conspicuously throughout Port-au-Prince, and 15,000 brochures were circulated. In addition, pastors and laymen distributed Prophecy Crusade tickets, which were necessary for admittance.

Every Seventh-day Adventist pastor in the South Haiti Mission, 26 in all, helped with the series. In addition, 15 senior theology students from the Adventist Seminary in Port-au-Prince assisted in visitation, and more than 250 church members were organized to help with the crusade each evening.

For 27 consecutive nights, beginning January 8, Evangelist Cox conducted three sessions nightly. The people filled each session to overflowing. Ten or more people

would squeeze into pews intended for eight. Many nights people filled the back lobby of the auditorium. Some stood in the aisles along the walls. Others peered through the open windows of the auditorium. Many who didn't have tickets stood at the outside gate and begged to get in. Others forced their way in without tickets. Each evening, more than 6,000 people attended.

Evangelist Cox presented the Adventist message in a way never before tried in Haiti—multimedia, using five large screens, 15 slide projectors, and two motion-picture projectors.

Because Haiti is a French-speaking country, Guy Valeray, secretary of the Ministerial association for the Franco-Haitian Union, translated Evangelist Cox's words into French. On the screens all Bible texts and quotations used in the presentations appeared in French.

As the truths of the Bible

were presented in a clear, easy-to-understand way, many responded. With each call to accept Christ, to follow the teachings of the Bible, and to be baptized, hundreds made decisions.

The large baptism was conducted on February 4, a clear, sunny day, after a Sabbath morning service at the auditorium. Boarding buses, vans, or cars, many people made their way to the baptismal site, a beach dotted with palm trees bordering the Port-au-Prince bay.

Some of the spectators waded out knee-deep into the water and, with those on the shore, formed a semicircle around the area for the baptism. Some climbed the trees to get a better view. A few watched from a small boat.

Working together, 22 pastors baptized 22 candidates simultaneously. The women were baptized first, then the men. When the service was over, 465 persons had been baptized!



A total of 740 persons have joined the Adventist Church as a result of the crusade held in Haiti, 465 of whom were baptized in one afternoon.

After a week of follow-up meetings by Evangelist Cox, an additional 161 persons were baptized.

After the crusade, the local pastors, and the workers and officers at the South Haiti Mission decided to continue evangelistic activities for another month. With Fenelon Destin as speaker, they continued to hold meetings, and continued a program of visitation and Bible study to prepare the remaining interests for baptism. According to Gabriel Desvarieux, mission president, reaching the goal of 1,000 baptisms from this crusade is possible as 41 more have been baptized during this second follow-up series.

Efforts were made during this crusade to reach the higher class of Haiti—those influential in government and business. These people were contacted personally and given tickets for reserved seats. Approximately 300 of them attended each night. Many have been baptized. This is the first time that this stratum of the Haitian population has been reached by Seventh-day Adventist evangelism.

The work accomplished during the Kenneth Cox Prophecy Crusade has strengthened the churches in Port-au-Prince and has opened the door for even greater work to be done.

TEXAS

Commission hears inner-city report

Forty-two men and women from the North American Division met in Dallas, Texas, March 20 to 22, to explore ways to do something for people of the inner city. Chaired by W. W. Fordham, General Conference director for regional affairs, and his associate, W. S. Banfield, the Inner City Commission and special invitees from the Southern and Southwestern Union Regional conferences met to hear reports of inner-city activities and projects currently in progress.

These inner-city activity reports were a challenge to the

church to become more involved in the large metropolitan areas in North America. Charles Cheatham, public-relations director of Pine Forge Academy, Pine Forge, Pennsylvania, told how the STOP prison program is reaching a growing number of youth and older persons in prison, as well as before they are sentenced. Elder Cheatham's manual for operation for the program showed the scope and opportunities open to the church.

Henry Holt, South Central Conference inner-city coordinator and youth director, described a program called Youth for Better Living. Young people working with Elder Holt staff a mobile health unit, which is taken wherever young people congregate. Youth of the inner city are attracted to the van through health skits. As their confidence is gained, attention is focused on personal needs. A number of youth have experienced a complete change in their way of life. Several have been baptized, and receptive attitudes have been formed in ways that will open doors in a number of communities for future evangelistic work.

An appeal was made to the commission by Joseph Hinson, South Atlantic Conference president, for simple, inexpensive literature to attract those with a minimum of education and with little or no understanding of God or the Bible. Elder Hinson also appealed for a price of two or three cents per copy so this literature can be scattered widely.

According to S. L. Dombrosky, Florida Conference director, 17 health-service vans are opening doors for the evangelistic programs in his conference. Until recently they maintained 25 vans, but last year they shared eight vans with Puerto Rico. "Within three months," Elder Dombrosky reported, "50 have been baptized and another 150 are awaiting baptism in Puerto Rico." The work in Florida is going the same way.

Walter E. Darby gave a report of his work in a dental clinic in Detroit as part of a

Better Living center sponsored by the church. Dr. Darby believes that if given reasonable assurance of an ongoing program, a number of graduating dentists would accept the challenge of a year or two in inner-city clinics or mobile units.

"There certainly is need for such clinical help," he asserted, "and equipment and supplies are urgently needed to get the project on its way."

On Monday, March 20, commission members inspected a medical/dental van sponsored by the Southwest Region Conference and the Southwestern Union. Dentists staffing the mobile unit came primarily from Baylor University School of Dentistry. The large semitrailer van/clinic is self-contained. Offices in the van were a beehive of activity as children from the area lined up for screening and dental care. This mobile unit is one of the first such services sponsored by the church. George Schram directs the unit for the Southwestern Union, and James C. Hicks for the Southwest Region Conference.

According to Elder Banfield, the Inner City Commission meets periodically to bring conference leaders up to date on inner-city projects. It also allows members to exchange ideas and look at new programs.

"Needs in the great metropolitan areas are certain to increase," Elder Banfield says. "We must find a way to overcome our desire to stay by traditional methods of reaching people. We have to change our methods of evangelization as society changes or we will fail to reach the people. Many of our members," Elder Banfield continues, "have moved away from the cities, and this is creating a problem. Living outside the city, our people are not aware of the needs and changes that have taken place."

Mobile health vans, day-care centers, the STOP prison program, Youth for Better Living, and many other outreach activities are all part of a growing inner-city ministry. Through agencies fostered

and sponsored by this ministry, thousands are being reached every day, and the church is becoming better known in many areas in the United States and Canada.

On the final day of the session Elder Fordham, who will retire in October, 1978, after 44 years of service for the church, and who founded the Inner City Commission, was honored. After gifts and speeches, the session was adjourned.

MARVIN H. REEDER
Associate Communication
Director
General Conference



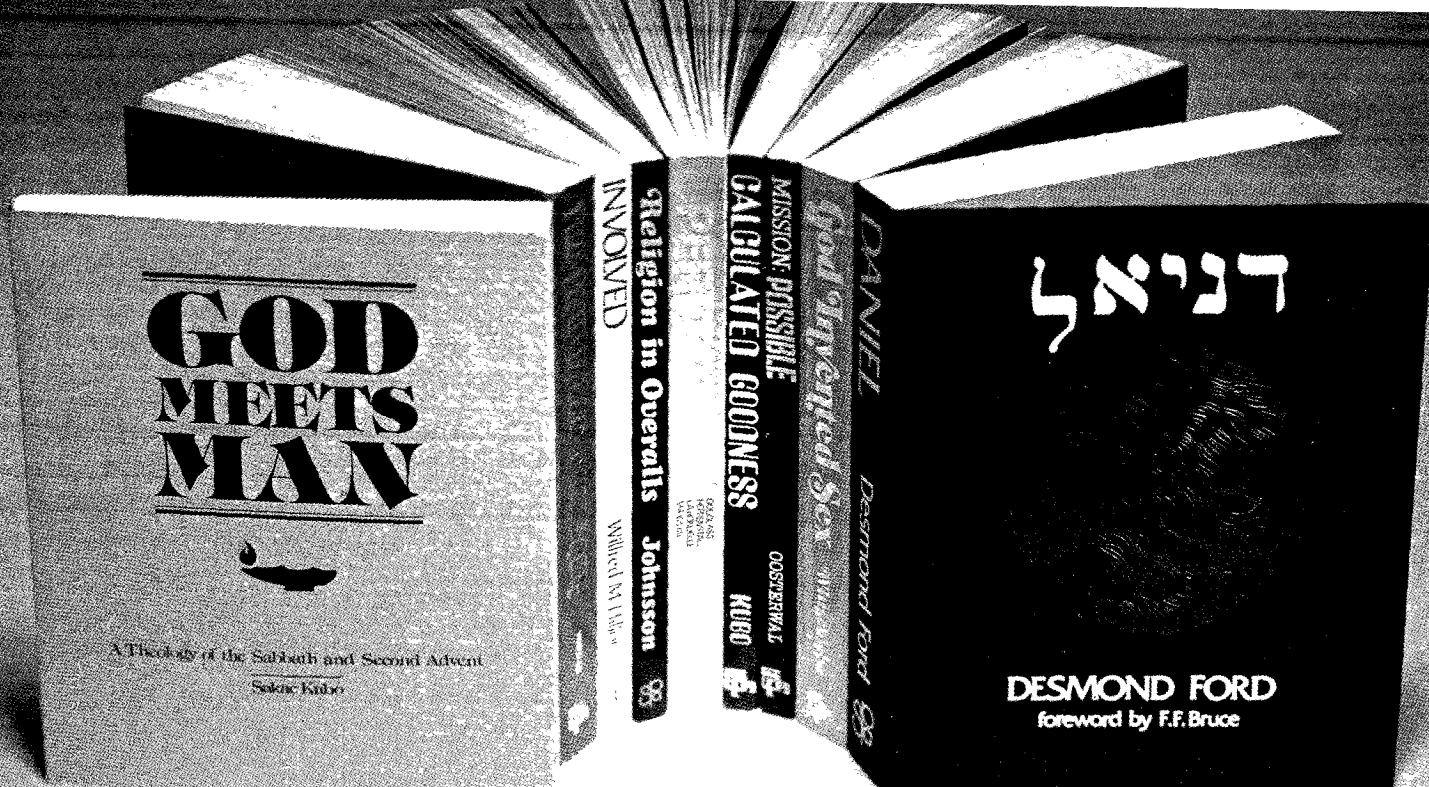
Student elected CABL president

At the fifth annual CABL-MV Seminar held at Pine Springs Ranch, California, April 5 to 9, John Lazor, a student at Southern Missionary College, was elected North American Division student president of Collegiate Adventists for Better Living (CABL).

John (left) is being congratulated on his election by G. J. Bertochini (right), associate director of the General Conference Temperance Department.

The seminar was sponsored by the General Conference Youth and Temperance departments. Its purpose was to bring together CABL delegates and student leaders from Seventh-day Adventist universities and colleges throughout North America to exchange ideas and programs and to receive training for special witnessing projects.

The seminar served also to bring the General Conference Temperance and Youth departments in close touch with college and university campuses.



GOD MEETS MAN

SAKAE KUBO *The two most fundamental doctrines of the SDA Church explored with new insight and understanding by Adventism's most outstanding exegete.*

The Lord's messenger says of our denominational name: It "carries the true features of our faith in front" (1T 224). But instead of arguing into the ground that Saturday is the seventh day and revising a list of modern-day wonders, Dr. Sakae Kubo concentrates on the great truth that lies behind our denominational title: God does indeed meet man—weekly at the Sabbath and ultimately in the Blessed Hope. **\$7.95**

DANIEL

DESMOND FORD *The most comprehensive commentary on Daniel published by Adventists in more than a century.*

Dr. Desmond Ford's thorough, objective, and balanced analysis of the Old Testament book of Daniel is the classic work for modern Adventism.

Dr. Ford has produced a volume that is nearly twice as thorough as Uriah Smith's famous *Daniel and the Revelation*, and the tone is magnificent. Going beyond the brain-boggling figures of intricate mathematics to the love of God as seen in the message of salvation, every Adventist will thrill to the insights Dr. Ford ably documents. **\$6.95**

Other Anvil books the well-read Adventist will want:

INVOLVED—AN INTRODUCTION TO CHURCH PARTICIPATION AND MANAGEMENT by Wilfred M. Hillock, \$7.95
RELIGION IN OVERALLS by William G. Johnsson, \$7.95
THE TWO-TAILED DINOSAUR by Gerald W. Wheeler, \$7.95
GOD INVENTED SEX by Charles Wittschiebe, \$5.95

CALCULATED GOODNESS by Sakae Kubo, \$3.95
MISSION: POSSIBLE by Gottfried Oosterwal, \$3.95
PERFECTION—THE IMPOSSIBLE POSSIBILITY by Herbert E. Douglass, Edward Heppenstall, Hans K. LaFondelle, and C. Mervyn Maxwell, \$8.95

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, NE 68137; in Canada, Box 398, Oshawa, Ontario L1H 7L5. Please include state sales tax and add 7 percent of total (minimum 50c) for mailing. Prices 10 percent higher in Canada.



NEBRASKA

New college church holds open house

The College View church in Lincoln, Nebraska, recently moved from its historic frame church into a new building erected on adjacent land. An open-house program held for the public on April 2 drew an attendance of about 7,000, the majority of whom were non-Adventists.

The new building was designed around a sanctuary to seat 1,700 persons, all of whom can sit within a 65-foot radius of the platform, without any obstructions.

The worship atmosphere is enhanced by three colorful faceted-glass windows, each portraying a story significant to the Adventist message. In addition, the story of redemption is depicted by 13 scenes, 180 feet long, in the outer wall of the foyer that circles the sanctuary. Two smaller stained-glass windows, one on each side of the sanctuary, portray the Second Advent

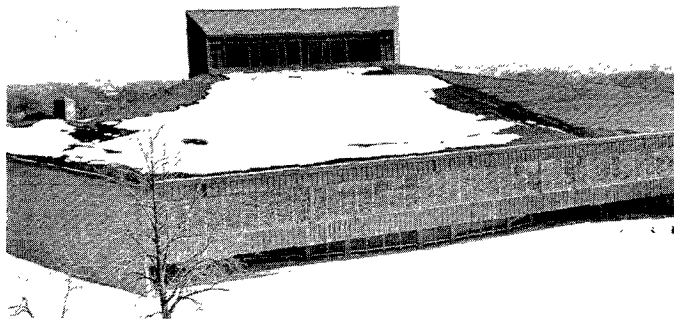
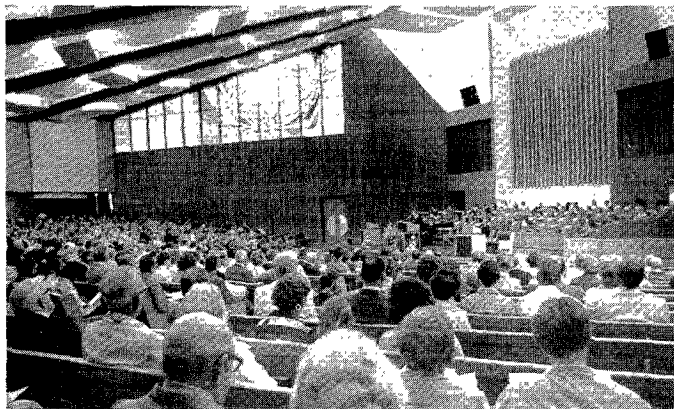
and the story of Adventism.

The College View church, one of five Adventist churches in the city of Lincoln, is the largest in the Central Union and among the largest in North America. It serves the Union College community, with Floyd Bresee as the senior pastor.

The church was organized in 1891, as Union College was being established. The old church building, dedicated in 1894, has long stood as a community landmark.

In his remarks to the open-house visitors at the new church, Pastor Bresee outlined the services offered by the church to the community. The first of these was a series of evangelistic meetings beginning on the night of the open house. The evangelist was Desmond Hills, associate director of the General Conference Youth Department, and the singing evangelist, John Thurber, of the Carolina Conference.

CHARLES R. BEELER
*Communication Director
Central Union Conference*



The sanctuary of the new College View church in Lincoln, Nebraska, seats 1,700 persons and is brightened by light shining through three stained-glass windows. The church is the largest in the Central Union.

REVIEW, JUNE 8, 1978



Until recently Adventists had not worked among the people of Benin, but the Claud Lombards have moved to the country's capital to establish mission headquarters.

BENIN

Couple establishes first mission

The Togo-Benin Mission and the West African Union in January sent a young couple, Mr. and Mrs. Claud Lombard, to establish a mission in Benin, West Africa. Financial assistance for this pioneer work came from the General Conference and the Northern Europe-West Africa Division.

The country Benin is a narrow strip of land west of Nigeria, east of Togo, and south of Niger and Upper Volta. The country received independence from France in 1960, and in 1975 changed its name from Dahomey to People's Republic of Benin.

In this small country with a population of about 3 million, 70 percent are animist, 15 percent Christian, and 13 percent Moslem. In Benin, the center of fetish worship in Africa, one finds shrines to which fetish priests from all over Africa come for their initiation to the priesthood. In few countries of black Africa has Christianity found it as difficult to combat animistic practices as in Benin. Fetish shrines and gods can be seen everywhere. It is said that it is quite common for people claiming to be Christians to worship in their churches on Sunday morning and later in the day to attend fetish rituals. This is their way of mak-

ing sure that they are fully protected by every god. It also indicates the strength and influence of fetishism.

Until recently the Adventist Church has not been working among the people of Benin. However, a few Beninoans have accepted the third angel's message in other French-speaking West African countries and have returned to witness in their homeland. For some years there has also been a company of Nigerian members living in Cotonou, the capital of Benin. Thus, although organized work has not been carried on, the church has not been without representation in this country.

Within recent months ways opened for the work to be established. A building has been rented to serve as a mission office, living quarters for the new missionaries, and a chapel. Currently the Lombards are searching for a suitable building to purchase, or land on which to build.

The People's Republic of Benin was the last country within the territory of the West African Union Mission to be entered. Mission leaders are thankful that the Lord has opened ways for this to be done. But as in so many of these nations of West Africa, only a small part of the population is being touched by the Adventist message. Millions more need to hear it.

S. B. JOHANSEN
*President
West African
Union Mission*

FIJI

Baptisms escalate in South Pacific

Although baptisms in the Australasian Division in 1977 totalled 9,211, only 1,949 of these persons were baptized in Australia and New Zealand; 7,262 were baptized in the developing countries of the South Pacific.

Last year on the islands of Fiji, 479 persons were baptized. Aisake Kabu, the local pastor, took the well-worn evangelistic tent and, with a handful of faithful lay mem-

bers, began a series of meetings in the district of Lakiraki. On opening night more than 2,000 came to hear the message.

Later that night a violent storm tore and flattened the tent. The next morning members worked feverishly to repair it. Many in the even-larger crowd that came the second night were unaware of the tragedy the night before.

Next, tests and trials came to those accepting the Adventist doctrines. While Manoa, a supporting layman, was visiting one of the villages and speaking to a group of people, a devil-crazed man came screaming through the village, wielding a large knife. As he rushed toward Manoa, bent on decapitating him, the villagers disappeared. Coming within a few feet of the layman, the man leaped at him, only to fall prostrate on the ground. In fear he rose and shrank away.

Veresi, who eked out his livelihood on a small plot of rented land, took his stand to keep the Sabbath in the face of the landowner's threat to evict him.

Emele and Suliweti, young sisters who were born again through the acceptance of the Word, had unbelieving parents, who threatened bitter persecution. Their older brother promised he would kill them if they persisted in this "Sabbath nonsense." They fled to Adventist believers in another village. Several days later a policeman arrested the young girls. When Pastor Kabu heard of the incident he went to the senior police officer and asked how these girls could be treated like this in a land of religious freedom. The officer investigated, and the girls were released.

Many others who accepted the Adventist message experienced difficulties. Nevertheless, at the first baptism, 157 persons were baptized.

After this crusade, Pastor Joep took over the torn-and-battered tent and began a series of meetings in the township of Nausori near Suva. On the first night the attendance was about 350, but it increased as word spread of

the amazing facts being presented.

Church members supported the crusade by getting trucks and buses to go to the surrounding villages and bring people to the meetings. Opposition was strong, but after weeks of studying, 156 stood in response to an appeal to accept God and to keep the seventh-day Sabbath. At the first baptism 65 persons were immersed in the Rewa River.

Koro Island, off the coast of the main island of Viti Levu, was the site of a similar story. Doors are opening wide. The administrators of the Fiji Mission are embarrassed not to be able to supply additional workers in response to the many calls that are coming in. Laymen are having to play an increasingly active part in carrying the gospel.

GORDON A. LEE
*Communication Director
Australasian Division*



FED president accepts challenge

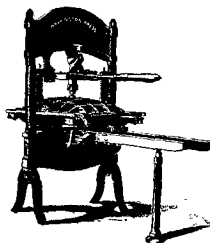
A part of the current Target '80 evangelistic plan in the Far Eastern Division is personal territorial assignment for house-to-house visitation. In response to the challenge given to the world field at the 1975 General Conference session to "carry the Word of God to every man's door," K. S. Koh, left, pastor of the Southeast Asia Union College church, presents to W. T. Clark, Far Eastern Division president, and Mrs. Clark their personal family territorial assignment. The Clarks have already begun working in their personal "mission field" in Singapore.

MAURICE T. BASCOM
*Lay Activities Director
Far Eastern Division*

BULAWAYO 1894



Even if you can't say **BULAWAYO**
you can say **ADVENTIST HERITAGE!**
Ask for us at your ABC.



**ADVENTIST
HERITAGE
PUBLICATIONS**

Copies of *Adventist Heritage* are now available at your Adventist Book Center. Single issues are \$1.95 each (regular price \$2.50). New Subscribers pay \$3.50 (U.S.) for 2 issues (1 year) (regular price \$5.00). Write for foreign rates. Subscriptions are available from *Adventist Heritage Publications*, Loma Linda University Library, Loma Linda, CA 92350. Offer ends August 31, 1978.

ENGLAND

Association formed to aid handicapped

At a special meeting held April 23, in Watford, England, plans were laid for the establishment of an Adventist association for the handicapped, which will give special emphasis to the needs of children.

"About 16 million worker hours are put in every week in Britain in the care of the mentally handicapped," the guest speaker told a group of interested parents who had been invited from churches in the southern part of the British Union. Those attending were asked to consider the facilities that might be made available to Adventist homes facing the problems of both mentally and physically handicapped persons.

Organizer of this special conference was Martin L. Anthony, British Union lay activities and welfare director, who spoke of the unique needs of Adventist homes with dependent children.

"As a church we have done remarkably little to grapple with the problems associated with the care of dependent children," he stated. "Amid the many activities for our youth it is easy to overlook the needs of those who are not equipped to measure up to the normal requirements of our Sabbath school or JMV programs. Furthermore, the parents themselves face additional pressures that the church has a duty to understand and, where possible, to lighten."

The feasibility of weekend meetings for parents of the handicapped, the role of the church pastor in homes with dependent children, and the long-term aim for the provision of a hostel for handicapped persons were matters raised in the course of discussion.

It is anticipated that in the summer of 1979 the first summer camp for the handicapped in Britain will be operated at the church's campsite in north Wales.

The British Union, in Stanborough Park, Watford, Hert-



Samoan Adventist church breaks ground in California

Groundbreaking ceremonies for the new Vista Samoan church in Vista, California, were held Sunday, April 16. The ceremonies were attended by Southeastern California Conference officials, the Vista Samoan church members, and students of the Loma Linda University School of Dentistry Class of 1980. The dental students have volunteered to spend their three-week vacation constructing the new

church. Mark Carpenter, a class member, has arranged for volunteer help from construction firms in the early stages of the building program.

The students hope to have the church completed by the end of the summer.

RICHARD W. WEISMAYER
Public Relations Director
Loma Linda University

fordshire, England, would be interested to hear from church members or leaders in other parts of the world field where similar steps have been taken to meet the needs of the handicapped.

MARTIN L. ANTHONY

SWITZERLAND

Geneva meetings win converts

Recently 43 persons were baptized as a result of evangelistic meetings held in Geneva, Switzerland, by Roland Lehnhoff, presently on a two-year loan to the Euro-Africa Division from North America. Pastor Lehnhoff was assisted in his campaign, called a New Dimensions of Living Seminar, by students and faculty from the French Adventist Seminary in Collonges, France, about seven kilometers (four miles) away. The campaign included a field school of evangelism for the students.

Church members supported the meetings enthusiastically, some coming long distances. One such member, an insurance salesman, gave up four evenings a week of his prime time for selling, in order to attend the meetings. Later he testified that the Lord had blessed him, during the days

and the two remaining evenings each work week, to such an extent that during the first three months of this year he had sold as much as he usually sells in five months.

Pastor Lehnhoff now is conducting an evangelistic series in Darmstadt, Germany, in which students from Marienhoehe Seminary are taking part.

At the close of the Darmstadt campaign, Pastor Lehnhoff will return to the United States briefly before returning to Europe for a regular five-year term as Euro-Africa Division evangelist.

EDWARD E. WHITE
Education Director
Euro-Africa Division

LIBERIA

City effort nets unexpected harvest

Last December, 48 persons were baptized at the Adventist youth camp about 20 miles from Monrovia, Liberia. One week later ten more were baptized, making a total of 58 as a result of one evangelistic campaign.

H. A. Cartwright, mission evangelist and church pastor, started a series of revival meetings in Monrovia by organizing the church for witnessing and for campaign fol-

low-up. The whole church made up the evangelistic team.

Meetings began on November 20 and continued six nights a week until December 22. They were held in the Centennial Memorial Pavilion in Monrovia, the largest hall in the city, and the official banquet hall of the government. W. R. Tolbert, President of the Republic of Liberia and a Baptist pastor, offered the hall free of charge for four weeks.

For several weeks before the campaign opened, as well as during the campaign, Sabbath sermons were taped and broadcast over Radio Liberia. The church was organized to care for visitation, Bible studies, song and music, ushering, and welcoming and registering those attending. Members were encouraged to bring their friends and relatives. Sister E. M. Knott brought more than 100 to the first meeting, 12 of whom were eventually baptized. Others brought as many as 50. Toward the end of the campaign two Sabbath Festivals were held in the campaign hall, where all the members and those interested in the message spent most of the day together.

This is the best result in baptisms in Monrovia in many years of soul winning.

Afro-Mideast

● Five hundred people, most of them youth, are attending public meetings being held at 1:00 P.M. each day in Addis Ababa, Ethiopia. The speaker, Claude Steen, pastor of the church and Ethiopian Union youth director, is being assisted by Wanau Tebedge, Merid Gebru, Moise Walde Mariam, Tsegau Dessie, and Tirfie Ayele. Two hundred have enrolled in the Voice of Prophecy course and will be ready for graduation at the end of the series.

● N. O. Amayo, headmaster of the Nyabola Girls' Secondary School, Kenya, reports that the 1978 enrollment of this church school is 324. All students are involved in MV Classroom, prayer bands, and witnessing programs, as well as a strong academic program.

● With the long-range plan of developing the 4,000 acres at Kibidula Farm into an agricultural center for training the youth of Tanzania in modern methods of farming, a young Canadian family, Norman and Linda Bunker and their two small daughters, have recently arrived to begin work on this project.

● When Borge Schantz, Afro-Mideast Division lay activities director, visited Denmark recently, a family gave him US\$100 to help drought victims in Ethiopia. Pastor Nephtalim, in the West Ethiopia Field, reports that food-stuffs bought with the money saved 35 starving families from death.

Far Eastern

● M. G. Townend, Far Eastern Division communication director, was Philippine Union College's Week of Prayer speaker the first week of March. During his stay at the college he visited Protestant and Catholic radio authorities to discuss the feasibility of establishing an Adventist radio station.

● Authorization has been received from the South Korean Minister of Education for the 22 (614)

establishing of a department of business administration at Korean Union College. Robert G. Burgess, a faculty member for the past five years, has been appointed chairman of this new department.

● Two hundred and fifty ministers and Bible workers of the five missions of the North Philippine Union Mission attended a recent institute at Philippine Union College.

North American

Central Union

● Robert H. Pierson, General Conference president, was the keynote speaker for the dedication of the Kansas City, Missouri, Central church. History records that Ellen White met with the eight believers who formed the church in 1884. Since then five satellite churches have been organized. Current membership is 620.

● Phil Huber, Colorado Conference evangelist, and E. E. Kungel, pastor of the Denver West church, recently held meetings and baptized 19 persons.

Columbia Union

● Four persons have been baptized from the non-members' Bible class that meets on Sabbath morning in Stock Chapel in the Takoma Park, Maryland, church. Those attending include ten Catholics, 16 former SDA's, 15 Baptists, ten Methodists, six Episcopalians, six Presbyterians, two Lutherans, and a Greek Orthodox member.

● Carl Calfee, former literature evangelist and dairyman, now fills the position of director of trust services for the Mountain View Conference. This is the first time the conference has employed a full-time trust-services director.

● A Spanish supper drew 54 from six Pathfinder clubs in the Chesapeake Conference to its annual awards banquet. LaDonna Marsh won the Pathfinder of the Year Award

for girls; Nellie Davis, the Staff Member of the Year Award for officers; and Craig Leucke, Pathfinder of the Year for boys.

● The high-school-age Keystone youth of the Takoma Park church in Maryland and their pastor, Richard Cathell, have started Crisis on Call, a live call-in program on WGTS-FM. The hour-long weekly program not only suggests how a person can cope with his problems but mentions sources available in the area on which people can call for help.

● A one-day communication workshop that drew 21 interested persons in West Virginia included guest speaker Phil Angelo, editor of the *Grafton Mountain Statesman*. Evelyn Postlewait received recognition that day for 20 years of service in the Clarksburg church.

North Pacific Union

● Several building loans have already been made from the newly established North Pacific Union Conference Revolving Fund, according to Duane Huey, treasurer. Church building loans have been made to Nampa, Idaho; Cave Junction, Oregon; and Richland, Washington. Loans are pending for other church and school projects.

● For the past four years Mr. and Mrs. Omar Hanson, of Wolf Point, Montana, have been involved in a ministry they call Travelers Reading Service. It consists of supplying area motel rooms with copies of *Steps to Christ* and *The Desire of Ages*. More than 1,000 copies of these two books have been distributed.

● Seventeen Seattle-area youth have presented a two-week Voice of Youth series. The idea came as a result of instruction some had received during the mid-March Festival of Faith in Portland, Oregon. The Kent church youth consider the series just the beginning of their outreach. One of the speakers has requested baptism and another has decided to pursue college studies as a result of their experience

in presenting the gospel.

● A live-in clinic to combat tobacco addiction and promote better nutrition has helped 21 Seattle-area residents to break the habit. Jerry Brass, Washington Conference health-services director, coordinated the five-day program in late April. A staff of 13, including two physicians and a dietitian, helped present the comprehensive health program at the conference youth camp.

Southern Union

● Southern Union literature evangelists' sales totaled \$126,638 during Big Week, April 28 to May 4. Top salesman for the week was Jack Dickson, of Orlando, Florida, with \$3,838. Dennis Wysong's north Georgia district led with \$12,741 worth of deliveries. The Georgia-Cumberland Conference was first in sales, with \$26,823. Carolina was in second place with \$25,548.

● Florida continued to lead the union in baptisms for the first four months of 1978, with 422. The total for the Southern Union was 1,312.

Southwestern Union

● Frank Hardy, of Las Cruces, New Mexico, will be assistant professor of modern languages at Southwestern Adventist College. His assignment will be with CELL—the Center for English Language Learning, SAC's intensive English program. Dr. Hardy is past president of the Duke City Linguistic Circle of Albuquerque, New Mexico.

● All but one of the five conferences of the Southwestern Union were represented at the communication seminar held May 7 to 11 on the campus of Southwestern Adventist College.

● An 80-hour housekeeping course under the sponsorship of Tarrant County Junior College was taught at Huguley Memorial Hospital, Fort Worth, Texas, by Gene Pierson, hospital plant-services director.

Camp Meeting Schedule

Atlantic Union

Greater New York	June 30-July 8
English	July 9-15
Spanish	July 9-15
New York	June 23-July 1
Northeastern	June 23-July 1
Northern New England	June 22-July 1
Southern New England	June 23-July 1

Canadian Union

Alberta	
Beauvallon	July 14-16
Bowden	June 30-July 8
British Columbia	August 4-12
Manitoba-Saskatchewan	
Blackstrap (Saskatoon-Korean)	May 19-21
Blackstrap (Saskatoon)	June 30-July 8
Clear Lake (Manitoba)	July 12-15
Maritime	July 7-15
Newfoundland	July 18-22
Ontario	
Keswick	June 30-July 8
Keswick	July 14-22
Thunder Bay	August 11-14
Quebec	July 21-29

Central Union

Central States	June 16-24
Colorado	
Campion Academy	June 13-17
Missouri	June 2-10
Nebraska	June 9-17
Wyoming	August 1-6

Columbia Union

Allegheny East	August 3-12
Allegheny West	June 30-July 9
Chesapeake	July 7-15
Mountain View	
Charleston	October 14
Clarksburg	April 15
New Jersey	
English	June 23-July 1
Spanish	July 2-8
Ohio	June 16-24
Pennsylvania	June 16-24
Potomac	
Richmond	June 16, 17
Roanoke	June 9, 10
Takoma Park	June 23, 24

Lake Union

Illinois	
LaFox (Broadview Academy)	June 9-17
Little Grassy Youth Camp	September 13-16
Indiana	June 9-17
Lake Region	June 22-July 1
Michigan	
Grand Ledge	July 20-29
Upper Peninsula (Escanaba)	June 9-11
Wisconsin	
Camp Wahdoon (Northern)	August 3-6
Wisconsin Academy	July 28-30

North Pacific Union

Alaska	
South Central (Palmer)	August 2-5
Southeastern (Wrangell)	July 28-30
Idaho	June 2-10
Montana	July 7-15
Oregon	
Gladstone Park Campground	July 14-22
Rogue River Jr. Academy (Medford)	June 8-10
Upper Columbia	
Spokane	June 16-18
Walla Walla College	June 16-18
Yakima	June 9-11
Washington	June 15-24

Northern Union

Iowa	June 2-10
Minnesota	June 9-17
North Dakota	
Dakota Adventist Academy	June 15-18
Dickinson	August 25, 26
Fargo	July 21, 22
South Dakota	June 2-10

Pacific Union

Arizona	
English	July 13-22
Spanish	July 26-30

Central California

Hawaii	August 3-12
Hilo	September 15, 16
Kauai	September 29, 30
Maui	September 8, 9
Molokai	September 1, 2
Oahu (Honolulu)	September 22, 23
Nevada-Utah	June 19-24

Northern California

Lodi	June 8-10
Pacific Union College (English)	June 11-17
Pacific Union College (Spanish)	July 12-15
Paradise	June 15-18
Redwood Area (Weott)	July 20-29
Southeastern California	
Anaheim	September 29, 30

Southern California

Lynwood Adventist Academy (Spanish)	June 21-24
Soledad Sands Park	July 26-30

Southern Union

Carolina	June 2-10
Kentucky-Tennessee	June 2-10
South Atlantic	June 8-17
South Central	June 9-17

Southwestern Union

Arkansas-Louisiana	
Ozark Academy	June 9-17
Southern Louisiana (New Orleans)	
	June 23, 24
Oklahoma	July 7-15
Southwest Region	June 16-24
Texas	June 9-17
Texico	June 16-24

To New Posts

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

Barry L. Crabtree, pastor, Bakersfield Hillcrest congregation, California, formerly from Australia.

Barbara Favorito, teacher, Fresno Adventist Academy, Fresno, California, formerly same position, Mile High Academy, Denver, Colorado.

Harry Flemmer, teacher, Mile High Academy Elementary School, Denver, Colorado, previously teacher in the Illinois Conference.

J. R. Gravell, assistant treasurer, Central Union Conference, formerly treasurer, Forest Lake Academy, Maitland, Florida.

Jerry D. Peak, business manager, Monument Valley Hospital, Monument Valley, Utah, formerly assistant business manager, Enterprise Academy, Enterprise, Kansas.

George Petty, pastor, Dothan, Alabama, formerly pastor, Missouri Conference.

Allan Sather, teacher-principal, Oregon Conference, formerly same position, Kansas Conference.

Karen L. Shinn, teacher, Durango, Colorado, previously teacher, Kansas Conference.

Milton R. Siems, instructor, industrial education, Southwest-

ern Adventist College, formerly teacher at San Fernando Valley Academy.

J. G. Taylor, pastor, Globe, Arizona, formerly from Arkansas-Louisiana Conference.

Erwin K. Thomsen, pastor, Tempe, Arizona, upon completion of his doctorate at Andrews University.

NATIONALS RETURNING

Joseph E. Archer (AU '68), returning to serve as minister, South Caribbean Conference, Port-of-Spain, Trinidad, arrived in the field in January, 1978.

Trevor D. Barnes (AU '75), returning to serve as teacher, West Indies College, Mandeville, Jamaica, arrived October 1, 1977.

Cecil Bernard (AUC '60), returning to serve as chief laboratory technician, Port-of-Spain Adventist Hospital, Port-of-Spain, Trinidad, arrived January 16, 1978.

Ramon A. Delgado (AU '77), returning to serve as teacher and director of development, Antillian College, Mayaguez, Puerto Rico, arrived August 9, 1977.

Cornelius Gray (AU), returning to serve as pastor-evangelist, Central Jamaica Conference, Spanish Town, Jamaica, arrived December 31, 1977.

Milad Abdul Karim, to serve as publishing director, East Mediterranean Field, Beirut, Lebanon, left New York City, April 17, 1978.

Literature Requests

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

North America

NaDeane Beaida, Route 1, Box 1195, Colfax, California 95713: material for bus-depot rack.

Philippines

Mrs. Dorcas A. Dawis, P.O. Box 77, Butuan City, Philippines: Bibles, songbooks, books, and magazines.

William E. Gemora, 2480 Cagayan Street, Sta. Ana, Manila, Philippines: Bibles, commentaries, songbooks, Picture Rolls, adult and children's magazines, paperback editions of Ellen G. White books.

Mrs. Marietta Macarine, P.O. Box 77, Baan, Butuan City, Philippines: Bibles, greeting cards, magazines.

Pedrito G. Magallanes, 36 Naval Street, Malabon, Manila, Philippines: Bibles, songbooks, commentaries, *MV Handbooks*, *Youth Ministry Accent*, Picture Rolls, adult and children's magazines, paperback editions of Ellen G. White books.

Julieto Moralda, Santiago, Agusan del Norte, Philippines.

Elnora Moralde, Western Mindanao Mission, Ozamis City, Philippines 9101: English and Spanish Bibles, greetings cards, Sabbath school and evangelistic materials.

Mrs. Evelyn Pangan, P.O. Box 77, Baan, Butuan City, Philippines: Bibles, books, magazines, songbooks, greeting cards.

Romar D. Sausa, Northeastern Mindanao Mission, Butuan City, Philippines: Bibles, Spirit of Prophecy books, greeting cards, literature (label: "No commercial value").

Southern Asia

V. Rual Chhina, Secretary, SDA Mission, Cherry Road, Maymyo, Burma: Spirit of Prophecy books, *Church Hymnals*, Bibles, Picture Rolls, greeting cards, children's books, literature.

D. S. Ariyaratnam, Secretary-Treasurer, Seventh-day Adventist Church of Sri Lanka, P.O. Box 1253, Colombo 3, Sri Lanka.

Tune in to

VIEWPOINT

five minutes of editorial comment by the editors of the REVIEW. The program is broadcast weekly as follows:

WAUS (Andrews University) 90.9 Mhz FM Saturday, 8:45 A.M.

KLUU (Loma Linda University) 89.7 Mhz FM Saturday, 4:30 P.M.

KANG (Pacific Union College) 89.9 Mhz FM Saturday, 8:00 A.M.

WSMC (Southern Missionary College) 90.7 Mhz FM Saturday, 3:30 P.M.

KUCV (Union College) 91.3 Mhz FM Saturday, 1:15 P.M.

KGTS (Walla Walla College) 91.3 Mhz FM Saturday, 6:00 P.M.

VOAR (St. John's, Newfoundland) 1230 Kc AM Friday, 6:30 P.M.

WGTS (Columbia Union College) 91.9 Mhz FM Saturday, 2:30 P.M.

KSUC (Southwestern Adventist College) 88.3 Mhz FM Saturday, 10:00 A.M., 5:00 P.M.

Zaire work undisturbed

A recent telex from the Trans-Africa Division administration has informed the General Conference that the disturbance in the Kolwezi mining center in southern Zaire has not affected the Adventist mission program in that part of the country. The closest Adventist institution is Songa Mission, approximately 160 miles north of the affected area. No workers or missionaries are in the immediate area.

Adventist work in Zaire is extensive, and we solicit the prayers of our members on behalf of the growing work there. MAURICE T. BATTLE

Orders pouring in for Review Friendship Issue

One of the newest and best witnessing tools is the Friendship Issue of the ADVENTIST REVIEW. Throughout the world people are excited about the soul-winning potential of this four-color, people-centered magazine, which tells who Adventists are and what they believe. One church of 50 members has ordered 16,000. Several ABC's have ordered 50,000. One overseas division has ordered 45,000. Many members have ordered hundreds for distribution among friends and acquaintances. The General Conference Publishing Council has recommended that the Friendship REVIEW be used as Ingathering follow-up literature.

So that it may be scattered like the leaves of autumn, this issue has been priced impressively low. Most publications are considered a bargain if they cost as little as one penny per page, but this REVIEW offers three pages per penny when purchased in large quantities. Prices are (postage paid): 1-99 copies, 20 cents each; 100-199 copies, 17 cents each; 1,000 or more copies, 12 cents each. (The regular REVIEW single-copy price is 45 cents.) Order now through

your church lay-activities secretary or Adventist Book Center. Every Adventist needs at least ten copies for witnessing in his neighborhood.

Offering for SDA servicemen

The offering to buy magazines such as ADVENTIST REVIEW, *Insight*, *The Message Magazine*, *Listen*, *Signs of the Times*, the Sabbath school quarterly, and other literature for Seventh-day Adventist servicemen is set this year for June 17. At a cost of \$60 per serviceman for a two-year period, these magazines will provide both personal-devotional and study material, as well as missionary literature.

Although young men are no longer drafted into the military, the number of Seventh-day Adventists in service is approximately the same as during the height of the Vietnam War, one reason being a scarcity of other types of employment.

Expressing his thanks for receiving these magazines, one serviceman from Germany wrote, "I remember those lonely weekends that I spent overseas. Those days would have been unbearable had it not been for the publications you sent me. It is comforting to know that members of my church remember me and other servicemen while we serve our country far from friends, church, or homeland."

A liberal offering on June 17 will provide many other young men with evidence of the church's concern for them.

KENNETH H. EMMERSON

Publishing committee meets in Guatemala

Members of the Spanish Publications Coordinating Committee coming from Inter-America, South America, Spain, and the United States met in Guatemala City,

Guatemala, to attend their fifth meeting, May 2-4.

Besides discussing the coordination of Spanish and Portuguese publications and the possible mass production and distribution of 16-page missionary journals, committee members were introduced to volume 1 of *The SDA Bible Commentary* in the Spanish language. Translation of volume 2 is nearly complete and will be available in late 1978 or early 1979. Work has also begun on volume 3, and it is planned to produce one new volume per year.

Committee members heard reports of the phenomenal increase of literature sales in Spanish and Portuguese. Administrators feel the soul-winning increase in these language areas is related to the increase of literature distributed by church members in neighborhood evangelism, and to the greater number of literature evangelists.

BRUCE M. WICKWIRE

New information on litigation

There have been further developments in the lawsuit case that had been filed against the Pacific Press Publishing Association and that had been reported settled in the March 30 REVIEW. The information provided in that news article reflected the opinion of legal counsel who participated directly in the case and had been present in the judge's chambers when this reported agreement had been reached.

On or about April 20 the final settlement papers in the *Silver vs. Pacific Press* case were, in fact, filed in the United States District Court in San Francisco, California.

However, because of a misunderstanding between the attorneys as to certain details of the settlement terms, the *Equal Employment Opportunities Commission vs. Pacific Press* case went to an initial-trial phase on April 27, 1978. The breakdown of the settlement originally announced on this page is most unusual. But because of the

constitutional questions involved and the further threats of additional lawsuits in this matter by the Government, the Pacific Press has had no alternative but to proceed with its defense.

The court has asked for briefs, to be followed by subsequent oral arguments, with a decision not expected for some time. We were disappointed that this second case was not satisfactorily resolved out of court.

In order to keep the record straight and to keep readers of the REVIEW informed, it was felt essential to update them on the circumstances that prevented the formalization of what had been a good-faith oral stipulation to settlement. Further information on this matter and other areas of general interest will be provided as they become available. NEAL C. WILSON

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire coupon, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Expires 8/31/78.

☐ New subscription
☐ Renew my present subscription
☐ One year (US\$15.95)
☐ Single copy 45 cents

Attach label here or print old address:

name (please print) _____
 new address _____
 city _____ state _____ zip code _____