

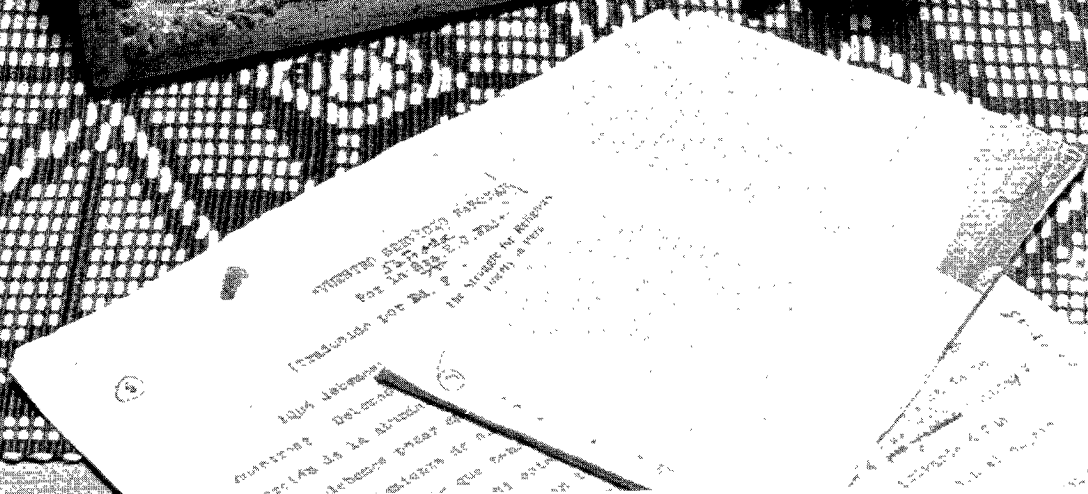
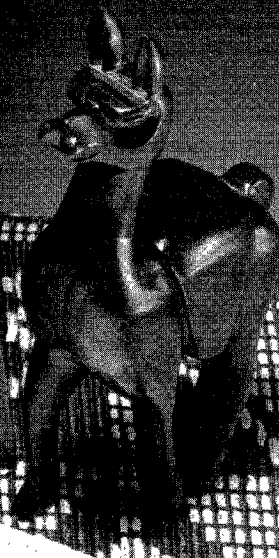
# Adventist Review

General Church Paper  
of the Seventh-day Adventists

JULY 27, 1978

## A Peruvian in the White family

Before he was converted to Adventism, Eduardo F. Forga, a wealthy young Peruvian, founded the first evangelical church in Arequipa, Peru. A health and temperance reformer, a vegetarian, and a defender of religious liberty, he had to flee his native country to England for his outspokenness. There he joined the Seventh-day Adventist Church and married Marguerite Lacey, whose sister was married to W. C. White, Ellen White's son. An author in his own right, Mr. Forga translated some of Mrs. White's books and articles into Spanish. Two of his efforts, one a translation, the other an article he authored, are shown here with a picture of himself and his wife. See the article "A Peruvian in the White family," page 5.



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**Eduardo Forga**, the subject of Robert Wearer's article "A Peruvian in the White Family" (p. 5), which is featured on our cover, was an ardent reformer in his native Peru before he ever heard about Seventh-day Adventists. Upon receiving a tract, *El Faro* ("The Lighthouse"), published by Adventists, he became interested in these people whose health ideals he already practiced. Although he had to flee his country because of his outspokenness, his reform work and translation of Ellen White's writings into Spanish paved the way for later Adventist missions there.

**Blessed when blind?** There are few people who would be able to bring such zest into their lives as does "Incomparable Verna" (p. 7). Writing about her dear friend, Mary Virginia Stafford lets us glimpse the joy and beauty one woman finds in spite of what some may term a tragic handicap.

**Roger L. Dudley**, "Disagreeing Agreeably" (p. 9), is director of guidance, counseling, and testing at Georgia-Cumberland Academy, Calhoun, Georgia. A graduate of Columbia Union College, Dr. Dudley has a Master of Arts degree in Education, as well as a Doctor of Education degree, earned from Andrews University, Berrien Springs, Michigan.

Dr. Dudley had worked as a pastor, principal and teacher, superintendent of education, youth director, religion teacher, and counselor before going to Georgia-Cumberland Academy last

fall. His book *Why Teen-agers Reject Religion* has recently been published by the Review and Herald Publishing Association.

**Not only** has the price of a first-class letter increased but so have mailing costs for all classes of mail. The cost for mailing the REVIEW has risen 28 percent. In spite of this new cost and other expenses, we will continue the present REVIEW subscription rate for another year. The annual subscription campaign will begin soon. Make plans to subscribe or resubscribe.

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## LETTERS

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

### Another term

I object to the use of the term "dark county," frequently used in Adventist publications to indicate a territory that has few Adventists. We must not forget that living in these areas are Christians of other faiths who love the Lord as we do. I believe we could find more appropriate terminology.

GILMOUR McDONALD  
Frederick, Maryland

► How about "unentered county," "unwarned county," "unevangelized county," or "un-Adventized county"?

### Music comments

We would like to comment on the continuing music discussion that has been going on in the Letters column during recent weeks. We feel that Adventist singing groups deserve a hearty Thank you. Traveling as they do from place to place to meet appointments is not an easy life. These people make sacrifices that

many of us would not be willing to make. Some hold full-time jobs and still have a more than full concert schedule. They deserve our encouragement and prayers, not our criticism.

We question whether anyone has been led away from the Lord by the music sung by these well-known groups. As another writer so ably expressed it: "Allowing that there are certain limits, as in all things, choice of music is in most part a matter of personal appreciation."

AL AND BERNIECE JOHNSON  
Portland, Oregon

I was brought back to Christ by one of the singing groups mentioned and sometimes criticized in recent letters.

SALLY J. WILEY  
Los Angeles, California

### What about singles?

The two women who stated in "Ordaining Women" (Letters, May 18) that women should "stay home where . . . [they] belong" and "here go the modern Eves, straying away from their protection and strength" need a gentle reminder that in a world and a church where women outnumber men, thousands of women will never have a husband to protect them, will never have a place they can call "home," and will never have

children to call them Mother. Are they to sit and twiddle their thumbs waiting for a man and children and home? Where do they fit in the "great Advent Movement"?

I would suggest that the question is neither male versus female nor ordination versus nonordination, but rather, "Does he or she have a message from God?" Hopefully, every church member has a message from God! What a challenge to every believer, whether man, woman, or child, to give that message.

BEVERLY FLETCHER  
Scottsdale, Arizona

### Winds and prayer

Re "I Saw the Winds Change" (May 18). I, too, saw the winds change.

A grass fire had already burned the barn that hot August day, and the wind was blowing toward the house. In spite of all the neighbors could do with the water that they hauled by rope and pail from the well, the fire kept coming toward the house.

My neighbor and I held a two-person prayer meeting right in the yard. Before she had even said Amen, the wind changed. A strong gust came from the opposite direction and the fire was out.

M. WILSON  
St. Helena, California



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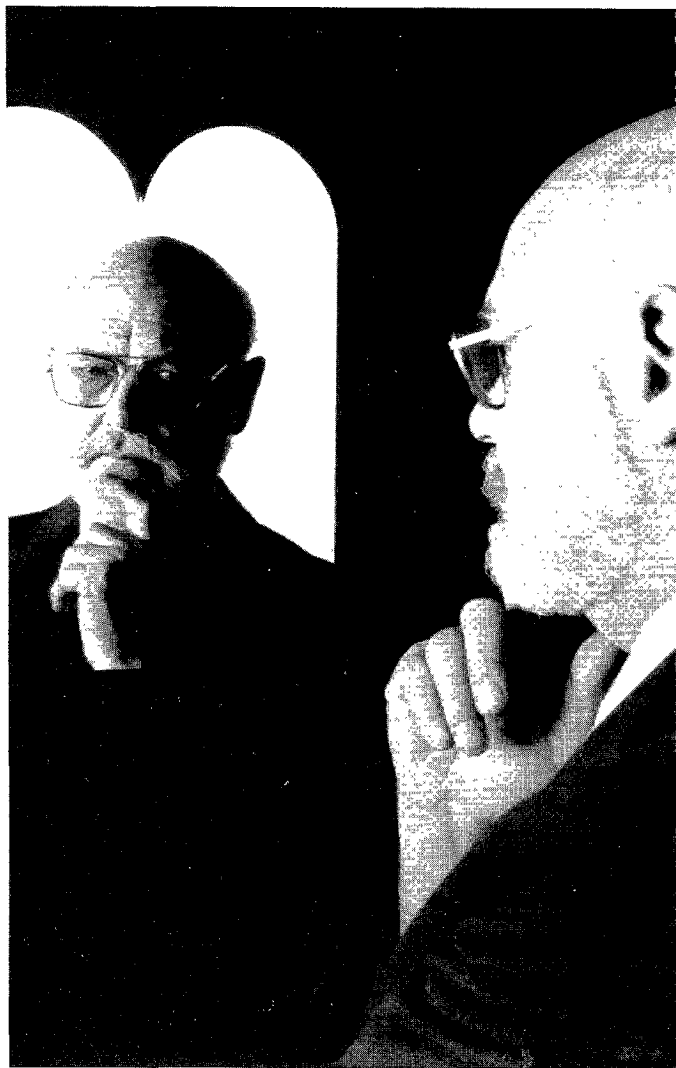
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## Christ, the only hope

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"God's law is the mirror  
presenting a complete reflection  
of the man as he is, and holding up  
before him the correct likeness."

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By ELLEN G. WHITE\*

*"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).*

Sanctification is obtained only in obedience to the will of God. Many who are willfully trampling upon the law of Jehovah, claim holiness of heart and sanctification of life. But they have not a saving knowledge of God or of His law. They are standing in the ranks of the great rebel. He is at war with the law of God, which is the foundation of the divine government in Heaven and in the earth. These men are doing the same work as their master has done in seeking to make of none effect God's holy law. No commandment-breaker can be permitted to enter Heaven; for he who was once a pure and exalted covering cherub, was thrust out for rebelling against the government of God.

With many, sanctification is only self-righteousness. And yet these persons boldly claim Jesus as their Saviour and sanctifier. What a delusion! Will the Son of God sanctify the transgressor of the Father's law—that law which Christ came to exalt and make honorable? He testifies, "I have kept my Father's commandments." God will not bring His law down to meet the imperfect standard of man; and man cannot meet the demands of that holy law without exercising repentance toward God, and faith toward our Lord Jesus Christ.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." But God has not given His Son to a life of suffering and ignominy and a shameful death to release man from obedience to the divine law. So great is the deceptive power of Satan, that many have been led to regard the atonement of Christ as of no real value. Christ died because there was no other hope for the transgressor. He might try to keep God's law in the future; but the debt which he had incurred in the past remained, and the law must condemn him to death. Christ came to pay that debt for the sinner which it was impossible for him to pay for himself. Thus, through the atoning sacrifice of Christ, sinful man was granted another trial.

It is the sophistry of Satan that the death of Christ brought in grace to take the place of the law. The death of Jesus did not change, or annul, or lessen in the slightest degree, the law of ten commandments. That precious grace offered to men through a Saviour's blood, establishes the law of God. Since the fall of man, God's moral government and His grace are inseparable. They go hand in hand through all dispensations. "Mercy and truth are met together; righteousness and peace have kissed each other."

Jesus, our substitute, consented to bear for man the penalty of the law transgressed. He clothed His divinity with humanity, and thus became the Son of man, a Saviour and Redeemer. The very fact of the death of God's dear Son to redeem man, shows the immutability of the divine law. How easily, from the transgressor's standpoint, could God have abolished His law, thus providing a way where by men could be saved, and Christ remain in Heaven! The doctrine which teaches freedom, through grace, to break the law, is a fatal delusion. Every transgressor of God's law is a sinner,

\* This article appeared in the March 8, 1881, issue of the REVIEW.



and none can be sanctified while living in known sin.

The condescension and agony of God's dear Son were not endured to purchase for man liberty to transgress the Father's law and yet sit down with Christ in His throne. It was that through His merits, and the exercise of repentance and faith, the most guilty sinner might receive pardon, and obtain strength to live a life of obedience. The sinner is not saved in his sins, but from his sins.

The soul must first be convicted of sin, before the sinner will feel a desire to come to Christ. "Sin is the transgression of the law." "I had not known sin, but by the law." When the commandment came home to Saul's conscience, sin revived, and he died. He saw himself condemned by the law of God. The sinner cannot be convinced of his guilt, unless he understands what constitutes sin. It is impossible for an individual to experience Bible sanctification while he holds that if he believes in Christ it is immaterial whether he obeys God's law or disobeys it.

Those who profess to keep the law of God, and yet at heart are indulging in sin, are condemned by the True Witness. They claim to be rich in a knowledge of the truth; but they are not in harmony with its sacred principles. The truth does not sanctify their lives. God's word declares that the professed commandment-keeper whose life contradicts his faith, is blind, wretched, poor, and naked.

### God's law a mirror

God's law is the mirror presenting a complete reflection of the man as he is, and holding up before him the correct likeness. Some will turn away and forget this picture, while others will employ abusive epithets against the law, as though this would cure their defects of character. Still others who are condemned by the law will repent of their transgressions, and, through faith in Christ's merits, will perfect Christian character.

The whole world is guilty in God's sight of transgressing His law. Because the great majority will continue to transgress, and thus remain at enmity with God, is no reason why none should confess themselves guilty and become obedient. To a superficial observer, persons who are naturally amiable, who are educated and refined, may appear perfect in life. "Man looketh on the outward

appearance, but the Lord looketh on the heart." Unless the life-giving truths of God's word, when presented to the conscience, are understandingly received, and then faithfully carried out in the life, no man can see the kingdom of Heaven. To some, these truths have a charm because of their novelty, but are not accepted as the word of God. Those who do not receive the light when it is brought before them, will be condemned by it.

In every congregation in the land there are souls unsatisfied, hungering and thirsting for salvation. By day and by night, the burden of their hearts is, What shall I do to be saved? They listen eagerly to popular discourses, hoping to learn how they may be justified before God. But too often they hear only a pleasing speech, an eloquent declamation. There are sad and disappointed hearts in every religious gathering. The minister tells his hearers that they cannot keep the law of God. "It is not binding upon man in our day," he says. "You must believe in Christ; He will save you; only believe." Thus he teaches them to make feeling their criterion, and gives them no intelligent faith. That minister may profess to be very sincere; but he is seeking to quiet the troubled conscience with a false hope.

### Sugar-coated poison

Many are led to think that they are on the road to Heaven, because they profess to believe in Christ, while they reject the law of God. But they will find at last that they were on the way to perdition, instead of Heaven. Spiritual poison is sugar-coated with the doctrine of sanctification, and administered to the people. Thousands eagerly swallow it, feeling that if they are only honest in their belief they will be safe. But sincerity will not convert error to truth. A man may swallow poison, thinking it is food; but his sincerity will not save him from the effects of the dose.

God has given us His word to be our guide. Christ has said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." He prayed for His disciples, "Sanctify them through thy truth: thy word is truth." Paul says, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." But this belief did not make his course right. When Paul received the gospel of Jesus Christ, it made him a new creature. He was transformed; the truth was planted in his soul, and gave him such faith and courage as a follower of Christ that no opposition could move him, no suffering daunt him. Men may make what excuse they please for their rejection of God's law; but no excuse will be accepted in the day of judgment. Those who are contending with God, and strengthening their guilty souls in transgression, must very soon meet the great Lawgiver over His broken law.

The day of God's vengeance cometh—the day of the fierceness of His wrath. Who will abide—the day of His coming? Men have hardened their hearts against the Spirit of God; but the arrows of His wrath will pierce where the arrows of conviction could not. God will not far hence arise to deal with the sinner. Will the false shepherd shield the transgressor in that day? Can he be excused who went with the multitude in the path of disobedience? Will popularity or numbers make any guiltless? These are questions which the careless and indifferent should consider and settle for themselves. □

# A Peruvian in the White family

Marrying into the White family, the son of a wealthy Peruvian family, a former reformer, temperance advocate, and writer, became an editor and missionary.

By ROBERT G. WEARNER

Home on furlough from mission service in South America, I sat chatting with a friend and classmate, Oliver Jacques, one of Ellen White's great-grandsons.

"So you've been working in Peru, Bob?" began Oliver. "I had a Peruvian uncle—Eduardo Francisco Forga."

A Peruvian in the family of Ellen White? That was news to me. I began to collect information about him. I wanted to tell the story to my students. By conducting a number of interviews and by searching into files of old periodicals,\* I turned up interesting information about this little-known person.

The son of a wealthy family of Arequipa, Eduardo Francisco Forga is by far the most notable of early Peruvian Seventh-day Adventists. Although he never returned to his native land after accepting the Advent message in England, he exercised a profound influence on the cause in Peru. Most notable is the fact that he married into the Ellen White family and translated some of Mrs. White's works into Spanish.

Upper-class Peruvian society is known for its "old families." One of these was the Forga family of Arequipa in south Peru, second-largest city in the republic. Being a strongly Roman Catholic city, it was known as the "Rome of Peru." On March 26, 1871, Eduardo Francisco Forga was born. His father was a Spaniard and his mother was of German extraction. In common with

\* Brief accounts about Forga are to be found in the article on "Peru" in *The SDA Encyclopedia*, p. 979; and in Barbara Westphal's *John the Intrepid*, pp. 62-66. Much more detailed information is to be found in two articles written by Forga entitled "The Struggle for Religious Liberty in Peru" in the *Review and Herald*, February 14 and 21, 1907; an article by C. P. Newcomb, "Two Men I Have Met," *The Vegetarian*, December, 1906; and best of all, one by Sadie R. Young, "Edward Francis Forga, a South American Martin Luther," *The Youth's Instructor*, July 4, 1950. The author interviewed Forga's nephew, Arthur L. White, in Washington, D.C.; his niece, Mrs. Grace White Jacques, at Elmshaven, St. Helena, California; and Pastor and Mrs. John L. Brown at Deer Park, California.

Robert G. Wearner is theology teacher at Northeast Brazil College, Belem, Pernambuco, Brazil.

other wealthy Peruvians of the time, his father wanted his son to receive a European education.

At the tender age of 10 he was taken to Switzerland by his father. Together with his three older brothers he was enrolled in a Catholic school in Fribourg in December, 1881. Peru had just suffered humiliating defeats in its war with Chile, which could be another reason why Señor Forga wanted to take his sons away from Peru and possible military service. Young Eduardo was not to see his native land for nearly 15 years.

When the sons became dissatisfied with the Catholic school in Switzerland, their father placed them in a Protestant school in the same country. Young Eduardo was thrilled to be able to study the Bible, a book formerly virtually forbidden to him. During his holidays he traveled extensively in Switzerland, Germany, England, France, and Spain. He observed the marked contrast between Catholic and Protestant countries and finally decided to renounce his belief in Catholicism. He knew little about the Bible, but longed for a deeper knowledge. One day while praying alone he seemed to hear a voice say to him, "My son, give Me thine heart." Responding to the call of surrender, he found peace of mind.

In 1894 he graduated from a university in Berlin with a degree in civil engineering. He seemed to be on the threshold of a brilliant career when his health broke. He spent the next year in Berlin attending lectures and reading publications on temperance, vegetarianism, and hydrotherapy. By putting these principles into practice, he regained robust health. Convinced that a knowledge of these principles would be a great benefit to his countrymen, he returned to Peru, determined to fulfill the desires of his father, who had always emphasized the importance of his children returning to their native land.

Arriving in Arequipa in March, 1896, he was treated to a great banquet held in his honor. His mother was amazed to observe that he refused to indulge in the rich meats and choice wines provided. The theater, dancing, and card parties—which occupied the time of other Peruvian youth of the upper class—held no attraction for him. He also refused to attend mass at the church. Although alarmed at the strange conduct of her son, his mother wisely refrained from interfering with his new ideals.

## Translations into Spanish

Eduardo was made superintending engineer of his father's silver mines at Sucuitambo at an elevation of 16,000 feet above sea level in the Andes of south Peru. Two years later he directed in establishing telegraphic communications with the jungle areas of the Upper Amazon. In all his arduous labor in the cold highlands and hot jungles, he enjoyed excellent health. He believed that this was the result of his vegetarianism and other habits of healthful living.

In his spare time he translated into Spanish many articles on modern hygiene, hydrotherapy, and vegetarianism. He also fought the vice of alcoholism. His pamphlets were scattered by the hundreds of thousands in all parts of Peru and in many other countries of Latin America. Aside from this, he published articles defending the rights of the oppressed indigenous population and supporting religious liberty.

After some years he dedicated his whole time and

energies to moral reform. Under his influence the government organized a National Anti-alcoholic Congress in 1903. The following year he made an attack against absolutism in the Roman Catholic Church. In spite of the anger of the priests, he helped found the first evangelical church in his city. During this time he encouraged the sale of the Scriptures by the agents of the British and Foreign Bible Society.

In 1898 Seventh-day Adventists in Buenos Aires began the publication of a missionary paper entitled *El Faro* ("The Lighthouse"). To obtain subscribers, the publishers received from the Bible society the names of those who had purchased Bibles from their colporteurs. Among those who responded to the advertisements was Eduardo Forga. The Adventist paper appealed to him because of what it taught about health and Bible doctrines. He reprinted many articles from *El Faro* in his publications.

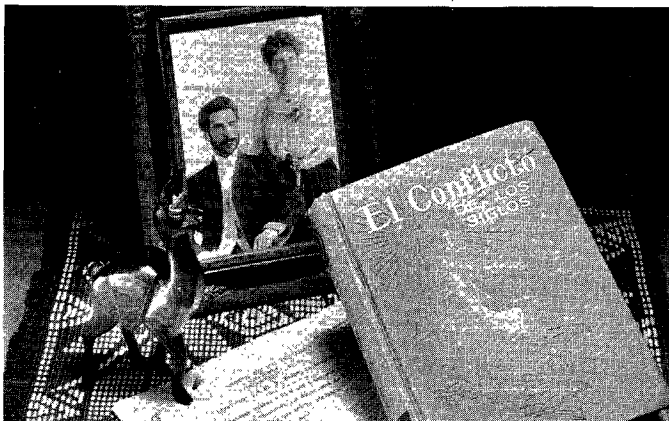
When his parents continued to regard his ideas with repugnance, he moved from their large home to a smaller house of his own. Meanwhile the clergy tried to influence the judicial authorities to order his arrest, but a liberal government refused to carry out the orders. However, he remained under house arrest in his own home. With the help of a male secretary he continued to edit his monthly magazine *La Reforma* ("The Reformation") and wrote many tracts. These were sent to the president of the republic and to all in authority. Many copies were sent to other countries. Numerous friends, among whom were Catholic women, helped to support his work. The streets at times were filled with mobs who cried out against him.

### An outspoken reformer

When it became clear to the governor that he could no longer protect the outspoken reformer, he urged him to flee. Eduardo escaped to a cornfield while police searched his house. After several days of walking by night and hiding by day, he boarded a freight train for the port city of Mollendo. There he embarked for London.

He never returned to his native land, but the seed of truth that he had scattered far and wide was destined to prepare the way for Adventist missions.

In London he found refuge in the Regions Beyond Mission. As a result of his plea in favor of the oppressed Indians of South America, 20 new missionaries were sent. He was about to return to Germany where he had



Judging the translation of *The Great Controversy* into Spanish (*El Conflicto de los Siglos*) inferior, Eduardo F. Forga retranslated the book.

first found his evangelical faith, when he stopped to dine at a vegetarian restaurant. While waiting to be served, he lifted up his heart in prayer for guidance.

At that very moment he was handed a notice of a series of lectures on the prophecies of Daniel, to begin that night. He canceled his passage to Germany and attended the lecture. He immediately recognized a relationship between the message of the lecturer, Herbert Lacey, and the little paper he had received for years from Argentina. He continued to attend the lecture series and embraced the message as it was unfolded, content to find a church that taught principles of temperance and healthful living.

Taking an interest in the young foreigner, Herbert Lacey's father, David Lacey, invited him to his home by the sea in Brighton to study the Bible. There he met Marguerite, David Lacey's daughter, and became attracted to her. One day he bluntly told her, "You're going to become my wife." Because she was interested in someone else, she resisted his overtures. When his continued presence in the home became obnoxious to Marguerite, he was asked to leave.

It was a bewildered and confused Eduardo Forga who again walked the streets of London. For a time he made contact with the spiritists and was offered opportunities to marry one of their number. But a letter from Miss Lacey changed everything. She had prayed over her decision, cut relations with her former suitor not of her faith, and decided to renew her friendship with the courteous gentleman from Peru. Two months later they were married. Marguerite's sister was married to W. C. White, and hence Eduardo's connection with the White family.

Shortly after this, Mr. and Mrs. Forga attended the General Conference session in Washington, D.C. They also visited Mrs. Forga's sister at Elmshaven, near St. Helena, California. There the young Peruvian enjoyed the opportunity of becoming acquainted with Ellen G. White and had access to her writings. He took an interest in the translation of Mrs. White's work into the Spanish language, which he knew well. He read *The Great Controversy* with great interest as it unmasked the working of Roman Catholicism. However, he found the translation poorly done, and set about to retranslate the work. Later he went to Europe to search the libraries of France and Switzerland for original source materials for Mrs. White's books.

Forga was then called to Barcelona, Spain, to edit the Spanish *Signs of the Times*. Those who worked with him remember him for his friendliness, generosity, and missionary zeal. He carried a briefcase full of tracts for distribution everywhere he went.

Becoming ill in 1915, he was rushed to the Gland Sanitarium in Switzerland, where he passed away at the age of 44. He was laid to rest in a cemetery on the banks of Lake Geneva.

One half of Mr. Forga's estate was willed to the Seventh-day Adventist educational work in Peru. A brother, who was a liberal Catholic, cooperated in carrying out the provisions of the will. Forga's funds were used in founding the college now known as Inca Union College.

Reformer, temperance advocate, writer, editor, missionary—and W. C. White's brother-in-law—this was Eduardo Francisco Forga. □

# Incomparable Verna

She looks on life and her participation in it as a blessed favor, and she savors it.

By MARY VIRGINIA STAFFORD

How do I begin to tell you about my friend Verna? If she knew I was writing about her, she would say, "Why, there's nothing to write about me, Mary. I am just an ordinary person living an ordinary life."

But I think she is an extraordinary person, and in the face of disabilities that could throw most ordinary people into a self-pitying slough of despair, her life is a lovely picture of faith, serenity, optimism, gratitude to God, and unselfish interest in those about her.

Call her up to ask how she is on a dark, dreary Monday morning, and that cheerful, sunny voice replies, "Why, I'm just *fine*, my dear, how are you this morning?" After talking with Verna you don't feel nearly so much like getting up a petition against dreary Mondays.

I first saw Verna when a member brought her to

*Mary Virginia Stafford is a homemaker living in Lancaster, California.*

visit the little church I attended in eastern Texas. At that time she was a member of another denomination, but more and more often we saw her beautiful silver hair and sweet face near the front of our church each week, and even before she joined she was accepted as an integral part of our congregation. Although she is now in her 80's, only serious illness keeps her away from church. For years she has been an inspiration and source of wonderment to me.

Rather tall and seemingly frail, she has spent her life in cheerful service to others. She did not marry, but stayed at home and nursed her parents faithfully until they died. Since then she has let rooms to students and others in need of a home. She takes care of their rooms, washes their bed linens, and keeps the bathrooms clean and tidy and supplied with fresh towels. Her house is swept and mopped, and everything is neat and orderly. She takes out the trash, cooks, irons, washes the curtains—all the chores of a busy homemaker.

Callers have to give her plenty of time to get to the telephone, for she may be out in the yard raking leaves or may not hear the phone for the whirr of her vacuum sweeper. She has friends over for lunch and serves them the smoothest, best custard I ever tasted. She belongs to a women's club and enjoys herself tremendously when invited to someone else's home.

You may say that you know other people in their 80's who do all these things. I do too. But Verna has diabetes, with associated complications, heart trouble, high blood pressure, renal problems, foot problems, arthritis, and varicose veins. She has other problems, too, but the one I tend to forget in the face of her unflinching optimism is that Verna lost her sight years and years ago. Her eyes are plastic orbs.

Blind? Not on your life! She looks on life and her

## FOR THE YOUNGER SET

### The slap in the face

By BELLA LAMPE

Gale was excited when she was told she could work with her two older cousins, Mike and Ronnie, during the summer. They had the job of pulling weeds from around fir trees at the tree farm up the lane.

One afternoon her girlfriend Carol, who lived across the street, came over to visit her while she was working on the tree farm. While they were talking, Carol suddenly slapped Gale across the face. It stung, and tears forced their way into her eyes.

Noticing that Gale had been crying, Mike and Ronnie asked, "Hey, what happened?"

When Gale told them, the boys wanted immediately to set Carol straight! Gale said, "No, it's OK. Let's just leave her alone."

At home mother listened to the story. "Are you sure, Honey, you can't think of anything you said to make her angry with you?" questioned mother.

"No, we were just talking. I don't know what would have made her do

that except that she was disappointed when the owner of the tree farm refused to let her work there," answered Gale.

"Well," mother said thoughtfully, "what do you think we should do about it?"

"I've been thinking about it, Mother, and I don't want to do anything. I think I'll wait until tomorrow, then I'll go see her and tell her I'm sorry if I said something to make her angry with me. We learned in Sabbath school that Jesus said to 'pray for them' who 'despitefully use you,' so I think that's what I'll do," Gale replied.

"That's the right thing to do, dear," mother answered.

The next day Gale went with the boys to pull more weeds. When it was lunch-

time, she went across the street to see Carol.

"I'm sorry if I made you angry at me yesterday," Gale said.

"It wasn't you, Gale. It was my jealousy over your job. I know it's not your fault I can't work, and I'm sorry I got so upset and took it out on you," answered Carol.

"That's OK. Let's just forget it and be good friends, Carol."

"I don't think I would be this nice if you had slapped me. It must be because you are a Christian. I need to become a better Christian myself."

"You can come to Sabbath school with us," Gale invited. "I'll see you later this afternoon. I have to go pull weeds now."

"OK." Carol waved as Gale crossed the street.

participation in it as a blessed favor, and she savors it. She "sees" it all. She "sees" the pretty new dress this young woman wears to church and how very nice that young man "looks" today. She eagerly looks forward to "seeing" the new baby in the church family. "I'm so glad to see you," is her enthusiastic greeting to each one who touches her hand at church or drops by her house in the afternoon. "How pretty you look this morning," she often adds.

She accepts with pleasure and enthusiasm the offers of her friends to take her shopping, to church, or to some social gathering. Several friends enjoy and share in these privileges, and I need not tell you who receives the greatest blessing from them.

What fun it is to have lunch at Verna's. One day, after we were seated, discovering that we needed something from a cupboard, I jumped up to get it. She told me exactly where it was, but I couldn't find it. She got up, went right over to it, and got it. We both had a good laugh at my blindness.

One day I took her to visit a friend of hers, an elderly woman who has never even seen light and whose husband too is sightless. I had heard it said that the eyes are the windows to the soul, but when I sat across the room from those two beautiful women, neither of whom could see, I saw sweetness, goodness, pure unselfish love, and kindness radiating

from their faces. I knew then that truly the eyes are not the only windows to the soul. Their conversation was lively, interesting, punctuated with laughter, and vivid with life and the living of it. It held no hint of criticism, faultfinding, or censure.

I failed Verna in many ways through the years. There were times I meant to call on her and read to her lovely articles and poems from magazines, but didn't; days I didn't call her on the telephone; and visits I didn't make. Never did I hear a murmur of complaint or self-pity from Verna.

Recently my husband and I moved to another State. Verna and I now correspond by tape. I miss her. I need her living testimony that life is good and sweet and to be lived with joyful, complete, unquestioning faith. I remember with wonder that in all the years I have known her she has never spoken of anyone in a critical or disparaging way. She sees only the best in everyone, and I am so glad that she has overlooked my shortcomings, chosen to ignore them, and accepted only the good she saw in me—which many times was only her own goodness reflected back.

Writing this article made me want to call Verna. I knew it would give me a lift. I did, and do you know what she said? In that bright, sunny voice of hers she said, "My dear, how good it is to hear your sweet voice." That's my Verna! □

## ESPECIALLY FOR WOMEN By BETTY HOLBROOK

### Won't somebody listen?

"Doesn't anyone ever listen anymore?" moaned Sylvia. "Everyone wants to talk, but no one wants to listen—my children, my friends, the people I work with, even my husband."

We seem to have turned into a world of nonlisteners, and yet we have an insatiable and uncontrollable need to be heard. I was still turning Sylvia's thoughts over in my mind when I read one of Solomon's proverbs that, partially at least, answers her question: "Someone who is sure of himself does not talk all the time. People who stay calm have real insight" (Prov. 17:27, T.E.V.).

When we aren't sure of ourselves we have a need to prove to others who we are, and of course, the best way to do that (we think) is to talk. So, we babble on and on, talking about trifles, saying things better left unsaid, forgetting that some-

one else's need may be greater than ours. And probably, most important of all, we throw away those golden opportunities to enrich our own lives by understanding others, by adding their experiences to our own, by learning from them. Jerry Davis expressed it well: "A lot of conversation is station-to-station, not person-to-person."

Listening is an art. Books have been written about it. People have been trained in it. Listening, real listening, can also be therapeutic to a troubled soul. It can be a gift we offer of a genuine human relationship. It can help to build a sense of self-worth and self-respect in a person who has none.

In varying degrees, the way we respond as a listener can either add or detract from what someone is saying. Let me illustrate:

Mary: "We were invited for dinner to someone's

home the other night. A terrible thing happened."

Lois: "What did you have to eat?" (Or "Whose house did you go to?")

In either response Lois has completely ignored the point—Mary's feelings about the "terrible thing"—and Mary understandably feels let down, brushed off. Had Lois really heard Mary, she might have responded:

"You seem upset, Mary. What happened?"

That's empathy. It's courtesy. It is also respect for another's feelings and thoughts.

*Empathy.* The words come from my favorite author: "In your association with others, put yourself in their place. Enter into their feelings, their difficulties, their disappointments, their joys, and their sorrows. Identify yourself with them."—*Thoughts From the Mount of Blessing*, p. 134.

*Courtesy.* Sometimes we are afraid of the words *courtesy* and *etiquette*, relegating them to "worldly" functions and living. True courtesy, however, is concern for another, his feelings, his well-being, his

comfort. "Oh, what rays of softness and beauty shone forth in the daily life of our Saviour! What sweetness flowed from His very presence!"—*Ibid.*, p. 135. There was nothing harsh about Him, nothing unrefined, nothing offensive, except to those who couldn't stand the beauty of His character.

*Respect.* So often, as Christians, we have the need to preach, counsel, criticize, and condemn. We ignore the feelings of others and take some kind of perverse delight in setting someone straight. We're doing "the Lord's work," but we totally ignore His methods, His example. Maybe if we took the golden rule seriously, maybe if we stopped to ask ourselves how we would like to be treated if we were in someone else's place—maybe then we would be doing as Jesus asked us to do, "Love thy neighbour as thyself."

Listening is one of the best ways to express all three—empathy, courtesy, and respect, not only in our verbal but also in our non-verbal responses. Are we secure enough to listen, really listen?



# Disagreeing agreeably

Should parents be modeling  
the methods by which mature  
Christian husbands and wives  
handle disagreements,  
or the lesson that mature Christian  
husbands and wives do not disagree?

By ROGER L. DUDLEY

The following article is recommended to our readers by the Home and Family Service of the General Conference, an organization committed to strengthening family life.

"Come on in, Sally. You can keep me company while I finish my mending."

Jane's face brightened at the sight of her friend. "Say, why are you looking so perplexed?"

"I guess the problem on my mind shows through." Sally smiled. "It's not too serious, I suppose, but sometimes I wonder if my parents brought me up right."

"Your parents?" Jane paused with needle in midair. "What did they do?"

"It's not what they did," Sally explained, "it's what they didn't do. They never fought. They never argued. They never even disagreed—at least not in front of me."

"You call *that* a problem?" Jane exclaimed. "Doesn't sound like a problem to me. Be thankful for such a good example."

"But Jane, it is a problem to me, because now I don't know how to handle disagreements. Cliff and I love each other. We have a wonderful marriage. But we don't always agree. And when we're at opposite points of view I just don't know how to resolve the situation. If only I could have seen my parents or *someone* do it right, I might know what to do. As it is, we usually end up shouting at each other or stomping off to our own corners and not speaking for a while."

"I see what you mean, Sally, but how could your parents help it if they were fortunate enough to see eye to eye on everything?"

"Look, I don't believe for a minute that they always thought alike all the time. Dad is a forceful, outgoing sort. Mom is rather quiet and retiring. I think she often

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went along just to keep peace. Then, too, I know there was tension around the house at times. Things came up that they must have settled in private. But I never got to hear them do it. They carefully shielded me. And I feel woefully unprepared for the give and take of married life."

Should parents disagree in front of their children? It is generally agreed that modeling is one of the most effective ways of teaching. Should parents be modeling the methods by which mature Christian husbands and wives handle disagreements, or should they be modeling the lesson that mature Christian husbands and wives do not disagree? Doesn't Ellen White say that there is to be no division between parents?

Pertinent Ellen G. White material has been gathered together in a chapter entitled "A United Front," in *The Adventist Home*, pages 312-316. Several sentences give the flavor:

"Parents are to work together as a unit. There must be no division" (p. 312).

"There should always be a fixed principle with Christian parents to be united in the government of their children. There is a fault in this respect with some parents—a lack of union" (p. 314).

"The father and mother should never in the presence of their children criticize each other's plans and judgment" (*ibid.*).

"If parents do not agree, let them absent themselves from the presence of their children until an understanding can be arrived at" (*ibid.*).

"If the father, by word or look, shows that he does not approve of the discipline the mother gives . . . , the child will be ruined" (p. 315).

"The tones of the voice of father and mother, their looks, their words—all make it manifest that they are not united in the management of their children" (*ibid.*).

## Strong emphasis on unity

These are strong statements that certainly call for unity between father and mother. But does this chapter teach that children are to be led to believe that their parents always hold the same opinion about *everything* or even about every aspect of child-rearing? If so, children will be taught that their parents are not real people. Real people do *not* always agree on crucial matters, whether these real people be parents or church board members or delegates to a General Conference session.

Furthermore, such a child is being left without the necessary skills and attitudes to cope in a Christian manner with disagreements that will arise in his adult life. Like Sally, such a young person is not adequately equipped for marriage.

It seems more likely, when the excerpts of the chapter are read in a context, that Mrs. White is talking about a unity of action rather than a unity of ideas. Furthermore, she seems to be focusing on agreement in the realm of child discipline. For one parent to be disciplining a child while the other parent is letting the child know that he disagrees with what is happening is to create havoc in the home.

Children must see that once a decision is made, parents will back each other in that decision. But the children may also see that the making of a decision involves two

separate individuals who pool their different ideas in love and respect to arrive at a course of action that is acceptable to both. Children who witness parents in this process are learning how to disagree and still respect another person. They will grow up to be mature marriage partners who will allow their spouses to preserve their own individuality.

The concern, then, is not that parents disagree. If two married people always agree, chances are that one of them is being smothered. The concern is *when* to disagree (not while engaged in child discipline) and *how* to disagree. Perhaps a few pointers on how to disagree as mature Christian married partners may be helpful:

1. *Don't use the silent treatment.* Since communication is the key to resolving interpersonal problems, people who react to disagreements by withdrawing, sulking, pouting, and refusing to speak to each other for hours or even days are not finding solutions. When resentment is bottled up, it builds pressure inside. This makes it increasingly difficult to relate to each other in a loving way. The slate of disagreement should be wiped clean as soon as possible. "Let not the sun go down upon your wrath" (Eph. 4:26).

2. *Attack the problem—not each other.* All too often when two people disagree, they become personal and take an ad hominem approach. One insinuates or flatly states that the other who differs from him must be uninformed at best and, more probably, stupid or perverse. This problem seems to be the thrust of the Ellen White statement that "father and mother should never in the presence of their children criticize each other's plans and judgment."

But that's just it. To become successful marriage partners (or for that matter, successful in any human relationship) children must learn how to disagree without criticizing another's plans, judgment, or character. They must learn not to belittle. And how better can they learn these skills than by watching and listening while loving parents work through differences of opinion on important matters, with complete respect for each other's ideas and person? All this is in harmony with the counsel of Scripture that husbands should love their wives "even as Christ also loved the church" and "as their own bodies" and that wives should submit themselves unto their husbands "as unto the Lord" (chap. 5:25, 28, 22).

3. *Listen carefully to the other person.* Many times what seems to be a difference of opinion is actually a failure to understand what the other person's idea really is. Two people may attach different meanings to the same

word. Or one person may become so emotionally charged by what he thinks is the issue that he may fail to hear what the other person is actually saying.

A person needs to stop and concentrate on truly hearing what his spouse is saying. Then he should restate the content in a brief summary and check with his spouse to see whether he has really gotten the message. Only then is he prepared to make a comparison of his spouse's ideas with his own and work toward a positive solution.

4. *Report your feelings honestly.* It is right and even necessary for each partner to express his opinions and ideas and to tell the importance that they have for him. But the speaker should admit that the expressions are *his* ideas and feelings and do not necessarily contain universal truth. One is on safe ground when he sets forth calmly his thoughts and emotions. He is on shaky ground when he criticizes his spouse's thoughts and emotions. All disagreement should be carried on in accord with the Bible principle of "speaking the truth in love" (chap. 4:15).

5. *Look for solutions.* There are solutions to marital disagreements. These solutions are not best found by one marriage partner's proclaiming himself "head of the house" and expecting his spouse to follow his "infallible" judgment. Rather, solutions are found by consensus. This means that both partners exchange views and explore alternatives until they find a course of action that both can accept and feel good about. Children who witness and, as the occasion demands, participate in the process of consensus are being prepared to function as real people in adult life.

6. *Don't use expressions such as "you never" or "you always."* Such generalizations hinder the finding of workable, loving solutions because (1) they are usually untrue—surely the spouse "does it right" at least once in a while; (2) they cause the one thus addressed to become defensive and thereby move the discussion from a rational to an emotional plane; and (3) they focus the effort on the other person rather than on the problem and its solution.

7. *Don't shout.* Differences of opinion cannot be resolved by awarding the decision to the one with the most lung power. Ideas must stand or fall by their reasonableness and their harmony with God's Word—not by the vehemence with which they are introduced. Speak softly and calmly—especially when the subject under discussion is emotionally laden.

8. *Admit you could be wrong.* It wouldn't be the first or the last time. Admit that your partner is a person of intelligence and good will—"in honour preferring one another" (Rom. 12:10).

In summary, children need to know that their parents are real people—people who have convictions and opinions that sometimes bring them into disagreement with each other. They need to witness their parents resolving these disagreements in a mature, loving, Christlike manner with full respect for each other's individuality.

This resolving process becomes a learning laboratory for the children fortunate enough to grow up in such a home. Upon reaching adulthood these children are prepared to cope with the give-and-take of their own marriages in the same kind Christian way that they learned from their wise parents. □

## The touch of faith

By AGNES T. VIXIE

Quietly she touched His garment  
(we do not even know her name);  
Hers an unspoken prayer,  
but He healed her hurts of life.

# If Jesus were to preach in your church—2

In our editorial of July 13 we raised the question “If Jesus were to preach in your church next Sabbath what would be the topic of His sermon?” We recognize, of course, that no one can know for sure, but we looked for pointers in a message Jesus sent to the Ephesus church some 60 years after His resurrection. What was it that Jesus considered of sufficient importance to dispatch the special communication?

In His message Jesus spoke first of works, labor, and patience (steadfast endurance). These we discussed in our previous editorial. The message continues: “Thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars” (Rev. 2:2). These words are spoken in a commendatory tone. Jesus commended the Ephesus church for its sensitivity to moral issues—it could not stand evildoers. It could not tolerate members who lived double lives. They had to either shape up or get out.

The church “tried” those who claimed to be apostles. The Greek word here rendered “tried” is translated “examine” in 2 Corinthians 13:5. It is the word used for Abraham’s test in the matter of the offering up of his son Isaac (Heb. 11:17). Whether the Ephesus church conducted formal church trials is not disclosed, but at least the tests brought positive results. The members found the pretended apostles to be liars and hence rejected their messages.

Who were these pretended apostles? The Greek word translated “apostle” (*apostolos*) means, literally, one sent forth. In the New Testament the term carries the ideas of mission and representation. There were 12 apostles of the Lord. Paul called himself an apostle (Rom. 1:1; et cetera). “Apostles” stands at the head of the gifts of the Spirit mentioned in 1 Corinthians 12:28: “And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers,” et cetera. Compare Ephesians 4:11, where “apostles” also stands first.

## A high position

Thus for one to claim to be an apostle was tantamount to his seeking the highest office, and for a church to undertake to test those setting forth such a claim was for it a major undertaking. But this is what the Ephesus congregation undertook to do, and for this it was commended. We must remember that the gifts of the Spirit enabled the members to make valid judgments in such complex areas. Writing to the Ephesians some 30 years earlier, Paul had called attention to the gifts and their function: “He . . . gave gifts unto men . . . for the

perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” (chap. 4:8-14).

Recognizing the danger of being misled, the believers had undertaken carefully to test those claiming to be apostles, who, most often, brought with them new doctrines. If the members had listened to every so-called apostle they would indeed have been driven to and fro, for these pretenders to apostleship held varying views on Christian doctrines, many of them obtained from Greek philosophy.

By the time Revelation was written, Greek philosophy had made deep inroads into the Christian church. The blend of Christianity with this philosophy gave rise to what has become known as Gnosticism. Outliving the other disciples, John was alive to counteract many of Gnosticism’s subtle teachings. It must have been an encouragement to Jesus to find the Ephesian believers carefully scrutinizing religious teachers and discarding the false. He did not want church members to become victims of Satan’s relentless efforts to destroy Christianity.

If Jesus were to preach in our churches today, would He be able to commend our respective congregations for the same sensitivity to moral issues that the Ephesus church displayed? Would He be able to commend these same congregations for being equally sensitive to doctri-



## An adolescent

By EDA A. REID

An adolescent—

- A sudden wind blowing everything helter-skelter;
- An impetuous whirlwind stirring up the dust at your feet;
- A mischievous breeze snatching the paper you dropped and keeping it just out of reach as you frantically try to retrieve it;
- The softest of zephyrs caressing your cheek;
- An impenetrable calm.

nal issues? Would He be able to rest assured that every congregation would as earnestly try any pretended apostle or any new teaching? During His earthly ministry He had warned, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24). The reason these false apostles are so deceptive is that they mix with their error a large amount of truth, so that their error becomes difficult to detect.

That is why in these days as much as, and perhaps more than, at any time in history the attitude of the Bereans and that of the Ephesian Christians needs to be displayed. Any apostle coming with a message, whether he delivers it personally or in print or by magnetic tape, must be tested. And the standard by which he must be tested is the Word of God. When Paul and Silas came to Berea they themselves were subjected to this test. The Bereans "searched the scriptures daily, whether those things [that is, the things the apostles preached] were so" (Acts 17:11).

And as God gave gifts to the Ephesian believers to prevent their being "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning and craftiness, whereby they lie in wait to deceive" (Eph. 4:14), so God has placed the gift of prophecy in the church today to show us how the Scriptures are to be applied in our time. The testimonies were given to correct those who err from Bible truth.

D. F. N.

*To be continued*

## Meditation—a portable Sabbath?

Harvey Cox, well-known and sometimes controversial professor at Harvard Divinity School, wrote a book last year entitled *Turning East: The Promise and Peril of the New Orientalism*. In the book Dr. Cox examined some of the reasons why tens of thousands of Americans have turned to Eastern religions to satisfy their spiritual hopes and hungers. Not surprisingly, he discussed the growing interest in the practice of meditation.

The *Washington Post* adapted and published part of Dr. Cox's book in its Sunday edition, October 23, 1977. The excerpt, run as an article, was entitled, "The Portable Sabbath: Why Americans Have Turned to Meditation." In the article Dr. Cox said that "meditation is filling the needs once filled by the Sabbath, that it represents, indeed, a portable Sabbath for a complex and hurried age. . . . Meditation is in essence a kind of miniature Sabbath. For twentieth-century Christians, and for many Jews as well, it provides a modern equivalent of what the observance of Sabbath once did, but does no more. . . . Among Protestants, the practice of daily

prayer and Bible reading was once held to be indispensable for Christian life. But the failure of most churches actually to teach people how to pray and the difficulties involved in learning the difference between reading, studying, and meditation on a text have produced a generation of Protestants who live with practically no spiritual discipline at all. Probably the closest thing to meditation in our traditions . . . is the Sabbath."

Dr. Cox set forth meditation as a possible alternative to Sabbath observance, but he did not denigrate the Sabbath. He argued that it has tremendous meaning, and that it is not "a compulsively legalistic straitjacket or an empty attempt to observe meaningless ritual rules." He charged that "most Christian educational material fails utterly to point out why the Sabbath was instituted or to describe its ingenious blending of contemplative and ethical purposes." Borrowing a figure originated by the late Abraham Heschel, Jewish philosopher-theologian, that the Sabbath is "a cathedral made not with stones and glass but with hours and minutes," he said that the Sabbath "is a sacred symbol that no one can tear down or destroy."

### Blue laws decried

Dr. Cox decried present-day attempts to enforce blue laws and stated that he does not expect a general keeping of "an old-fashioned Sabbath" in our time, since we no longer have a religiously unified culture. What we need to take the place of the Sabbath (which he considers merely one day in seven), he said, is "a form of Sabbath observance that can be practiced in the modern, pluralistic world, that can function on an individual or a small-group basis, but that restores the lost dialectic of action and repose, of intervention and letting be. Meditation could become a modern equivalent of Sabbath."

We think Dr. Cox has developed an interesting concept in regard to the place of meditation in today's world. Doubtless many people—perhaps most—need to slow down, and even stop, from time to time, to recharge their spiritual batteries. But in suggesting that meditation can take the place of the Sabbath, Dr. Cox revealed that he does not understand the true meaning and significance of the Sabbath. In all his discussion, not once did he mention that the Sabbath is a memorial of the fact that God created the earth in six days. Nor did he take note of the fact that the Sabbath reminds human beings of their relationship to the Creator—that they are created beings, dependent upon Him, and with an obligation and need to worship Him.

Also missing from Dr. Cox's discussion (and this is not surprising) was any mention of the Sabbath as a special sign between God and His people in these final days when people throughout the world are choosing sides in the great controversy between Christ and Satan. In other words, since Dr. Cox did not deal with the Sabbath in the context of Bible prophecy, he failed to see an eschatological significance in it.

Dr. Cox, like the majority of Christians today, over-

looked the fact that the Sabbath is "the seventh day," not merely one day in seven. This is understandable since he apparently considers the Sabbath as an institution that developed in much the same way as has the present trend toward meditation. He looks upon the Sabbath merely as "Israel's ingenious attempt to live both in history and beyond it, both in time and eternity." In his view, the fourth commandment of the Decalogue is "the earliest recorded expression of the idea of Sabbath." Apparently he overlooked Genesis 1 and 2.

### Sabbath influences total life

In his article Dr. Cox stated that meditation is "the key to a total way of life" while the Sabbath, being "one day out of seven," "never becomes a complete way of life." Here again we think he does not understand the dominating effect that Sabbathkeeping has on a person. While it is true that one can meditate at any time and thus mingle meditation with all aspects of life, the Sabbath, too, is "the key to a total way of life." People who truly accept the seventh-day Sabbath can testify that the day and the concepts it represents impinge on every aspect of life.

Sabbathkeepers plan their entire lives with the Sabbath in mind. Each week's activities are planned with the Sabbath as the reference point. Arrangements of all kinds are made with a view to keeping the Sabbath holy. Deliveries of furniture and other purchases are scheduled for weekdays, not the Sabbath. Travel plans are worked out so that Sabbath travel will be avoided so far as possible. Business affairs and food preparations are planned with reference to the Sabbath.

More than this, Sabbathkeeping establishes the right relationship between the individual and God. It acknowledges God as Creator and man as the created, dependent on Him. Also, it symbolizes the rest that comes to the soul by accepting God's will, trusting Him, and being in harmony with His law. Even more than meditation, the Sabbath is "the key to a total way of life."

Dr. Cox wrote that "meditation is filling the needs once filled by the Sabbath, that it represents, indeed, a portable Sabbath for a complex and hurried age." We see things somewhat differently. While we recognize the benefits of Christian meditation and believe that the needs of the soul can be satisfied only by spending time with God in prayer, Bible study, and meditation, we do not believe that anything can take the place of the seventh-day Sabbath. God Himself instituted the Sabbath, and placed it in the heart of the moral law. Frankly, we see the current growing interest in meditation as a challenge to Seventh-day Adventists to proclaim the Sabbath truth more widely and more fully. When people understand the full dimensions of the Sabbath, many who are now attracted by the kind of meditation offered by Eastern religions will accept Christ and His day of rest, and will obtain the peace for which they are searching.

K. H. W.

## NEWSFRONT

# Revived Dorcas Society finds joy in service

By WILMA GRAMKOW

Every Tuesday afternoon in front of the church at Kendu Mission Hospital, in Kendu Bay, Kenya, a revived Dorcas Society meets to sew and prepare articles of clothing for the poor.

A short time after our arrival in Kendu Bay, where my husband worked for the Africa Herald Publishing House, I was asked to reactivate the hospital Dorcas Society. I decided to begin by announcing in the church that the Dorcas work was to begin anew, and inviting the women to come and help. To my happy surprise a group of about ten women came to our meeting that first Tuesday.

During the months that followed, an average of six women attended regularly, but there were times when I found myself alone at the church on Tuesday afternoons. Funerals that everybody had to attend, planting time, when the women had to work in the garden, or special

market days were the usual reasons for their absence. But most of the time we were all there.

Usually we met outdoors and worked in the fresh air. We would use a few benches from the church and cut out our dress patterns on the sidewalk in front of the church. I enjoyed teaching the women how to make dresses. We had no sewing machines, so we sewed everything by hand.

When the rainy season came, one of the women offered us the big veranda of her house. She also allowed us to use her sewing machine, which helped speed up our production.

Soon we had finished dresses, children's under-clothing, and baby blankets that we had sewn together from scraps.

I still had some money and articles of clothing contributed by church members in Germany while we were on furlough. With the money I bought thread, needles, elastic, and some cotton material.

One Tuesday afternoon two of my helpers and I went to

*Wilma Gramkow is now living in Beirut, Lebanon, where her husband is manager of the Middle East Press.*



Three workers in Kenya's Kendu Mission Hospital Dorcas Society prepare clothing for distribution to one of the many poverty-stricken families living in that part of Africa. Ten women are involved in the project.

visit a poor family. The father was an old man, a *Mzee*, as they say in Swahili. He had five children and his young wife was expecting the sixth. We had heard how poor they were and found that they hardly had the necessities of life. The husband, we were told, wove baskets, for which he received two or three shillings—less than half a dollar. Other than this, they had only the maize and groundnuts from their garden.

Our visit had been announced, and when we neared their house we could see the children running to tell their parents of our arrival. They greeted us and led us into their hut. Coming in from the bright sunshine, we found it dark inside. It was a small hut, about 12 by 15 feet. I could hardly believe that the whole family of seven was living in this one place. There was no furniture that we could see, but soon they brought three chairs for us and a few small stools for themselves.

Mrs. Bwoga, one of my assistants, read a Bible verse and conducted a short worship service in the Luo language. Then we had prayer together. After prayer we

gave them our gifts, which seemed so insignificant to me when I saw their great need. But even these small gifts brought them much joy.

To express their appreciation the mother and her children sang a song that touched our hearts. Despite her poverty, this woman and her family seemed quite cheerful. The children were not as shy as most usually are with strangers. Since our visit the entire family except the father has been coming to church.

Shortly before we left Kendu Bay to go to the Middle East, the 17-year-old boy in this family came to say goodbye. He wants to go to school but cannot because of lack of money. Since Kenya does not have a free public school system, he needs to find work to earn his school fees. How we wished we could provide him with the work he needs.

There were other Dorcas visits of this kind that brought happiness to many people, and the donations we received from home for our Dorcas work helped so much to soothe sorrow, and to bring joy to lonely hearts and smiles to many faces.

coordinated the seminar, which opened with 138 interested people crowding into the hotel convention room.

Who is Lee Cox? Eleven years ago as a non-Adventist builder he had left his home in the United States and gone to Australia to make money and to find a new life for himself, his wife, Carroll, and their two small children.

One day a literature evangelist called on his mother-in-law, who also lived in Darwin. She was impressed with the man and with what he had to offer.

Alarmed by the colporteur's influence on his mother-in-law, Lee took his pastor to visit her. Later she



Lee Cox became so involved with the Darwin *It Is Written* program that his church made him their *It Is Written* program coordinator.

said to Lee, "I appreciate your concern, son, but why don't you and Carroll come over to join us when the Seventh-day Adventist pastor comes for our next Bible study? Then you can see for yourself what he has to say."

And so they did—not only that but they continued studying together until that pastor moved, and then they resumed the studies with the incoming pastor.

Later this new pastor held an evangelistic campaign. Lee and Carroll attended, and both were baptized. This was four and one-half years ago. At that time their two children were too young to be baptized, but since then the older one has been baptized, and the younger one has asked to be.

"I had been a heavy drinker and was smoking 60 cigarettes a day," says Lee. "One day I made a decision to stop drinking, and two months later I stopped smoking. I had been trying to stop for years, and when Carroll and I began having Bible studies, my desire for cigarettes was taken away immediately. I didn't know at the time that I had to quit smoking to be baptized, but I just recognized God's love and wanted to stop smoking and drinking."

At first Lee did not become too involved in church activities. He felt he was not qualified, that God did not expect him to speak or do personal witnessing—that was for the

minister, his wife, or others. He felt he could do more good building churches and schools or helping with other church projects.

And then came the fateful day when the head elder telephoned. "Lee, how about you taking the prayer meeting next week?" he asked.

"Oh, I couldn't!" "Why not?" persisted the elder.

"I just feel inadequate," Lee said politely, then asked the elder to get someone else.

But Lee was troubled over his refusal and his feeling of inadequacy.

"Am I holding back and not doing what God expects of me?" he asked himself. As he prayed about it he willingly promised to surrender to the Lord's leading. When he arrived at Sabbath school the next Sabbath, the superintendent asked him to offer the prayer. Before the day was over, Lee had been asked to help in four different ways—each involving speaking in public.

### An answer to prayer

"I felt I had had my answer to prayer," he said, "and I have not refused to speak since, although it is still difficult for me. It would have been impossible before that prayer."

Some time afterward the church began a community survey program. Inasmuch as Lee's wife was the church lay activities leader, everyone—pastor, wife, head elder, and others—took it for granted that Lee would go.

The planned visitation day drew closer and closer. Lee, struggling with himself, finally decided he must go—somehow God would see him through.

"I was afraid I would get to the door and someone would ask me a question I couldn't answer," he reminisced. "But I knew that if I expected to stand in the last days I must have faith that God could help me. However," he went on, "I was shaking so badly I couldn't even write the answers to the survey—I just had to pretend I was writing. But my pastor was a help to me; he went

## Australian member leads *It Is Written* follow-up

By THEDA KUESTER

One feature to attract the people of cyclone-devastated Darwin, Australia, back to their city was a Revelation Seminar conducted by George Vandeman. They had left Darwin shortly after Christmas Day in 1974 when almost the entire city was wiped out by a cyclone. In May of last year the city set aside the whole month as "Back to Darwin" month, inviting people who had moved to return to the city for a big "family reunion." In the same month Lee Cox

*Theda Kuester is assistant public relations director for It Is Written in Thousand Oaks, California.*

with me on some of the visits and gave me the courage I needed."

Lee began one Bible study as a result of his survey visitation, and this led to another study. Soon he was holding two Bible studies regularly. Again his pastor came to his rescue, teaching Lee how to give a Bible study.

About six months after this survey the *It Is Written* television program came to Darwin. Lee became so involved with the program and so intrigued with its possibilities that the church made him their *It Is Written* coordinator. He placed names of all the *It Is Written* interests, as well as others, in a file, keeping it up-to-date. All of these interested persons were visited, and each was invited to health classes, Five-Day Plans to Stop Smoking, and other church programs and activities.

Lee's pastor went with him

to many of these homes, and they arranged for Bible studies with the people. As they continued visiting more people, Lee got too many studies to take care of.

"I found another man to help me," he recounted. "When the studies continued to increase, we recruited a third man. Now there are 17 or 18 people involved."

Darwin, with its 135-member Adventist church, is one of 21 places in Australia carrying the *It Is Written* telecast. The next nearest Adventist church is 2,000 miles away. The telecast had been on the air only 11 months when Lee came to the United States recently to share the Adventist message with members of his family here.

"And," says Lee, "we intend to keep the *It Is Written* program on in Australia as long as we can raise the money to do so."



## Chilean Bible correspondence school enrolls 1,677 new students

During the first quarter of this year 1,677 new students were enrolled in the Bible correspondence school in Chile, making a total of 3,835 active students. As a result of the operation of this school, more than 1,300 are keeping the Sabbath.

Chilean members and leaders enthusiastically support the correspondence school, which operates in connection with the radio program *La Voz de la Esperanza* ("The Voice of Hope"). Thirty-three radio stations broadcast the program throughout the country.

Arthur S. Valle, South American Division communication director, left, is shown delivering the Chilean Bible correspondence school (Rating "A") certificate to Jorge Iuorno, Chilean Union communication director. The women pictured are members of the Bible correspondence school team.

ARTHUR S. VALLE  
REVIEW Correspondent  
South American Division

## IRAN

### Prayer breakfast extends witness

The Adventist Center in Iran, situated on one of Tehran's metropolitan thoroughfares, served as the meeting place on May 13 for a prayer breakfast, which included some distinguished American guests, visitors, and the Moslem hosts.

The breakfast was planned by Paul Horton, Iran Field president, at the request of the non-Christian parents of one of the students at Iran Adventist Academy. These people had discovered that their distinguished American guests were organizers of the U.S. Congressional prayer breakfasts, and they wondered how they could make contact with the leading Christian workers in the city for such an occasion.

Pastor Horton, in planning the event and inviting prominent Christians in Tehran, felt that by doing so, he was able to expand the ministry of the Adventist Center and get to know people the center had not yet had the opportunity to serve.

JACK MAHON  
REVIEW Correspondent  
Afro-Mideast Division

## CALIFORNIA

### Conference holds Youth Day

Thirty young people shared the administrative responsibilities with the Southern California Conference staff on May 24, designated by the conference as Youth Day.

Harold Calkins, Southern California Conference president, and Cree Sandefur, Pacific Union Conference president, had met with a Bible class at the Glendale Adventist Academy in May to answer questions on the operation and administration of the church. During the discussion the young people had expressed an interest in seeing the conference office at work.

In response to their interest, young people from the five conference academies

were invited to the conference office on the designated morning to receive a conference "appointment" for the day. Three student presidents took over Elder Calkins' office, sitting through each committee, taking telephone calls, and taking part in discussions. Youthful appointees also took over the secretary's and treasurer's offices and each departmental office.

The young people worked their way through a busy day with enthusiasm, dedication, and intelligence. They left in the afternoon more knowledgeable of how the church operates, and how difficult decision-making can be, than when they arrived in the morning.

R. C. NADEN  
Communication Director  
Southern California  
Conference

## INDIA

### Delegates attend constituency

The constituency session of the South India Union met March 29 through April 1 in the Bangalore Central church in India. D. R. Watts, South India Union president, gave the opening address, based on the theme of the session, "Rejoice, We Conquer."

During the business sessions, the delegates heard the departmental reports and the reports from the five sections of the union. At the end of 1972 the union had approximately 26,000 members. Five years later the membership stood at 35,000, a growth of 34 percent. The number of organized churches grew from 193 in 1972 to 297 at the end of 1977, a gain of 53 percent. The working force during the same five-year period increased from 593 to 1,255.

In 1972 total tithe receipts were 479,000 rupees (almost US\$60,000). For the past two years the total tithe has exceeded 1 million rupees (US\$125,000) each year. Last year's total tithe was 121.34 percent larger than the figure for 1972. Ingathering

increased by 56 percent for the same five-year period. Sales by literature evangelists in 1972 amounted to 387,000 rupees (US\$48,375) and in 1977 to 766,000 rupees (US\$95,750), an increase of 98 percent. The number of people in full-time literature ministry grew from 36 in 1972 to 62 in 1977.

One of the most important features of the work in South India in the past ten years has been the development of self-supporting city day schools. Enrollment in the total union school program has increased from 4,000 at the end of 1972 to 15,000 at the end of 1977. The number of Adventist children enrolled in our schools throughout the union has increased from 1,600 in 1972 to 2,161 in 1977.

On Sabbath more than 1,000 delegates and church members from more than 15 churches in and around Bangalore gathered in a huge tent erected on the school campus.

The Sabbath school program was conducted by the division advisor, M. D. Moses, and the union Sabbath school director, P. R. Israel.

R. S. Lowry, Southern Asia Division Advisory Council chairman, referred to this Ellen G. White statement: "When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69.

On Sabbath afternoon P. I. Thomas, P. M. Abraham, V. D. Christudas, and Paulraj Isaiah were ordained to the gospel ministry.

TRANS-AFRICA DIVISION

**National workers train to serve**

The needs for a more-qualified and better-trained ministry for the French-speaking areas of the Trans-Africa Division are currently being met by training programs at Lukanga Adventist Seminary in northeastern Zaire and Gitwe College in Rwanda.

Lukanga Adventist Seminary is situated high in the mountains not many kilometers

from the equator. The expatriate and national workers who live and teach in this school often keep a fire going in the fireplace as well as in the big kitchen stove to keep their houses warm. The air is cool and crisp with no smog or industrial pollution.

Elton Wallace, an expatriate worker from America, directs the seminary. Dr. Wallace and his wife served a number of years in the Far East before their appointment to the Trans-Africa Division. Bilingual Ed Johnson, another seminary teacher, moved to Lukanga from Mauritius.

At Gitwe College, H. Salzmann and his wife, together with N. Musasa, are directing the ministerial course. Other members of the college staff also assist with ministerial instruction.

Church members are praying that a four-year ministerial training program will be developed soon in a more central site to serve the needs of the Francophone areas of the division. P. A. PARKS

REVIEW Correspondent  
*Trans-Africa Division*

TENNESSEE

**Clean Ashtray Day features poster contest**

Nashville, Tennessee, Adventists recently helped their city celebrate its third anniversary of Clean Ashtray Day during May, 1978, by holding a poster contest promoting nonsmoking in the 26 metropolitan Nashville junior high schools. State Senator Bill Boner, of Nashville, served as chairman, and June Carter and Johnny Cash as honorary chairpersons.

Approximately \$500 in cash prizes was offered for the winning posters, which were judged by subject matter, originality of thought, organization, neatness, and appeal.

Judges of the posters were Middle Tennessee Hospital public relations executives and members of the Nashville major media.

Ruth Ann Leach, one of

the final judges and co-anchor person for WTVF-TV, a CBS Nashville affiliate, said that she had recently stopped smoking by attending the Five-Day Plan to Stop Smoking offered by Nashville's First Seventh-day Adventist church and conducted by its pastor, Nathan Sims. Mrs. Leach had decided to try the plan after her daughter had come home from school and pleaded with her to quit because she didn't want her to die as a result of smoking.

Another judge, Susan Nichols, assistant public relations director of the Tennessee Hospital Association, told Virgil K. Lewis, Clean Ashtray Day coordinator, that she decided to stop smoking after being asked to participate in the CAD poster contest judging.

"It would be hypocritical if I went into the junior high schools to judge the work of those young people on the subject of nonsmoking while I was a smoker," Mrs. Nichols said. She knew of the Five-Day Plan to Stop Smoking, since she had attended a weight-control class offered at Madison Hospital by its health-education department under the direction of Preston Wallace.

The purpose of conducting Clean Ashtray Day has been to draw attention to the benefits derived from not smoking. This year's plan was designed to deglamorize smoking in the eyes of youth and to encourage those who smoke to quit.

VIRGIL K. LEWIS  
*Public Relations Director  
Madison Hospital*



Ruth Ann Leach, co-anchor person on Nashville's CBS affiliate channel 5, meticulously rechecks contest posters before giving her final vote.



## HAITI

# Crusade typifies IAD evangelistic upsurge

During the recent evangelistic crusade by Kenneth Cox and his team in Port-au-Prince, Haiti, people literally crashed the gates to hear the word of God. I found it rewarding to witness what has taken place in that city, which typifies the evangelistic upsurge that is taking place in Inter-America. As a result of this crusade, 699 persons have been baptized.

Elder Cox's multimedia presentations made a profound impact on the middle and upper economic classes, and represented a breakthrough for people of this level who had not been reached with the message before in Haiti. There have not been professional people or students coming into the church in Haiti before, and the conversion of a number of these people during the recent crusade is changing people's concept of Seventh-day Adventists.

As I met with local union and mission leaders after the crusade to study the church housing situation we thought it advisable to keep these new members together as a separate church group in order to study with them and train them to win others. Some laymen from existing churches were brought in to help form the nucleus of the new church. But the unanswered question was Where could they meet for church services?

Before this influx of members from the Cox crusade the church membership in Port-au-Prince was approximately 10,000, but the 14 organized churches in the city have seating capacity for only 4,200. Some were already holding more than one worship service each Sabbath. Some members bring chairs and sit outside (when they can find space to put the chairs), hoping to hear a little of the message. I have seen places where the problem is to find people to occupy spacious

church buildings, but Inter-America's problem is to find seats in our churches for the great influx of members.

Because of the economic situation in the South Haiti Mission, no new churches have been built in Port-au-Prince for the past 12 or 14 years, and only about six rural churches were built during this period; hence, the acute church-housing problem. Because of overpopulation in Port-au-Prince, land is at a premium. A piece of land suitable for a new church has been located for \$10,000, and a church is being planned that will cost \$120,000 and seat 700 to 800. The South Haiti Mission and Franco-Haitian Union are laying aside other projects in favor of this urgent need for a new church in Port-au-Prince. New members will be invited to participate in the building of their church home in spite of the limited financial ability of many.

This recent experience in Port-au-Prince typifies the challenging problems church leaders face because of the evangelistic upsurge in the entire Inter-American Division. In 1977 the division reached its goal of 1,000 baptisms per week, a total for the year of 52,822 persons baptized. Because the baptismal candidates in Inter-America usually are well prepared for church membership, the majority remain in the church as active workers. This has resulted in an increase in membership in the past six years of more than 240,000.

With a total membership of 519,908 at the close of 1977, the division needs church homes in every field. In one conference alone there are more than 600 churches and companies without church buildings. In one union more than 1,200 churches and companies do not own their own church homes. In fact, there are those who question the wisdom of continuing to emphasize evangelism when there are so many churches and companies without a meeting place.

The majority of members in the division, however, feel

that now is the opportune time for the gospel to be proclaimed with power. They are confident that the same Holy Spirit who is bringing people into the church will impress those with means to help provide church homes where they are needed.

The watchword in Inter-America continues to be: Evangelize!

B. L. ARCHBOLD  
President

Inter-American Division

## NIGERIA

# Membership nears 40,000

Church membership in Nigeria this year is expected to reach 40,000, of whom the majority are young people. There are four missions and one conference in the Nigerian Union. The East Nigerian Conference has more than 21,000 members.

In the area of Lagos, the capital city, are seven churches, the latest having

been opened on March 18 with more than 60 members. But of these seven churches, only the Yaba church has a semblance of a sanctuary. There is a need for new churches to replace the old ones currently in use. The church that meets on the union compound has no walls, only a roof. There is land available for a church next to the union office, but the cost is prohibitive for the local members and the mission. Pastors and lay members believe, though, that as soon as a representative church building is built, membership will grow to 300 or 400.

There are numerous church buildings under construction throughout the union, but it will take years before these buildings are completed, because of lack of resources.

Although Nigeria is the biggest nation in Africa, with a population of more than 100 million, and the oil boom has generated revenue, the country has given top priority to the building of new roads

# Tanzania member faces opposition

Angelina is one of 26 persons who were recently baptized in Dodoma, Tanzania, where another 20 are preparing for baptism. A staunch Catholic, Angelina came regularly to the evangelistic meetings we were holding. People who knew her remarked about her faithful attendance. When we visited her home, we discovered she was from Uganda but had married a Tanzanian railway engineer stationed in Dodoma.

After studying for some time, she asked to be baptized. "Now," she said, "what about these bracelets? They were put on my arms while I was still a young girl. There is no way I can remove them." With her consent two members of the evangelistic team were able to cut them off her arms.

Upon learning of his wife's conversion and baptism, Angelina's husband became angry, beat her, and sent her away from home.

"Please pray for me," she said, after she returned home. "I am willing to endure hardship for Christ and I know He will never forsake me."

Although there have been opposition and discouraging circumstances during the meetings, God has blessed the evangelistic team.

M. G. MBWANA  
Evangelist  
Tanzania Union

and developing industry. To conserve funds for this purpose, the government recently discontinued offering free education to all Nigerians. It has also nationalized all land. If local Adventist congregations cannot build churches within the time given by the government, they will lose their land. To wait and depend on obtaining new land later could lead to complications and disappointments.

The Nigerian Government also has nationalized all private schools and hospitals. Many of these schools served as meeting places for local congregations; consequently, thousands are without a church home.

Helge Andersen from Denmark is the new Nigerian Union president, and Heikki Luukko from Finland is the new youth and temperance department director. As a memorial of the arrival of these two men and their families and the departure of T. Kristensen, acting union president, a coconut from Michael Adam, Mbioto church elder and the son of a chief in Cross River State, East Nigeria, was planted on the union compound.

HEIKKI J. LUUKKO  
Youth Director  
Nigerian Union Mission

#### PHILIPPINES

### Tithe robbers find Christ in prison

Five of the six men who broke into the house of Church Treasurer Vivencio Arceo in Kapatagan, Lanao del Norte, Philippines, were baptized recently as a result of being contacted by an Adventist Jail Band.

It was 4:00 A.M. when the robbers forced their way into the house of Mr. Arceo and tied him, his wife, and 18-year-old son to a post and beat them. The robbers then took the tithes and offerings, together with some of the personal belongings of the Arceo family, and fled into the forest. Losing their way, they found daybreak, as well as the police, overtaking them. There was an exchange of gunfire, and in the process one of the robbers was killed. The others were captured, tried in court, and found guilty of robbery and illegal possession of firearms.

While serving their sentence at the provincial penitentiary the Jail Band ministry sponsored jointly by Mindanao Sanitarium and Hospital and Tibanga church came in contact with them. As

weeks passed by, these prisoners showed little or no interest in the program. But one Sabbath as the group presented the subject of tithing, their conscience was troubled. "Tithe money must really be holy after all," they commented. "Maybe the reason we were captured and imprisoned is because we stole the tithe money."

Their interest grew as other topics were discussed, and eventually these five inmates requested baptism. On December 8 they were baptized and welcomed into the church.

DON LEO GARILVA  
Public Relations Officer  
Mindanao Sanitarium  
and Hospital

#### LOMA LINDA

### LLU plans clinic in Mexico

The Loma Linda University School of Dentistry recently completed preliminary negotiations with the minister of health for the State of Chiapas, Mexico, to open a permanent dental clinic in southern Mexico, according to Judson Klooster, dean of the school. Dr. Klooster, along with Harry Ridgley, chairman of the department of preventive and community dentistry, and Harold E. Schnepfer, professor of restorative dentistry, returned from Chiapas May 23.

The School of Dentistry activities are not new to the people of Chiapas, says Dr. Ridgley. "We have been providing dental services to southern Mexico and other countries in Central America for two or three weeks each summer since the late 1950's."

For the past 20 years, School of Dentistry students and faculty at Loma Linda University have taken a few weeks of their summer vacation to provide dental care to persons in remote jungle areas.

Trips to Mexico are part of the international outreach programs of the school. In addition to providing these clinical services in Chiapas,

the school has sponsored clinics in Guatemala, Honduras, Nicaragua, El Salvador, Haiti, Trinidad, and Guam.

The students and faculty go out during the last week of August and the first two weeks of September. Each team has a faculty supervisor and five to seven dental students, in addition to one or two hygienists and dental assistants.

Each student who participates in the summer programs pays one half of his own transportation costs, and the School of Dentistry pays the remaining travel costs and the in-country expenses, using funds from donated sources.

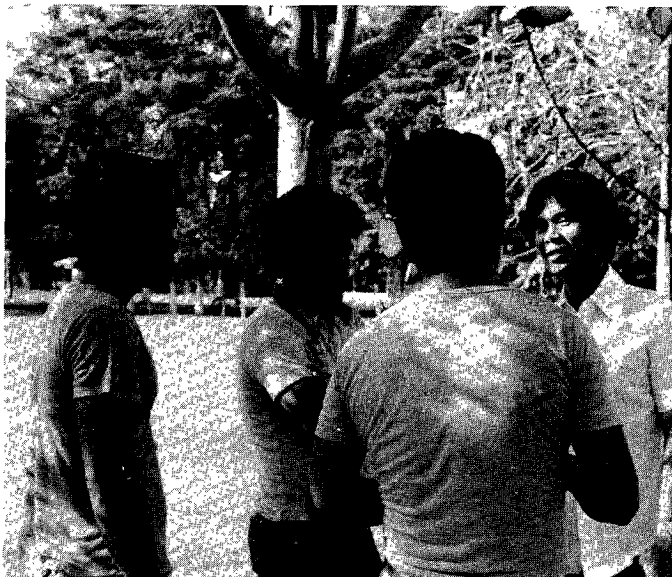
At a meeting with Gustavo Marin Fernandez, director of the Chiapas Ministry of Health, the School of Dentistry was asked to provide a long-term relationship with their department of preventive medicine, to develop and coordinate a total dental program for designated rural communities in that area.

During their visit to southern Mexico the group also met with officials of the Southern Mexico Mission and with administrative officials of Colegio Linda Vista, an Adventist secondary school.

"We have two main purposes in establishing this clinic and all of our international programs," Dr. Ridgley says. "First, we want to acquaint the student with some aspects of mission service; we hope these experiences will interest him in subsequent long- or short-term service in the overseas mission program. Second, we want to acquaint the student with dental needs of populations and cultures other than our own."

Plans call for staffing the clinic for six to nine months in each year. "Financial assistance for this project has been provided by the local area Rotary Clubs," Dr. Ridgley says. "For each dollar that they give to the project, Rotary International matches the donation."

So far, approximately \$8,000 has been received from Rotary Club sources. These funds will help to pro-



Three of the five inmates convicted of stealing tithe money from the home of Vivencio Arceo relate their conversion story to the author.

vide equipment for the clinic and transportation for students and faculty to the clinic site. A target of \$20,000 is envisioned as a budget for the current development of this clinical facility.

RICHARD WEISMEYER  
University Relations  
Director  
Loma Linda University

## KOREA Servicemen meet for joint retreat

A three-day joint retreat involving servicemen in the United States military and Seventh-day Adventists serving in the Army of the Republic of Korea was held recently in Seoul, Korea, the first such known in Korean retreat history.

The objective of this joint retreat, which the group preferred to call an "advance," was to provide spiritual and physical refreshment to Adventist service personnel. "Inspiring," "unforgettable," and "refreshing" were a few of the adjectives used to describe the fellowship by those attending.

After spending four days visiting the troops on their bases and meeting with generals, colonels, captains, and military chaplains, Clark Smith, associate director of the National Service Organization at the General Conference, and Winston De Haven, Far Eastern Division youth

director, assisted in the retreat for a weekend of instruction and inspiration.

Friday evening began with a rededication to God and family. Since most of the married servicemen came to Korea without their wives, this first meeting was punctuated with testimonies recalling what God had done for them, as well as warm tributes to their loved ones. Many new commitments to God were made.

The next morning the Sabbath school was an impressive military affair in dress uniform. It called for a new thrust in witnessing and personal evangelism. And, as Sabbath school superintendent Pacita Choiniere put it, "In working for others, the rewards in this life are not always high, but the retirement benefits are simply out of this world."

Sunday morning was a pleasant climax to the advance, with Air Force Chaplain Colonel Meredith Thomas from the United States and United Nations Command speaking to the troops on "The Chaplain's Role in the Armed Forces."

Aside from the pleasant fellowship and recreation experienced by those attending this advance, there will remain the remembrance of the special emphasis that God is the serviceman's best Friend.

R. G. BURGESS  
Professor  
Korean Union College



Adventist soldiers sample Korean cuisine during a recent three-day retreat for Adventist servicemen, the first reported in Korea's history.

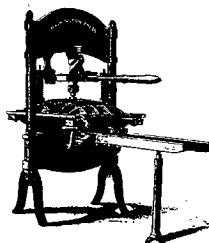
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## Afro-Mideast

● An erroneous report circulating in certain Middle East newspapers claiming that someone other than the Loma Linda University Heart Team was the first in Saudi Arabia to perform open-heart surgery has been corrected. These papers reported that Michael DeBaKey, a renowned heart surgeon, had performed the "first ever open-heart surgery" in the country in Saudi Arabia's capital city of Riyadh. Several church members, better-informed and aware of the visits of the LLU Heart Team to Saudi Arabia, wrote to the papers correcting the report, which had been issued presumably from the King Faisal Specialist Hospital, where the surgeon had been performing his life-saving work. The Medical Officer of the Ministry of Defense set the record straight by stating the DeBaKey operation was not the first, and that the Loma Linda team had performed well over 100 open-heart surgeries.

● Ignatius Yacoub, Afro-Mideast Division public affairs and religious liberty director, as well as academic dean of Middle East College, has accepted a call to be the chairman of the business administration department at Southwestern Adventist College, Keene, Texas. His move will mean that Middle East College also will lose the services of his wife, Mary, chairman of its secretarial-studies department for the past three years.

## Australasian

● Dorcas Welfare Societies in the Greater Sydney Conference and the North New South Wales Conference are preparing clothing for stockpiling in the new SAWS depot at Thornleigh, New South Wales, Australia. Between them, these two conferences have the task of filling 1,500 boxes of good used clothing, which will be pressed into bales and kept on hand in case of emergency.

● R. A. Spoor, principal of Lilydale Adventist Academy, Victoria, has announced that construction will begin soon on a new manual-arts block.

● In the Sepik Mission of Papua New Guinea, the village of Yngasap has welcomed a national missionary as a direct result of junior boys and girls conducting branch Sabbath schools each Sabbath morning. Many other villages are asking for junior youth to come and conduct similar programs.

● L. Webster, Gilbert and Tuvalu Mission president, is planning a baptism of 19 persons in the 30-member church in Tuvalu. Members in Funafuti, Tuvalu, are planning to dedicate their new concrete-brick church on October 1, Independence Day for the 6,000 people of the country.

● When John Banks, Western Pacific Union Mission youth director, conducted a Week of Prayer at Aore Adventist High School in the New Hebrides, 41 youth joined the baptismal class and 269 renewed their consecration to the Lord.

● D. Easthope, his daughter, Sue, and a friend, Mr. Evans, recently spent 17 days in Malaita, Solomon Islands, performing dental service for more than 700 people.

## Inter-American

● Nineteen women, almost all of them non-Adventists, attended a nutrition and homemakers' course conducted by Maureen Burke as part of an outreach program in the Woodbrook, Trinidad, area. For six weeks the women spent two hours each Tuesday learning how to plan menus and prepare vegetarian dishes from local foodstuffs, as well as receiving instruction on healthful living, back-yard gardening, and flower arranging.

● When fire destroyed 90 homes and left more than 300 persons homeless recently in the crowded John John area in Trinidad, the Northwestern Federation of Seventh-day

Adventists and the welfare director of the South Caribbean Conference responded to the urgent need for help. Stoves were set up in the nearby community center, and hot meals were provided for the homeless.

● The Adventist community on the 35-square-mile island of Anguilla in the Caribbean responded to an appeal for help for seven young children whose mother, later reported dead, had disappeared. The four church congregations started a relief fund, and Ronald Liburd, pastor, presented \$500 to the Minister of Social Services on February 6. Members have since given several hundred dollars more.

## North American

### Canadian Union

● The largest Investiture in Quebec's history was held on May 13 in Montreal. More than 65 young people were invested, including several children from non-Adventist homes.

● During the past year approximately 15 tape libraries have been organized in Canadian Adventist churches.

● The Elk Point company, Alberta, Canada, conducted a Vacation Bible School during the Easter holidays. As a result, Bible studies have been conducted with the parents of some of the children who attended.

● As a result of a series of meetings held last winter, a new company of believers is now meeting in the St. Paul, Alberta, Anglican church.

● Eighty-year-old Mrs. Kostrub, from Ashmont, Alberta, walks to the local public school nearly every day and enrolls students in the Voice of Prophecy Bible course. During recess and spare class periods she assists the children with the course, and gives them a free Bible upon its completion. Funding for the project, which has graduated 91 students over a period of ten years, comes mostly from Mrs. Kostrub's pension.

### Central Union

● Gerald M. Santangelo has retired after 14 years of service in the environmental services department of Porter Memorial Hospital in Denver, Colorado.

● The Missouri Conference has reached the halfway mark of its goal of 600 baptisms for 1978. Commenting on the soul-winning activities of the conference, President John W. Fowler reported the 300th person baptized this year.

● The Casper, Wyoming, church's Vacation Bible School had twice as many children attending this year as attended last year. Seventy-four children came to the evening VBS.

● In observance of World Food Day, Iola, Kansas, members served 175 persons a low-fat, low-sugar meal. Betty Hanson, local health secretary for the church, has coordinated this event for two years. A panel consisting of various health professionals and laymen discussed the aspects of healthful living. Pittsburgh, Kansas, TV station KOAM covered the event.

### Columbia Union

● Blue Mountain Academy, Hamburg, Pennsylvania, opened its new industrial-arts building on April 9. More than 310 students were involved in industrial classes last school year. The building, costing approximately \$230,000, has been valued at \$1,200,000—an investment of \$12 per square foot.

● Students at Spring Valley Academy in Ohio raised \$3,500 to reach a longtime dream—the erection of a new greenhouse at their school.

● One of three members of the Stevens family has been head elder of the Oak Ridge church in Nathalie, Virginia, since it was organized 63 years ago. The three are John W. Stevens and his two sons, Clyde and Thomas.

● The choir from Shenandoah Valley Academy, New

Market, Virginia, under the direction of Robert Young, gave 16 concerts in ten days during a tour of Puerto Rico in March.

- Garden State Academy drew 130 young people to Academy Day this spring. Most of the prospective students came from New Jersey and Greater New York.

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### Lake Union

- The Academy Gardens Corporation has been established at Broadview Academy, La Fox, Illinois, to provide work opportunities for approximately 40 students and to sell vegetables to the public. Directed by Mark Engelhart and Don Thiry, the corporation has leased 40 acres for cultivation. A greenhouse has been built for seedlings and young plants.

- Thirty minimum-security prison inmates in Milan, Michigan, participated in a Five-Day Plan to Stop Smoking conducted in the prison by John Swanson, minister of health education for the Greater Detroit area, and Philip Gager, Ann Arbor pastor. Tim Fambro had made arrangements for the program, and as a result, ten inmates are currently taking Bible correspondence lessons.

- The highlight of the special services held on May 6 at the Wolf Lake, Indiana, church was the reading of a brief history by church member Edna Van Wagner from the pulpit used by Ellen White at the dedication services of the church in 1878.

- Tele-A-Care is a community service offered by Prairie Convalescent Center, Prairie du Chien, Wisconsin, to aid elderly people who live alone. People utilizing the service call a volunteer at the center each morning between nine o'clock and eleven o'clock. If one of the people fails to call, the center attempts to reach him by phone, through his neighbors, or through the police or ambulance service. Approximately 45 people currently use the service.

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### North Pacific Union

- A subsidy program to aid libraries in smaller church schools has begun in the North Pacific Union Conference. Funded by contributions from the union and local conferences, the program enables schools to receive books costing approximately \$550 for every \$100 they spend for the purchase.

- Delegates to a recent constituency meeting at Walla Walla Vailey Academy, College Place, Washington, voted an \$825,000 program of modifications and additions to the present school plant. The approved plans include the construction of a building that will house an auditorium, cafeteria, and music department, expansion of the library and physical-education departments, and a large addition to the industrial-arts building.

- Jeff Kinne is one of many Walla Walla College students who are members of the volunteer Adventist Collegiate Taskforce. For the past year Jeff has been working as a pastor's assistant in Forks, Washington. Members have expressed their appreciation for his interest in their community.

- In place of the regular conference-wide camp meeting, the Upper Columbia Conference held a series of three regional "Discovery 78" meetings. The sessions, held in Yakima, Spokane, and Walla Walla, were conducted on a Bible conference format.

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### Pacific Union

- Four persons in Greater Los Angeles have given Loma Linda University/La Sierra Campus a total of \$2,000 to begin an outreach fund to aid campus ministries, summer youth ministry, and other personal witness activities. The four are members of the newly organized Adventist Collegiate Trust, a business and professional group.

- At the June graduation, second-largest commence-

ment in the school's history, Pacific Union College granted degrees to 318 persons.

- More than 1,200 Pathfinders from the Northern California Conference's 51 clubs turned out for an all-day fair held recently in Ukiah. Exhibit booths housed 375 displays. Dan Savino heads youth activities for the conference.

- Working in two daily shifts, 60 junior dental students from Loma Linda University hope to finish a new church for Samoan members at Vista, California, during the summer. Mark Carpenter heads this class "mission" project.

- Ronald Breingan is transferring from his position of educational superintendent in Hawaii to be principal at Orangewood Elementary School, Southeastern California Conference.

- The Loma Linda, California, Korean church has been granted permission to conduct a Korean Cultural Center under a two-year pilot program to teach both English and Korean.

- Robert Wareham has been appointed the new manager of KANG, the radio outreach of Pacific Union College.

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### Southern Union

- Joe Jones, a mobile-home dealer in Columbus, Georgia, has contributed \$3,250 to provide *Listen* for the young people of that city. Clyde Brooks, assistant publishing director of the Southern Union, and Herschel Hendley, Columbus-area *Listen* representative, made the initial contact with Mr. Jones.

- During the Alabama-Mississippi camp meeting, which featured daily friendship visits to the nearby city of Hattiesburg, Mississippi, more than 100 people were enrolled in a Bible correspondence course or personal Bible study. The 11-o'clock meeting each day was devoted to instruction by George Knowles and demonstrations on how to visit. Afternoons were devoted to

visiting, with the majority of those attending camp meeting participating.

- The youth of the Berean church in Charlotte, North Carolina, conducted two mini-Festivals of Faith as a follow-up to the Eastern festival conducted March 22 to 25 in Greensboro, North Carolina. Features included a mission pageant, a live phone conversation with a student missionary, and workshops in evangelism, health, and door-to-door witnessing. Six persons have been baptized as a result of the meetings.

- Jackson, Tennessee, church members have moved into their new church with only a \$20,000 debt on the \$150,000 building.

- P. J. Moore, Jr., and Arthur A. Pearson were honored on June 18 for their 25 years of service to Fletcher Hospital and Medical Center in North Carolina.

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### Southwestern Union

- Inspecting Summitt Ridge, the conference's new retirement center, Oklahoma Conference workers recently report that there are now five private dwellings either finished or under construction and that the community lodge is nearing completion. There are also ten apartments. The 90-acre Summitt Ridge site was a gift from Mr. and Mrs. Earnest Wolfe.

- Sixteen persons have been baptized in Mountain Home, Arkansas, after meetings conducted by Jay Baker, Arkansas-Louisiana Conference evangelist, and R. E. Gibson, retired pastor.

- Glen Farnsworth recently conducted the funeral service for Louise Noell, the first church school teacher in the Arkansas-Louisiana Conference. Sister Noell, 104, was the oldest Seventh-day Adventist in the conference.

- The Arkansas-Louisiana Conference tithe income for May was \$213,688, the highest figure for May in the history of the conference, according to B. P. Haskell, treasurer.

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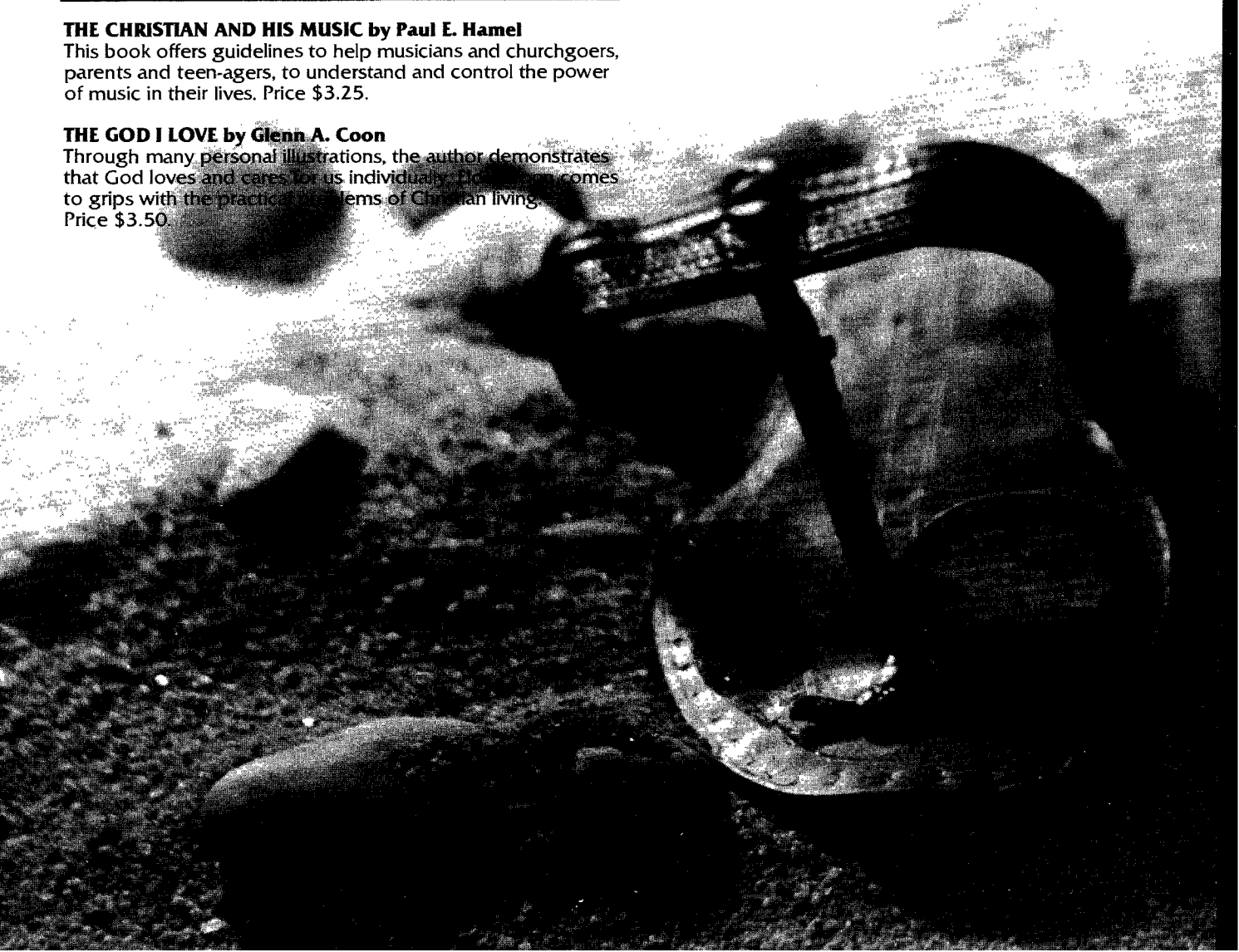
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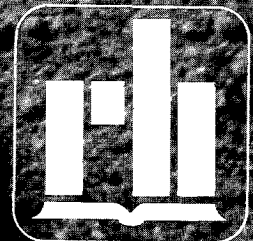
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review publications

## Education year features 4-Pak

Teachers' conventions, theme slogans, calendars, posters, and rallies have highlighted the first half of Adventist Education Year—1978, sponsored by the General Conference Department of Education. The theme of the year is "Redemption Through Christ in Education." One of the factors in Adventist Education Year is a renewed emphasis on the value of our schools to the Advent Movement and to its children and youth.

The current quarter's Sabbath school lessons present an opportunity for the entire church to explore "Education for Eternity." Commentaries on these lessons can be found in the 4-Pak, consisting of Ellen G. White's classic volumes on education: *Counsels to Parents, Teachers, and Students; Counsels on Education; Fundamentals of Christian Education; and Education*. The reduced price of \$9.95 per set for 1978 makes these books easily available for study by all members of the church as the gift of Christ-centered education is reviewed.

GARLAND MILLET

## Baptism report from Caribbean

Evangelists in the Caribbean Union Conference report 2,711 persons baptized this year up to the end of May. By conferences the totals are: East Caribbean Conference, 854; South Caribbean Conference, 970; North Caribbean Conference, 350; Guyana Conference, 526; and Surinam Field, 11.

Hamilton Williams conducted a crusade in Point Fortin, Trinidad, baptizing 135 persons.

The Christian Health Exposition conducted in Marabella, Trinidad, by Earl Baldwin resulted in 91 baptisms.

When George Brown, Inter-American Division field secretary, dedicated two

weeks to preaching in Tobago, 66 persons were baptized. Follow-up by Peter Prime resulted in 19 more being baptized. The meetings continue.

After a six-week tent crusade in Morvant, Trinidad, Stephen Purcell baptized 180 persons.

Claude Pierce's short crusade in Santa Flora, South Trinidad, yielded 20 baptisms.

In St. Croix, Jansen Trotman conducted his first crusade in his new district and baptized 119 persons.

Maxwell Webster reports 32 baptized from his crusade in Antigua South.

Ninety-five persons were baptized in the first baptism of a crusade conducted by Samuel Allen in Bexon, St. Lucia.

Aaron Stephens, a first-year intern in Grenada, reports 39 baptisms. Two other interns, Andrew Farrell and Franklyn Watson, of Dominica and St. Lucia, respectively, report 11 baptisms.

G. RALPH THOMPSON

## New training program starts in Austria

Harald Knott, Euro-Africa Division lay activities director, recently completed a series of advanced training courses in Austria for lay persons who took a basic Bible-instructing course a year ago. Many lay Bible instructors reported baptisms as a result of their work during the year. A former Jehovah's Witness, baptized because of the work of one of these instructors, now is serving as a lay Bible instructor.

One church elder, with a tinge of disappointment over the fact that he was not able to get all his members actively involved in the program, said that only 24 of his members were working.

"How many members do you have in your church?" asked Pastor Knott.

"Twenty-six," responded the elder.

GEORGE E. KNOWLES

## For the record

**IAD baptisms:** In the Inter-American Division, 28,206 persons were baptized during the first six months of 1978. This figure does not include the statistics from the month of June for some of the union conferences, which were unavailable at the time of the tally. Nevertheless, the number reported baptized represents 52 percent of the division's goal of 54,000 for the year.

**1985 General Conference:** Although no dates have been chosen for the General Conference session in 1985, the General Conference Committee has selected New Orleans, Louisiana, as the meeting site.

**Cyprus address for AMD:** Until further notice, mail for the Afro-Mideast Division and workers in the Beirut, Lebanon, area should be sent to P.O. Box 1984, Nicosia, Cyprus. Jack Mahon, REVIEW correspondent in Beirut, reports that this is because communications to and from Beirut have become a problem. Although there was heavy fighting in Beirut during the first week of July, none of the fighting has directly affected the main Adventist installations in the city.

## Business booms at food factories

According to a recent report from Geraldo Boekenkamp, division World Foods Service director and manager of the Division Health Food Company, business at the South American Division's four food factories is booming.

The division's newest food factory, Productos Superbom, in Santiago, Chile, produces in cooperation with the Chilean Government meals for primary school students across the country. The factory also processes dehydrated and canned fruits.

Granix, the factory in Argentina, is now producing and selling 8,000 loaves of

bread a day and has plans to increase to 20,000 loaves a day. It produces and sells 15 tons of crackers and cookies a day without any advertising and expects to enlarge production to 35 tons a day by 1979. The factory operates nine retail stores in the city of Buenos Aires and plans to open a vegetarian restaurant this year.

South America's oldest food factory, Superbom, in Brazil, has produced so far this year in its Sao Paulo plant three million half-liter (16-ounce) bottles of grape juice and two million bottles of tomato juice, and has processed more than 500 tons of pure honey. It also makes many other items, such as meat analogs, and plans to increase its daily production of bread to 10,000 loaves by 1979.

M. S. NIGRI

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