

Adventist Review

General Organ of the Seventh-day Adventist Church

June 28, 1979

God's church
will not fail

Page 4

Mitsuko

Page 12

Why are you
so angry?

Page 15

Cold or hot?

Page 18



In harmony with Ellen White's instruction, students in Adventist schools are taught a variety of skills. These girls are in the domestic-science class at Stanborough Secondary School. See page 19.

THIS WEEK

Contents

General Articles	Pages 3-14
Columns	
For the Younger Set	9
Especially for Women	16
Family Living	15
From the Editors	17
Newsfront	19
News Notes	28
Bulletin Board	31
Index	23

"If you believe that all volunteer missionaries are making a sacrifice," writes Jeanette Timmins, "I am sorry to disappoint you. Although I have been serving as a volunteer in the laboratory at Atoifi in the Solomon Islands, I haven't sacrificed anything." See her reasons for

this seeming paradox in "What Do You Mean, Sacrifice?" (p. 6).

"Mitsuko" (p. 12) is the story of a young Japanese woman who attended the Osaka English Language School, where student missionaries teach English courses. That such English-language schools are successful tools in evangelism is shown in stories such as Mitsuko's.

Audrey Lehman, in whose home Mitsuko stayed while she lived in the United States, writes, "Mitsuko has been the secretary of our Himeji English school in Japan since August, 1977. She graduated from Japan Missionary College a couple of months prior to taking the secretarial job.

"She still hopes that her fam-

ily will accept Jesus, whom she has learned to love and depend upon. She sends them the *Signs of the Times*, which they are beginning to read.

"Mitsuko has stayed faithful through some very discouraging times. We believe that she has truly found the only source of real strength and power, our Lord Jesus Christ."

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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.

Good stewardship

I agree completely with the views of the letter (May 31) commenting on the subject of too much moving of church personnel.

We are asked to give and give—and are made to feel that we are delinquent stewards if we don't. But is it good stewardship to spend \$4,000 to move and establish a pastor for an eight-month tenure? I think not.

GARNET P. FOX

York, Pennsylvania

16-year-old responds

Re "On Being Disliked" (April 26, May 3).

I couldn't believe my eyes when I read the paragraph taken from the student's letter. I thought the student was describing me! I, like "Mary," go to a small Adventist school. I play the clarinet, the piano, recorder, and guitar, and sing in the church choir, as she does. Other students have called me a goody-goody. I try to read my Bible every day, and am a vegetarian. So about the only thing Mary and I don't have in common is that I'm a 16-year-old boy.

I am a MK (missionary kid). I was born in the mission field and 2 (666)

have spent most of my life there. Two years ago we came back to the United States and settled in a fairly small town. After a while I could almost feel myself slipping into the same problem "Mary" has at school.

I've discovered some things about my situation. The young people aren't really jealous; they kind of feel sorry for me and students such as myself, because we are not one of the gang.

First, I had to realize that Christ is everything; I am nothing without Him. Second, everyone has good points, even though they may be hard to find.

After realizing those two things, I could work on trying to be liked. What I began doing wasn't an instantaneous solution to the problem, but it did work, because it changed my outlook and the other students' "inlook." I smiled—a lot. It really works.

When I am being teased about something—maybe my whole some lunch—I laugh with them, at my own lunch. Suddenly I am doing something with them. I can eat my lunch, be proud of it, and still laugh at it.

A lot of the boys in my class swear (when the teacher isn't around). When they do, I don't put on a holy, faraway, solemn look, or pout. I might shake my head but with a smile, and this way I'm not putting anyone down. It is by not swearing myself that they know I don't like it. They now respect my dislike, as I respect them as friends, with

likes and dislikes. I can't count the number of times they have sworn, turned around and seen me, and with a smile on their face said they were sorry. I don't then preach to them. I smile, as a friend.

Mary, remember to laugh at yourself a lot, but don't compromise good standards. Stand up for what you know is right, but with a smile, and as a friend.

NAME WITHHELD

Christmas cards

I've read with interest the letters on Adventist Austerity Year, especially those commenting on whether to send Christmas cards.

To enable us to keep in touch with non-Adventist friends and family, it would be helpful if one of our publishing houses would publish a book that we could send in place of a Christmas card.

Perhaps *Steps to Christ*, with a few chapters about the birth of Christ from *The Desire of Ages*, would be in keeping with the season. Put together inexpensively with a religious, holiday cover, such a book could help us witness to our relatives and friends during the Christmas season.

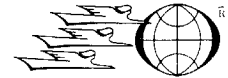
VIRGINIA KJAK

Englishtown, New Jersey

► A few booklets such as you describe are available through your local Adventist Book Center. Among the titles are *God With Us*, "Unto You a Saviour," "For God So Loved the World . . ."

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“The reason for your shining eyes”

When we first mentioned religion to Ed, he responded, “Enough of that. Here’s where I call it a day.”

By EDNA M. OLSEN

“Hello,” the man in the hotel lobby greeted me as my husband approached the desk to sign the guest register. “I noticed you folks earlier and wondered whether you’re American or British.”

“Half and half,” I replied with a chuckle, for that was indeed the case.

With the sign-in preliminaries over, we sat awhile chatting with the stranger. Ed was a New Yorker who, having recently suffered his second severe heart attack, had three broken marriages behind him. He had come to this small town in Costa Rica to find rest and quiet. My husband and I were intending to spend a few days in the same place en route to visiting our daughter in Panama.

We soon learned that our new-found friend had not obtained the peace he was so desperately seeking. At every available opportunity he sought us out in order to discuss everything from our families to politics and poetry. However, one subject seemed taboo with him—religion. Having introduced the topic into our discussion, we were immediately rebuffed. “Enough of that,” Ed told us quietly. “Here is where I call it a day.” He left us standing there and proceeded to his room.

Before going to bed, we took this problem to the Lord. The next day, however, Ed joined us as though nothing had happened. Sitting in our room that evening, he discussed his medical problems. His heart attacks had devastated him physically and mentally. His was an uncertain future. He had been told that he could die at any moment. In his desperation he had turned to a psychiatrist for help. After a few sessions, though, the psychiatrist, apparently unable to help him very much, suggested he take his problems to God, admitting he could do nothing more.

“Did you take this advice?” I queried. “Believe me, He is the only answer to all our problems.” Ed listened this time, seeming touched when we told him of the Lord’s concern for His children.

“I like that,” he said when we told him that not even a

sparrow falls to the ground but that our heavenly Father knows it. Heartened by his acceptance of what we were saying, we thanked the Lord for it.

During breakfast on Friday morning, Ed told us that the hotel would be hosting a cocktail party for its new guests. “I’d like you to come so that I can introduce you to some other people,” he began, “then I’ll take you to dinner afterward.”

“Ed,” I began haltingly, “we’re Seventh-day Adventists.” I went on to explain why we couldn’t be at the party. Indicating that he understood, he dropped the matter.

On our way back to the hotel from a day of sightseeing that afternoon, we picked up bread, cheese, fresh tomatoes, and lettuce. I had just finished washing the vegetables when there was a knock at our door. There stood Ed.

“I thought I’d stop by and talk awhile,” he began, “but it looks as if you’re about to eat.” Assuring him that he was welcome at any time, I invited him to pull up a chair and watch while I arranged our Friday-evening meal on the small table by the window. Again Ed did most of the talking. He was well educated and well traveled, but his knowledge of spiritual things and of the Bible was practically nil.

Agreed to attend church

We boldly asked him whether he would enjoy receiving a Bible-study course through the mail. On receiving an affirmative reply I assured him I would send in his name immediately. The pleasant evening hours slipped away. Finally he rose to leave. “Ed,” I said as he opened the door, “how would you like to go to church with us tomorrow?” What a thrill it was to hear him say that he would love to.

We met him in the hotel lobby Sabbath morning, and the three of us stepped out into the warm sunshine to visit the Seventh-day Adventist church.

He seemed intrigued with the format, listening intently during the Sabbath school lesson discussion, which, incidentally, dealt with the seventh-day Sabbath.

Later, while we were eating lunch together, he commented, “I know what Seventh-day means, but what does the word ‘Adventist’ imply? It would indicate you’re expecting some great event to happen.”

“We do, Ed,” we chorused, jumping right in to an explanation of the greatest event this world will ever witness—the soon return of Jesus for those who love Him.

“What makes you believe such an event will ever take place?” he asked. We shared various texts in the Bible that deal with the soon coming of our Lord. What a change had come over this man, who only a few days earlier had refused to discuss religion with us. What a miracle the Holy Spirit was working right before our eyes.

We paused for breath and looked at Ed. He smiled at us. “Now I know the reason for your shining eyes when I first saw you.” □

Edna M. Olsen is a homemaker living in Colorado Springs, Colorado.

God's church will not fail

The third angel's message will increase in strength and power until the whole earth is lightened with its glory.

Condensation of a morning devotional message presented at the 1978 Annual Council.

By ENOCH DE OLIVEIRA

In my view the nucleus of the book of Revelation is found in chapter 14. Here the seer of Patmos presents a magnificent portrayal of the triumph of the three angels' messages—the Biblical foundation on which the remnant church is based. If we are to triumph with these messages, we need to understand, more clearly than many of us do, what is involved in their proclamation. We also must be convinced that these messages will not fail and that the remnant church will not fail.

The pioneers of this movement applied the first angel's message to the vibrant Millerite movement and its proclamation that "Christ is about to break into human history!"

They believed that the second angel's message met its fulfillment when the popular churches rejected the Millerites' presentation of the first angel's message. With conviction and fervor they proclaimed, "Babylon is fallen." Then, in 1844, a prophetic movement was born from the womb of the great Disappointment. It was born with the promise that it would triumph in the giving of the third angel's message to the world.

In spite of the historical application of the prophecy of Revelation 14, the messages did not reach their complete fulfillment at that time. In fact, during the formative period of the church, our pioneers in the faith came to realize that the successive angels in this prophecy did not proclaim complete or isolated messages, but rather, each in succession enlarged or amplified the message or messages already given. Thus they understood that all three should be proclaimed simultaneously as the last call from Heaven to the inhabitants of this confused world.

Enoch de Oliveira is president of the South American Division.

When we speak of the third angel's message, then, we must not isolate it from the other two angels' messages. "The three angels of Revelation 14 are represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angels' messages. All are linked together."—*Testimonies*, vol. 6, p. 17.

Implicit in this last message to the world is a confrontation between the true gospel and a false religious system. Along with its explicit warning against Sunday worship, we find a specific call to keep God's seventh-day Sabbath.

I firmly believe that this message must be preached to both the world and the church. Not only is it our duty to announce to the world that the judgments of God will come upon those who worship the beast and its image but also it is our privilege to teach the church that God has reserved a special blessing for those who observe His holy day.

In 1902 Ellen White counseled, "I pray that my brethren may realize that the third angel's message means much to us and that the observance of the true Sabbath is to be the sign that distinguishes those who serve God from those who serve Him not. Let those who have become sleepy and indifferent awake. We are called to be holy, and we should carefully avoid giving the impression that it is of little consequence whether or not we retain the peculiar features of our faith. Upon us rests the solemn obligation of taking a more decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not is to be revealed with unmistakable clearness."—*Testimonies*, vol. 7, p. 108.

The Adventist Church has been called by Providence to restore the true Sabbath, thereby giving a weekly testimony to the world of God's creative power. This not only implies a proclamation of the validity of the fourth commandment in contrast to the mark of apostasy but also includes the responsibility to demonstrate how to observe it in the letter and the joyful spirit of the law.

Guarding the edges of the Sabbath

It is our duty to guard carefully the edges of the Sabbath. Before sunset on Friday all cares and anxieties concerning our secular lives should be laid aside, that we might enjoy the peace and sweet calm that come from communion with God. We may anchor our faith in the peaceful harbor of Sabbath rest in the assurance of divine love.

Going to Africa to explore a jungle area, a group of Americans hired guides, whom they later discovered were Seventh-day Adventists. They made good progress the first day of the expedition. The second day went well, and so did the rest of the days through the sixth. On the seventh, however, the guides were found seated under a tree. "Let's go!" demanded the explorers.

"Today we no go," replied one of the guides in

broken English. "We rest for soul to stay one day with body."

He was right. We humans need a weekly pause for physical rest and for the restoration of the soul. The Sabbath rest puts us in tune with our Creator. It should mean more to us than just a day of rest; it should be a day designed to foster a deeper personal experience with Christ.

After the Minneapolis experience, some perplexed church members asked Ellen White to explain the relationship between the third angel's message and righteousness by faith. She replied, "Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"—*Review and Herald*, April 1, 1890.

What lesson can we draw from this statement? The late Arthur G. Daniells, a former president of the General Conference, replies: "All who accept the third angel's message should enter into the experience of justification

by faith. They should have Christ revealed to and in them. They should know by personal experience the work of regeneration. They should have the fullest assurance that they have been born anew, from above, and that they have passed from death unto life. They should know that their guilt has been canceled, that they have been delivered from the condemnation of the law, and are thus ready to appear before the judgment seat of Christ. They should know by victorious experience that they have laid hold of, and are being kept by, 'the faith of Jesus,' and that by this faith they are empowered to keep the commandments of God. . . . Unless this experience is gained, the believer will have only the theory, the doctrines, the forms and activities, of the message."—*Christ Our Righteousness*, p. 68.

Hour of God's judgment

This is the hour of God's judgment. Multitudes are perishing without God and without hope. Are we so caught up in the ivory towers of our own personal concerns that we are indifferent to the destiny of those who cry out for salvation?

Just before going to the gallows, a notorious British criminal listened to a scripture read to him by the chaplain. Suddenly he broke in and said, "Sir, if I believed what you say you believe, even if England were covered with broken glass from shore to shore, I would gladly walk over it—on my hands and knees, if need be—to rescue even one soul from condemnation."

Ours is a message of hope for this world. We cannot transfer the proclamation entrusted to us to any other religious group. Neither can we postpone our responsibility to fulfill this great commission.

What a challenge God has committed to us! Earth's hour is late. The days of trouble foretold for so long are just upon us. The old order is passing away. What we do must be done quickly. God's remnant church cannot fail in this last hour.

We are told that the third angel's message will increase "in strength and power until the whole earth is lightened with its glory. The course of God's commandment-keeping people is onward, ever onward. The message of truth that we bear must go to nations, tongues, and peoples. Soon it will go with a loud voice, and the earth will be lightened with its glory. Are we preparing for this great outpouring of the Spirit of God?"—*Testimonies*, vol. 5, p. 383.

When I was a student at our college near São Paulo, Brazil, the dirt road between the city and our college became virtually impassable during the rainy season. A state engineer came to the school to talk with the president about the terrible condition of the road. He listed three enemies that conspired against its proper maintenance. "The first enemy," he said, "is water that weakens the road's foundation by infiltration. The second enemy is water that by erosion washes away the grade; and the third enemy is water that by collecting on the surface damages it."



In the same way we might list three enemies that conspire against confidence in our message. The first enemy is doubt—doubt of the sure words of the prophets. The second enemy is doubt—doubt of the sure foundation of our hope. And the third enemy is doubt—doubt of the promises of God. But we have no reason to doubt. In the Scriptures we find eloquent evidence that this movement came into existence in order to triumph.

It is time to put ourselves, our lives, and our means in the powerful hands of God. When we do that, thousands of souls will be converted in a day. This is no dream. Triumphs never before known in the history of God's

church are to be witnessed by our generation. The Lord's messenger assures us, "I saw that this message will close with power and strength far exceeding the midnight cry."—*Early Writings*, p. 278. The world is to be illuminated with the splendor, brilliance, and glory of the messages of Revelation 14.

What a privilege is ours to be part of the proclamation of the hour of God's judgment! By faithfully putting all we have and are into the cause of God, we can hasten the greatest of all events, the coming of our Saviour, the hope of glory. The truth God has given us will triumph. Our challenge is to triumph with it. □

What do you mean, sacrifice? By JEANETTE TIMMINS

If you believe that all volunteer missionaries are making a sacrifice, I am sorry to disappoint you. Although I have been serving as a volunteer in the laboratory at Atoifi in the Solomon Islands, I haven't sacrificed anything.

You may immediately respond, "What about loss of money? You're a volunteer."

I can honestly reply, "No, not even one cent."

When a person buys something, he no longer has the money, but he has its equal in goods; so he has not lost anything. Instead of losing, I have gained experiences that money cannot buy.

Matthew 19:29 promises: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold."

How true this is! Since coming to Atoifi I have found new brothers and sisters and friends. I have seen beautiful birds, flowers, insects, and shells that I would never have seen if I had not left New Zealand. I have tasted delicious foods that I have never heard of before. I have gone places and done things that I would never have experienced had I been only a tourist to the Solomons.

Not only have I seen beauty at Atoifi, but, in contrast, I have also seen pain, sadness, and bur-

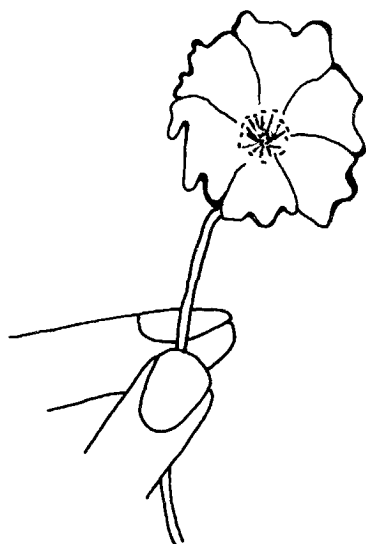
dens—the kind of sufferings that I would not see at home.

One reason I wanted to come to the mission field was to discover for myself what conditions really are like. Mission stories always seemed exaggerated to me—a deliberate attempt to coax a little more money from my purse. How wrong I was!

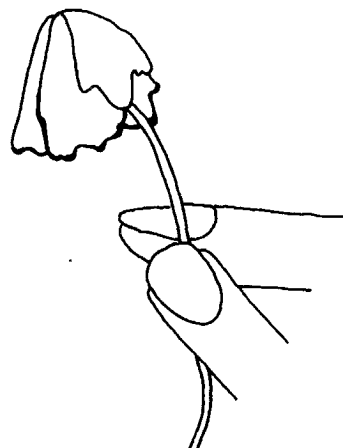
To comprehend the need of the mission field, you have to experience it yourself. You have to see a woman sitting by her sick child, quietly watching, patiently waiting. You have to see the wasted limbs of a man with tuberculosis and ugly tropical ulcers. You have to see the burns of a baby who has rolled into a fire. You have to see what a wicked burden the pagan way of life is to these people.

I have not visited other mission hospitals. I know only that at Atoifi we do not have basic equipment that is counted a necessity in our home hospitals. There may be other mission hospitals that have far greater needs than we do here.

Somewhere people are dying without even knowing what it is not to be hungry or sick. Somewhere people are dying without even knowing that there is a God who loves them; that there is a God who gave His only Son to die in their place so that they might inherit eternal life.



Somebody died today—
Did nobody see?
Is no heart touched?
Does nobody care?
He died alone,
 without hope.
Did nobody see his outstretched arm,
His pleading eyes?
He did not ask for luxury;
Just a little understanding,
 something to ease his suffering.
Yes, he died—
 alone,
 without hope,
an empty cup clasped in his hand.
Because we are so drunk
with rich wine,
we could not see
a man was dying
for the want of a cup of cold water.



The medical missionary product

When we follow Christ's example by engaging in loving, unselfish ministry to the felt needs of those about us, our work "will not, cannot, be without fruit."

By LEO R. VAN DOLSON

Today people seem to be more interested in health than ever before. If you don't think so, just visit your local bookstore and note the great volume of books currently being produced on health topics, many of them focusing especially on the preventive aspects of medical care. Also, note how often you hear or see something on this subject on radio or television.

The Committee for an Extended Lifespan in San Marcos, California, released a data report at the beginning of this year that predicted increasing interest in health on the part of the people of the United States.

Among other predictions, they forecast a "wide swing among the youth toward healthful habits, including a great drop in smoking and a large increase in running." In support of this, they note that although high school smoking remains constant, there has been a significant drop in smoking among college students in the past five years.

They also predict an increase in medical self-help facilities, noting that "more books have been published on medical self-help in the past two years than in the previous ten." This field of teaching people to help themselves to health not only is one of increasing significance but should be one that finds Seventh-day Adventists on the leading edge.

What an opportunity this current emphasis on health and preventive medicine presents for an expanded medical missionary outreach!

And this method works! It really does. We should not be too surprised that it does when God's servant makes it plain that "medical missionary work is a sacred thing of God's own devising. . . . Those who cooperate with God in His effort to save, working on the lines on which Christ worked, will be wholly successful."—*Medical Ministry*, p. 131.

Several years ago, I taught religion and evangelism at

Pacific Union College. Year after year we took our students into the surrounding communities to get them involved in practical evangelistic experience. These communities, which, for years, PUC students had approached with various missionary-outreach projects, had become quite gospel-hardened. A few people would respond to our efforts—but not many.

Then we developed a team to present the Five-Day Plan to Stop Smoking, working with the chaplains and physicians at the St. Helena Hospital and Health Center. What a difference it made. Hundreds of people responded. Driving back over the hills to the college with a carful of evangelism class students one night after the completion of a Five-Day Plan in the Cloverdale High School auditorium, I asked them, "Did you notice how they gave us a standing ovation when we completed our program tonight?" Then added, tongue-in-cheek, "Just like they always do after our evangelistic meetings!"

There was a tremendous difference in response on both the part of the public and the members of area churches when we began meeting people on the level of their felt needs. Everywhere we went they demonstrated their appreciation and acceptance of what we were doing.

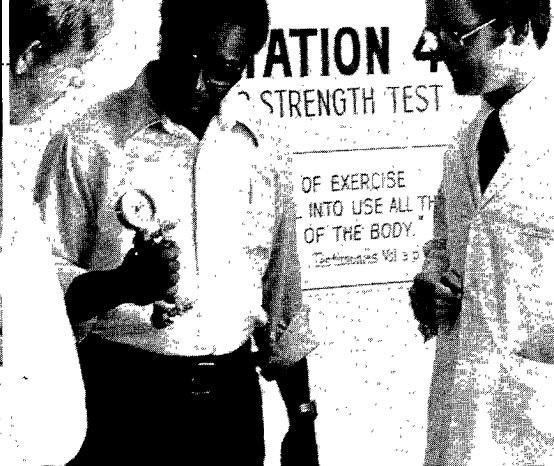
But the question we're always asked is, What were the results? How many baptisms did you have?

Let me illustrate by outlining what happened at Cloverdale. Some time before we began working there, the church had shut down because of lack of attendance. What few members there were drove to nearby churches for Sabbath services. Community appreciation was so great after our Five-Day Plan and our attendance had been so large that we decided to follow up the interest as best we could. Such follow-up is absolutely essential to soul-winning success in these programs.

The value of this approach illustrated

Soliciting help from both PUC and Rio Lindo Academy student bodies, we did a house-to-house survey, following this up by distributing a blended health and religion set of Bible studies. After several families had completed the lessons, we began a branch Sabbath school and church services. Later, Leslie Hardinge and other PUC faculty members joined us in a full-scale evangelistic series that reaped a substantial harvest of souls. Today, there is once again an active, functioning church in Cloverdale.

Experiences of this kind sold me on the value of the medical missionary approach to evangelism. A few years later, discovering such pointed Spirit of Prophecy statements as "You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening" and "I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work" (*General Conference Bulletin*, April 12, 1901) led me to take the Master of Public Health program in health education at the Loma Linda University School of Health. Ever since, I have been actively



involved in health evangelism in one form or another. The more I work with this method, the more convinced I have become that God gave this instruction to the church for this particular point of time.

Arturo Schmidt, associate secretary of the General Conference Ministerial Association, shares this same conviction as a result of his remarkable success in reaching with this approach a class of people that did not respond to his efforts before he began to incorporate health in a blended evangelistic ministry.

Elder Schmidt testifies of an unusual response to evangelistic programs he has conducted in Southern Europe and in Central and South America since he began to create interest by using the Five-Day Plan to Stop Smoking and including health presentations in his evangelistic program.

Successful results are not limited to public evangelistic campaigns. Health outreach in Florida, largely through an extensive community van program, has accounted for 700 persons baptized in the past eight years. In New York City during 1978 alone, nearly 15,000 persons signed up for Bible correspondence lessons as a result of the simple hypertension-screening-van program. When such programs first were introduced in Florida, some people in responsible positions indicated that they were "embarrassed by this kind of Mickey Mouse program." However, they changed their minds when they saw churches coming into existence as a result of this simple method of witnessing.

The blended health-religion ministry pays off even in Ingathering. One of the General Conference Ingathering leaders tells of a pastor in Mississippi who was having trouble raising his Ingathering goal. Going back to a business he had visited several times without finding the boss in, he finally found him in, but busy preparing a crucial estimate. The boss sent word that he would see the pastor if he could wait a while.

Feeling the need of reinforcements, the pastor called an Adventist doctor to come and help him with this "tough" prospect. As soon as the pastor got into the businessman's office, he asked, "What do you know about Seventh-day Adventists?"

"Nothing," the man replied, "and I don't want to know anything either!"

The doctor jumped into the conversation, saying, "Let me tell you what we are doing right here in the community." He showed him a sheet of paper on which the church's strong community health outreach had been outlined. Then he told him about their plans for the coming year.

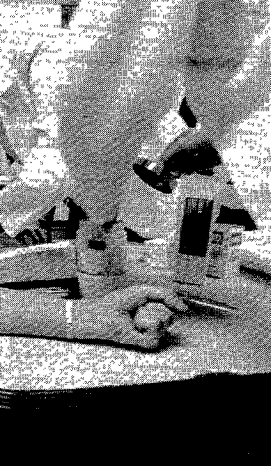
The businessman was impressed. "I don't give to churches," he stated flatly, "and I'm not about to. But you're doing the kind of work I'd do if I had time. How much do you want?"

Lest I give the wrong impression in what I have said so far, it needs to be clearly stated that there is more involved in successful soul winning than the number of people baptized or the amount of Ingathering that can be raised—much more. Quality, for instance, may be as important as, if not more so than, quantity.

The health approach, with its balanced emphasis on the restoration and well-being of the whole person, cannot help but improve the quality of experience of those being brought into the church through this means of missionary endeavor. When J. R. Spangler and Wayne McFarland returned to church headquarters from their pilot Century 21 Better Living Institute in Portland, Oregon, one of the main points they made in their enthusiastic report on the success of that blended ministry campaign was that the people converted there seemed to be well grounded in the total message of the church as a result of the holistic approach used.

The promises of success that accompany the commission to every member to engage in medical missionary work are applicable to personal, individual efforts to demonstrate the love and sympathy of Christ, as well as to the group efforts used to illustrate this article. We read that "the Saviour has given His precious life in order to establish a church capable of ministering to the suffering, the sorrowful, and the tempted. A company of believers may be poor, uneducated, and unknown; yet in Christ they may do a work in the home, in the community, and even in 'the regions beyond,' whose results shall be as far-reaching as eternity."—*The Ministry of Healing*, p. 106.

To this we might add, "My brethren and sisters, give yourselves to the Lord for service. Allow no opportunity to pass unimproved. Visit the sick and suffering, and



show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts and speak a word for Christ.”—*Testimonies*, vol. 9, p. 36.

That Ellen White means for everyone who reads this to be involved in Christ’s kind of loving, unselfish ministry to the needs of those about us is made plain in the following: “The Lord requires that far greater personal effort shall be put forth by the members of our churches. . . . Our ordained ministers must do what they can, but it must not be expected that one man can do the work of all. . . . The heart and hand . . . of the whole church is to be employed if the work is to be accomplished.”—*Review and Herald*, Aug. 13, 1889.

If we are ever to reach every person on earth with the gospel message, we must reach these people where they are, where their interest and needs are, gradually leading

them to an understanding of their greater need for Jesus Christ. God has given each of us certain interests, talents, and expertise that can be used to reach people for Christ in individually unique ways. It may be through extending neighborly kindness, teaching someone to bake bread, giving instruction in first aid or cardiopulmonary resuscitation, holding weight-control classes, or a hundred and one other methods that help people with their immediate problems and felt needs.

This is the way Jesus ministered. “By methods peculiarly His own, He helped all who were in sorrow and affliction. With tender, courteous grace, He ministered to the sin-sick soul, bringing healing and strength.”—*The Ministry of Healing*, p. 23. When we follow His example by engaging in loving, unselfish ministry to the felt needs of those about us, our work “will not, cannot, be without fruit” (*ibid.*, p. 144). *Concluded* □

FOR THE YOUNGER SET

Tony claims his rights

By AUDREY LOGAN

The bus was crowded with chattering and laughing children on their way home after school.

“Yippee!” yelled Paul. “Am I glad that awful history is over! I don’t like history lessons.”

“Same here,” quipped his friend Tony. “Move over, Paul, and let me sit down.”

As the bus rolled to a stop, several people got on, including an elderly lady. With no seats left, she had to stand up. Being obviously tired, she had difficulty hanging onto the hand

strap and balancing her shopping basket at the same time.

A pleasant gentleman leaned over to Tony, good-humoredly making a suggestion. “This lady is very tired, son; would you like to give up your seat for her?”

Tony’s reply was startling. “I’ve paid my fare just as she has, and I’ve as much right to a seat as she has.” Tony sat there, with his face firmly set, while the lady clung to the strap, trying to keep her balance.

I’m glad that is not the end of the story. That

weekend Paul and Tony were in church, vaguely listening to Pastor Gilbert’s sermon. Suddenly, he said something that caused the boys to pay close attention.

“We live in a time when everyone is claiming his rights,” commented the minister. “Of course, all of us think we are entitled to our rights.”



Suddenly the minister said something the boys paid attention to.

“That’s what I think,” Tony whispered to Paul.

“However, as Christians, it should be both a privilege and a pleasure to give up something for the good of others.”

Tony shuffled uncomfortably.

“Had Jesus claimed His rights when on earth, we should all be lost,” concluded Pastor Gilbert.

After the service, the boys stopped outside the church to chat. Tony kicked the ground restlessly. “What did you think of the sermon, Paul?”

“I suppose the pastor is right,” Paul answered. “As Christians we should live as Jesus did, and that means thinking of others.”

“I guess I behaved badly to that elderly lady on the bus the other day,” Tony confessed. “I’m going to ask Jesus to help me to be more thoughtful in the future.”

The church and syncretism

Certain adaptations in church practices may be necessary because of differences in languages and background, but we must not allow these to erode the unique core of the Advent message.

By WALTER R. BEACH

Syncretism is defined by Hendrik Kraemer, the Dutch missiologist, as “a systematic attempt to combine, blend and reconcile inharmonious, even often conflicting elements in a new so-called synthesis” (*Religion and the Christian Faith*, 1956, p. 392). The Oxford dictionary appends this adjectival comment, “Usually derogatory.”

Syncretism poses an ominous threat to the eternal gospel. The world scope of God's work today and the church's efforts to communicate and make God's messages relevant are basic elements in the problem. The church's commission as stated by Paul is “to bring about obedience to the faith for the sake of his name among all the nations” (Rom. 1:5).^{*} In pursuing this task the church may sometimes appear to be syncretistic and yet not be; at other times its efforts might be syncretistic, but not appear to be. In any case, the syncretism considered to be an ominous threat to God's cause can be both intentional and unintentional.

Listed below are four basic concepts characteristic of intentional syncretism:

1. The idea that God has made no unique revelation in history nor consummated any supernatural breakthroughs for the salvation of humanity. In fact, the supernatural, considered a relic of human superstitions of the past, is out; the “natural” is in.

2. The notion that there are many ways to discover and to reach the divine reality. This includes the concept that various religions provide similar or identical methods of approach.

3. The view that all formulations of religious truth or experience, including those of the Holy Scripture, are by

their very nature inadequate expressions of truth. The protagonists of this view confuse “verbal forms” with “basic truths.”

4. The concept that it is necessary to harmonize all religious ideas and experiences so as to create one universal religion.

Not only do these concepts strike at the express claim of the Christian faith to be unique and final but they open the door to admixtures of theology that can change the essential Biblical message and formulate “another gospel” (2 Cor. 11:4; Gal. 1:6, 8).

There is an unintentional, more subtle form of syncretism that likewise distorts or obscures the essentials of God's messages. Often it comes at the hands of good men and women, those with high intentions. Unintentional syncretism can come in the form of omission or commission, by neglect or default, or through almost invisible changes in emphases.

The end results of syncretisms, whether intentional or unintentional, can be:

1. To incorporate elements of non-Christian religions. Syncretists assume that there is no qualitative difference between Biblical and other kinds of faith. Religious faith is faith, no matter what the source or the object. Belief and doctrine become of secondary importance—if important at all. Only conduct is important. But belief and conduct are not inseparable. At best, conduct divorced from belief becomes goodness without firm foundation; more often it is a prevailing mood rather than a principle. And that certainly is not what God had in mind when He outlined His way of rightdoing (righteousness).

2. To accommodate God's messages to the desires rather than to the needs of human beings. In order to accomplish this, God's messages are reduced, rephrased, and muted as the result of un-Biblical, naturalistic human thought. Generally such accommodations arise from good intentions—from a desire to facilitate the acceptance of specific unfamiliar truths. This type of procedure is particularly difficult to parry, because the error is almost unidentifiable and often invisible. The observer can see the grass moving, but has difficulty in determining just where the serpent may be.

3. To allow secondary beliefs and practices to overlay and obscure the basic principles in God's messages. The result is that earnest believers may major in minors and minor in majors—and meanwhile miss the point of Biblical truth.

4. Within the Seventh-day Adventist Church, to foster excessive “indigenization.” Excessive indigenization of Christianity brought the deformations that mark the third and fourth centuries in Europe. The purpose behind it was making Christianity acceptable at all costs. This deformation brought medieval darkness so intense that only the proclamation of the “everlasting gospel” could rescue the Christian cause from the grip of apostasy. Starting with the sixteenth century, the “temple of truth,” as the great Sir Isaac Newton observed, “had to be rebuilt” in view of the last phase of God's work.

^{*} The texts used in this article are taken from the Revised Standard Version.

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Today, the "indigenizers" work on the premise that each country and culture should develop its own distinctive forms and ethos (character, tone, or guiding beliefs). The good news about God must be made accessible, of course, to all peoples—Christian and non-Christian. How much distinctive "form" and "ethos" should there be? What is "accessibility"? Probably Plato could help us with a golden mean: "Not too much or too little, but a just middle."

Even sincere efforts to adjust and adapt the last messages could end in unacceptable syncretism, particularly in non-Christian lands. Already a certain adaptation on the part of "official" Christianity has led to a situation that has led Missiologists Herskovits and Field to observe: "Almost all Christianity in Africa is not substitutive of animism but additive to it." The same situation obtains in many other non-Christian lands where the Christian faith came as an import.

Guidelines for adaptation

Some adaptations are, of course, unavoidable. A translation is, to a degree, an adaptation. Church worship and organization require some adaptation. Music, certain social habits, discussions, and parliamentary procedures are cases in point. "Forms" can and will be adapted because of differences in language and social background, if for no other reason.

Acceptable indigenization of Adventism will follow guidelines applicable to all forms of syncretism. What are these guidelines? The following, at least, should be included:

1. The Bible disallows and rejects the illegitimate blending of God's messages and other religions. The primary emphasis of the Scriptures, of course, is on principles rather than on forms. The Old Testament affirms one God, Creator and Lord. There is no other God. Israel is separated in thought and activity from false gods and idolatrous practices. The Biblical idea of revelation limits ultimate knowledge of the true God to and through Israel. Christ claimed to disclose the true God uniquely. The expansion of the church in the first century A.D. demonstrates an uncompromising affirmation of the one Saviour. In the Epistles Jesus is set forth explicitly as Lord and Saviour in exclusive terms. Apocalyptic eschatology (in the Old and in the New Testament) points to the ultimate and final rulership of Christ over all things.

2. Hearing the Word is necessary for salvation. The witness of Scripture to Jesus Christ is unique and final. Those who have not heard the written Word must do "by nature the things contained in the law" (Rom. 2:14, K.J.V.). "When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts" (verses 14, 15).

3. The gospel must not be allowed to be garbled by human factors. Therefore, special attention needs to be

given to avoiding admixtures of untruth or half-truth. The attempt being made to eliminate so-called "inaccessible truths" will be met with the same dogged opposition. Any of this would cause God's messages to become ineffective, unauthentic, and finally unattractive.

4. The uniqueness of Christ and scriptural truth will be accepted, maintained, and proclaimed. In Christ the Biblical faith fulfills every legitimate human aspiration, answers every anguished question, and ennoble everything of value in any of humanity's religions. Only one name has been given by which people can be saved (Acts 4:12).

5. Our theology must discover the core of Adventism: the good news about God in the setting of the judgment-hour message. This discovery will enable us to distinguish between the uniqueness of our message and the occasional false exclusiveness of our attitudes. Proper separation from evil will not become separation from people. The fear of compromise and contamination will never countenance a lack of witness, for Christianity without witness ceases to be Christian. This discovery of the core of Adventism will also help us to distinguish charitably between the "ideal" and the "real" as we compare our faith and practice with those of others.

6. We must make the renewal and the return to the "landmarks" of Adventism a constant in Seventh-day Adventist planning and commitment.

Landmarks of "truth, experience, and duty"

These landmarks pertain to truth, experience, duty, and principles. In the area of truth we include the teachings that have made the Seventh-day Adventist Church what it is, and that are basic to the "eternal gospel." The judgment-hour messages, the temple of God in heaven, the ark containing the law of God, the Sabbath, the Ten Commandments, the cleansing of the sanctuary in heaven, the nature of man in sin and redemption—these are the pillars, and "the lapse of time has not lessened their value" (*Counsels to Writers and Editors*, p. 52).

Landmarks of "truth, experience, and duty" mean much more than one might think. They are landmarks of ethics, of dedication, of commitment to a cause, of values, of accountability to God. Institutions also are landmarks. Organization is a landmark. "The secret of our prosperity" is our "system of organization" that "has proved a grand success. . . . As we have advanced, our system of organization has still proved effectual."—*Testimonies to Ministers*, p. 27. Methods will be adapted to meet real situations, but the basic principles of this Heaven-born system must stand. Adjustments will be like those of the architect—in keeping with the laws of stress, efficiency, and beauty.

If we follow these guidelines and others that the Spirit of God will bring to our attention, the Seventh-day Adventist Church will continue pure in faith and practice, and will ever hold aloft the truths that have made us a people. □

MITSUKO

Attending the Osaka English Language School began a journey that would take her halfway round the world and change her way of thinking and living.

By PATRICIA MAXWELL

"Mitsuko, here's our chance to learn English! I just found out about a place called the Osaka English Language School. Why don't we go and see what they have?"

Catching the enthusiasm in Teruko's voice, Mitsuko answered, "Sounds good. Let's go."

For Mitsuko this was the beginning of a journey that would take her halfway round the world and change ideas she had inherited from people who worshiped trees, flowers, emperors, and ancestors; or who, for centuries, adhered to the "noble eightfold path" leading to Nirvana; or who trusted in magic and superstition.

Had she known the difficulties she would encounter on the path ahead she might not have started; but then again, she probably would have, for she is one of the many young people of Japan who are searching for new ways.

The first difficulty that Mitsuko and Teruko met when they enrolled at the language school was a problem in scheduling. Mitsuko worked days at an import-export house, taking a secretarial class at night. The only English class that would fit her program would be a Bible class that she could attend if she hurried to the Osaka Center following her evening secretarial course.

Drawn to student missionaries

"It's all right with me," she told Teruko, "if it's a Bible class. At least I can learn spoken English."

Right away she and Teruko felt drawn to the young people who served as their English teachers. Americans, labeled "student missionaries," most of these teachers were the same ages as their students. Besides being good English instructors, they became good friends. Mitsuko and many of her classmates accepted the invitations of their teachers to volleyball games, ski trips, and church.

"I just can't pronounce English well," Mitsuko

moaned to Teruko one evening as they jumped from the train on their way to the English Bible class. "I can read it, but to talk fluently is impossible for me."

"I know what you mean," Teruko replied as she shifted her books to her other arm. "Have you ever thought of going to the States and taking a three-month intensive-English course?"

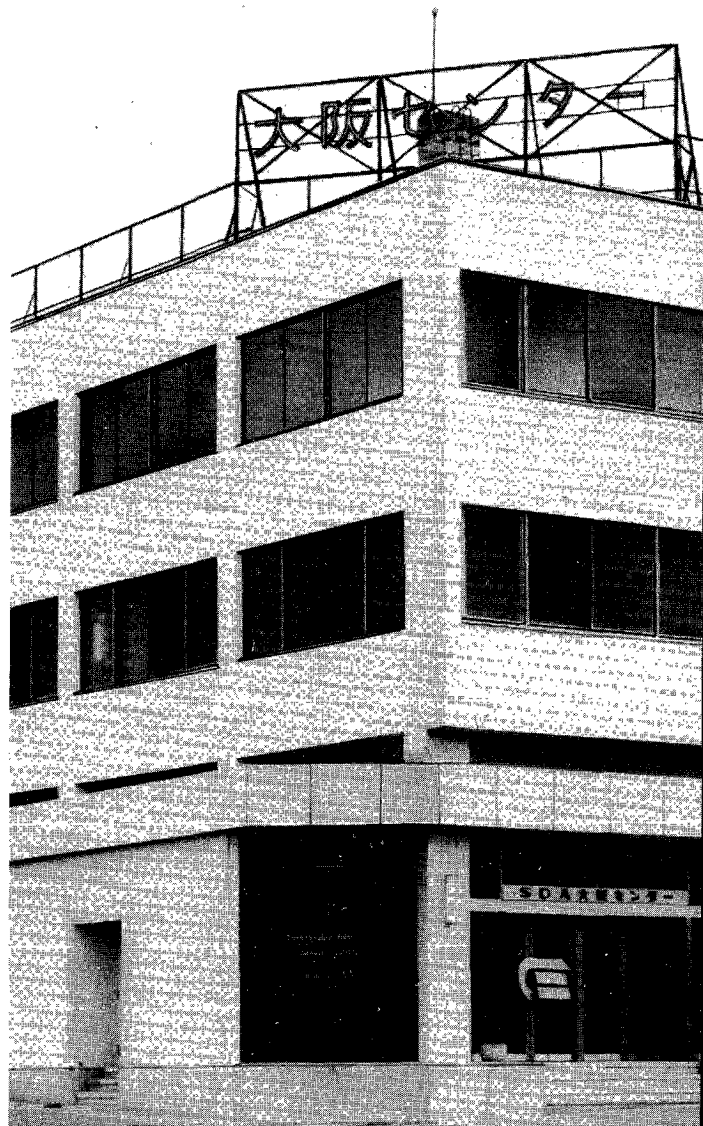
"That's a good idea. Maybe that would help me. And if I did well enough," Mitsuko continued with added excitement, "I could go to an American college and take a secretarial course in English. Wouldn't that be great!"

Several days later Mitsuko approached Stan Lehman, one of the student missionaries, about her plans, asking his advice about what school to attend in America.

He studied the list of schools she handed him and suggested, "If you want to take the intensive-English course this winter, why don't you stay over the summer with my parents and then enter a secretarial course in the fall?"

Mitsuko, overwhelmed by the offer, could only say, "Thank you."

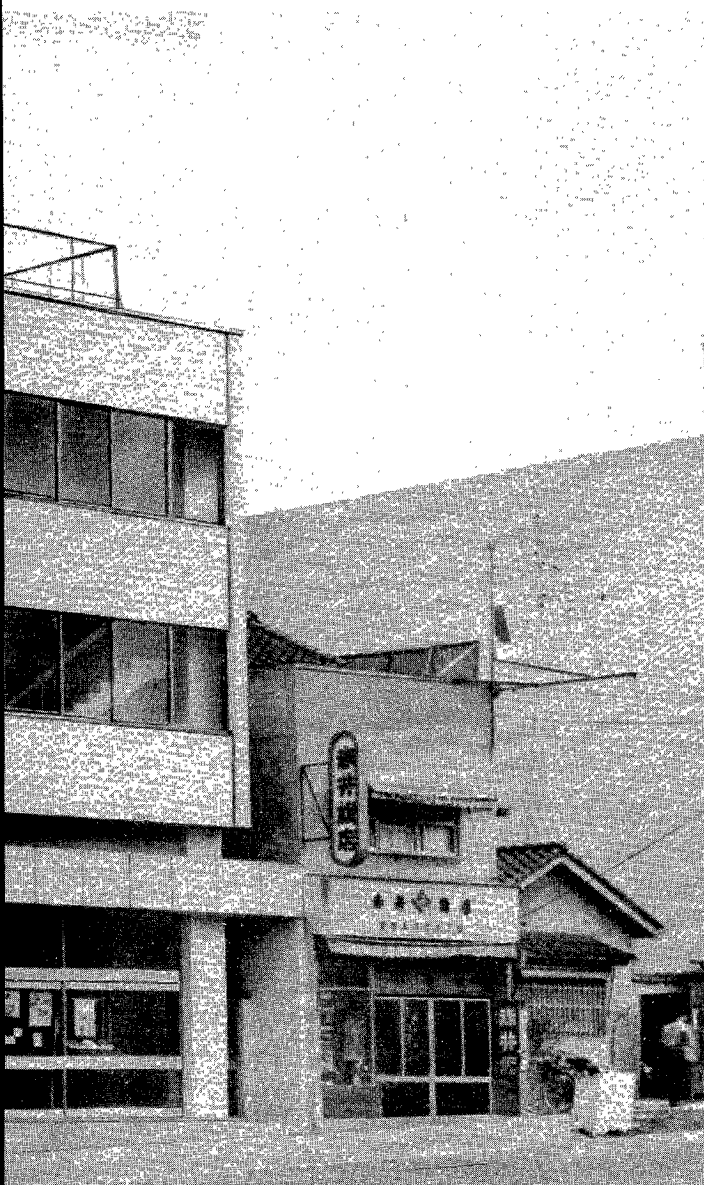
By April, Mitsuko was struggling to speak English at



Patricia Maxwell is a homemaker and teaches part time at Walla Walla Valley Academy, College Place, Washington.



Below:
Osaka Center



Seattle University. Finishing the three-month course the last of June, she traveled to the Lehmans' home in Walla Walla, Washington, to await the test results there, hoping her score would be high enough to gain her entrance into an American university in the fall.

The first days and weeks with the Lehmans were difficult for both Mitsuko and her hosts because of the communication problem, but when Stan returned home from Japan in mid-July, his "Jenglish" helped solve the problem.

Then the letter from Seattle University came.

"Did you get enough points?" Mrs. Lehman asked. "No."

"Oh, that's too bad. Now what will you do?"

"I will take another intensive-English course at a different school."

So Mitsuko applied and was accepted at Oregon State University in Corvallis.

As the Lehmans had worship each morning and evening, Mitsuko began to wonder "Who is God? What is He like?" Their religion seemed very important to the Lehmans. They prayed before each meal. On "their special day," Saturday, they attended church, then spent the afternoon reading, listening to music, or hiking. The Lehmans loved the outdoors.

"We can learn of God through nature," Mrs. Lehman would say.

Mitsuko was confused. "How? I can't see God in nature." She wondered if what they were doing was like the Shintoists' worship of the spirits of nature.

Then Mrs. Lehman told the story of Creation. "These flowers and trees remind us of the God who made them."

"I am beginning to understand," Mitsuko murmured.

But she had many more questions. One day Mitsuko asked Stan, "How could Jesus Christ live before He was born on this earth?"

"That's a good question, Mitsuko. Let me explain." He patiently told her how Jesus, being God, had always existed, but because He loved the people He had made, He came to earth to die for them, giving everyone an opportunity to live forever.

Planning to go to Walla Walla

One evening Mrs. Lehman gathered the family together, announcing, "I've been praying, and I feel Mitsuko should go to Walla Walla College."

Noting that her remark was greeted with silence, she explained. "I know how you feel. I had the same arguments: she hasn't enough money for Walla Walla College and hasn't applied." Pausing while she looked at each family member, she added, "But I still feel impressed that Mitsuko should go to Walla Walla College."

"I suppose we could try," her husband finally answered. Stan and his younger brother, Brent, echoed, "Yeah, give it a try."

Mitsuko didn't say anything. She knew school was scheduled to begin soon. How could it possibly work

out, she wondered. However, she did not yet know the power of the Lehman's God.

Stan helped Mitsuko get all the necessary papers together. Being on a student emigrant visa, she would be required to take twelve hours' credit. But what classes could she take with her limited knowledge of English?

Stan, the registrar, and other faculty members worked out a schedule of classes for her: English for foreign students, business machines, advanced typing, badminton, introduction to Bible, and a class in early childhood development.

Then the problem of finances came up. Mitsuko called her parents in Japan, explaining her plans. When she turned from the telephone, the Lehman's got the message from her face. "They will send money for two quarters of school," she beamed.

"Now there's one more hurdle, Mitsuko," Mrs. Lehman said. "We must get permission from the college for you to live with us. The school policy is that unmarried students live in the dormitories, but you haven't enough money for that."

Before the day was over, the necessary permission had been granted, and the Lehman's relaxed in the knowledge that Mitsuko was ready to begin classes at Walla Walla College.

Then a disturbing realization hit Mitsuko. Walking into the living room, she confronted the Lehman's. "I forgot. I have to renew my visa."

"When does it expire?" Stan asked.



"Right away."

"Please get it, Mitsuko," Mr. Lehman directed, "and let's look at it."

"I do not have it," her voice wavered. "I had to send it to Corvallis."

Again Stan helped Mitsuko fill out the many necessary papers. They finished just in time for the papers to arrive at Spokane on the expiration date of the visa. Days went by with no reply. One of Mitsuko's new friends at Walla Walla College told her, "It won't work, Mitsuko. Because one of my friends was late in renewing her visa, she had to return to Japan."

"It's time to pray again" was Mrs. Lehman's reaction.

Early the next morning Mrs. Lehman called Spokane.

"You say you never got the renewal application? Could you please look for it?"

During the long pause that took place while the search went on in the office in Spokane, Mrs. Lehman's lips moved in silent prayer.

"Oh, good! You did find it!"

Turning to Mitsuko, Mrs. Lehman rejoiced. "Our prayers are answered! They found it on somebody's desk!"

"I cannot believe it," Mitsuko shook her head. "I cannot believe that Jesus would do this for me."

Studied Bible lessons

Almost in a dream, Mitsuko started classes, but then reality hit. Concentrating on English all day and often staying up until midnight to do assignments, she sometimes wondered whether this heavy program had really been a good idea.

In the evenings she didn't feel like talking with the Lehman's. They understood, allowing her to go to her room, where she could "turn off" English for a while. But on Friday evenings and Sabbath, she and Mrs. Lehman discussed spiritual topics.

"What do you want to know now, Mitsuko?" Mrs. Lehman would ask. Then the questions and uncertainties that chased each other in Mitsuko's mind would come out. Mrs. Lehman did her best to give her Bible answers.

Friends at the Osaka English Language School sent Japanese Bible lessons to Mitsuko. As she studied these lessons and witnessed God at work in the Lehman's home her heart was drawn to Jesus. At last she knew that she must respond to His love by committing her life to Him.

Two weeks before she was to return to Japan, Mitsuko was baptized. Before the baptism the pastor asked whether she would like to say something to the congregation. "Oh, I couldn't!" she gasped. "My English isn't good enough!"

He sympathized, but suggested that she tell him something that he could relay to the people for her at her baptism.

"Tell them," she said, "that student missionaries are the greatest blessing to Japanese like myself." □

Why are you so angry?

It is dangerous to believe that we are the helpless victims of circumstances.

By W. JOHN CANNON

The following article is recommended to our readers by the Home and Family Service of the General Conference.

"I don't know why I did it," a strong, good-looking young man blurted out. "I think I've ruined everything!"

What had he done? He had created a scene when his estranged wife refused his invitation to return home.

Telling her that he missed her very much, he pleaded with her to come back.

"No! At least not now," she stated firmly.

As she turned to leave he kicked in the door panel of his car. Going inside the house, he crashed his fist through the refrigerator door and broke up some of the furniture.

"What made me do it?" he asked over and over again. "It seemed as if some compelling force took over, driving me to violence."

I explained that we may not be able to control our immediate feelings, but we can control our responses. It is dangerous to believe that we are the helpless victims of circumstances.

Anger and hostility generally come from resentment, which, in turn, frequently stems from frustration. When we face an angry person we should remember that he or she is usually frustrated. But often when we are confronted by anger we become frustrated too. Not knowing what to do about it, we turn to anger. This results in two angry people, perhaps causing both persons to feel guilty. In turn, guilt increases anger. This spiral not only may get out of hand but can lead to untoward results.

What is frustration? It is often defined as the thwarting of a person's endeavors to achieve a goal. In the case of the angry separated husband, his goal was to bring his wife back home. To this end he arranged a reconciliation meeting. At some point in the meeting it became clear to him that he was not going to achieve his goal, at least not immediately. This produced frustration, which led to anger and violence.

What went wrong? The goal certainly was worthy and

commendable, but what happened—uncontrolled wrath—was not. Where and how did the transition take place? Should this young man not have embarked on his attempt at reconciliation, as it led to such unpleasant consequences? Was the anger an unavoidable conclusion of a chain of succeeding events? No.

The problem lay in two areas of difficulty. First, he was unable to accept reality—things as they really are, not as he wanted them to be. Second, he was unwilling to show total respect for another person. The second of these points is not only one of the most important facts in dealing with others but perhaps one of the most difficult. Even the rightness of our cause should not lead us to fail to respect the rights of another.

In this our Lord sets us an example. He endeavors to save every lost soul in the world. Such efforts are not only loving but just and right. He has the power to command obedience if He should choose to use it, but He does not. Rather, He says that He stands at the door and knocks, pleading, "If any man hear my voice, and open the door, I will come in" (Rev. 3:20).

The Saviour respects our personality too much even to hint at coercion. The plan of salvation is built on the premise of restoring us to the image of the Creator. That image includes individuality, and the power to think independently (see *Education*, p. 17).

Whether the young wife was right or wrong in insisting on more time to make her decision, the husband should have acceded to her right to do so, whether he agreed or disagreed with what she decided.

The husband's other difficulty was his unwillingness to accept the reality of the situation. His attempt to persuade his wife to return home was a worthy one. When she finally decided, for whatever reason, that she would not do so, at least at that time, maturity would have required acceptance of the decision.

Accepting a situation as it exists, not requiring that it be what we might want it to be, is the first logical step directed toward an acceptable solution of any problem. According to the laws of psychology, distortion of perceptive cues leads to illusion. Illusion, in turn, leads to "wrong" answers. This provides an insecure basis for building secure and lasting relationships.

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Last to be considered, but by no means last in importance, is the motive for the husband's action. *The Ministry of Healing* makes the point that "it is only in Christ that a marriage alliance can be safely formed. Human love should draw its closest bonds from divine love."—Page 358. Divine love is the expression of purest unselfishness. It was said of Christ, the Pattern of divine love, "Who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant" (Phil. 2:6, 7, R.S.V.).

Divine love, true love, "seeketh not her own" (1 Cor. 13:5). This should be true of marital love. "Love" that is self-centered, self-seeking, leads only to trouble and disaster. It cannot build true and lasting happiness. The young husband in our story was intent on getting his own way, regardless. If he could have, he would have used force. But love cannot grow under the threat of force. Love can be wooed and won but never demanded.

Had the husband appealed to his wife to return from a sincere desire for mutual reward, the chances for success

would have increased greatly. In the same way that love begets love, aggression usually calls for aggression.

The young husband's efforts came a little late. If mutual trust and respect had been cultivated from the start, there probably would not have been a separation in the first place. This is not to say that he was solely to blame, for love is a mutual matter calling for efforts by both parties involved.

As noble as his efforts were to effect a reconciliation, his aggressive, demanding attitude lessened his chances of success. His "love" appeared to contain a great deal of self-interest. He seemed to be more interested in what he was losing than in what he could give for mutual betterment.

In the long run, selfishness and anger are destructive to our own best interests. True love "suffereth long, and is kind . . . [it] doth not behave itself unseemly, seeketh not her own, is not easily provoked" (verses 4, 5). Of course, human love cannot measure up by itself to this ideal. That is why it must "draw its closest bonds from divine love." □

ESPECIALLY FOR WOMEN By BETTY HOLBROOK

Old water to new wine

"I love my Lord. I love my church. But can't you see, I love *her* too?" A very confused, distraught John was speaking.

"I'm convinced that many will have to be saved outside the church," John's voice went on hesitantly, yet determined. "I'm sure there will be harlots in heaven. Look at Mary Magdalene."

John would be leaving behind his wife of several decades—one who, he said, had been a good wife to him for all those years. "Her" was the new object of his attentions, twenty-some years younger.

"Harlots in heaven, John? Practicing harlots?"

The story is a familiar one in the Seventh-day Adventist Church. Too familiar, preliminary statistics tell us. But in the time-hallowed writings I also see an encouraging picture of a time that cannot be too far in the future—born-again Christians going from door to door, broken family altars being rebuilt (see *Testi-*

monies, vol. 9, p. 36). One thing is certain. That cannot happen while we are still marrying and giving in marriage, not once, but two and three and four times. Neither can it happen while we are "fighting one another, tooth and nail," bringing on "mutual destruction" (Gal. 5:15, N.E.B.).

A recent research project tells us that the longer a couple has been married, the less love is expressed between husband and wife. At the same time, they are also experiencing fewer problems. What is happening, says Dr. Clifford H. Swensen of Purdue University, is that the couple is no longer interacting verbally—in any way, positively or negatively. There's just less (or nothing) going on between them.

Children grow up and leave home. Money is no longer a great problem—a topic for discussion. The death of parents, in-laws, or troublesome relatives even terminates the possibility of

a good rousing conflict between them. In other words, they're in a comfortable, yet uncomfortable, rut. Those were the findings from about 75 percent of the couples studied.

A smaller group, however, actually showed an increase in verbal interactions and expressions of love as the years went by. Surprisingly, these were the ones who didn't conform to the traditional role relationships for husbands and wives—the "I'll mow the lawn, you wash the dishes" syndrome. Instead, through the years there had been a sharing of work and play, ideas and responsibilities, understanding and love. The years only enhanced the side-by-side relationship.

Richard Nies, a clinical psychologist and marriage counselor, said he had noticed there was a great investment that went into "affairs." If a spouse was planning a secret tryst, he or she put a lot of effort into preparing for it—aftershave lotion, lingerie, perfumes, gifts, and so forth. Afterward they would spend time reminiscing about it. If they could do that for someone else, why couldn't they do the same for their husband or wife?

So he assigned some of his counselees to have an

affair—with their own spouse—take a moonlight walk, skip along the beach holding hands (that's what one person did during an affair), spend time together alone. Some refused to try. Some thought their counselor's thought processes had skipped a few beats. Others tried and discovered closeness and excitement in a relationship that had become flat and insipid.

All through inspired writings the ideal marriage relationship is described as being sympathetic, understanding, tender, loving, affectionate—a total relationship that involves body, mind, and soul. That kind of relationship will last as long as life. It will also look forward to eternity.

Nothing grows unless it is nurtured—babies, plants, thoughts, and especially the marriage relationship. That's why Ellen White tells us to continue the early attentions. The plant of love needs to be nourished by both husband and wife. But it also needs the presence of One who can take all the common waters of life and turn them into the wine of heaven (see *The Adventist Home*, p. 28).

Old water to new wine. That sounds like a refreshing change for a marriage gone sour.

First things first

Many people live frantic, patternless, chaotic lives. Somewhat like the prodigal son in Christ's parable (Luke 15:11-32), they have created apparently insoluble problems for themselves.

But is their situation hopeless? No!

When the prodigal said, "I will arise and go to my father" (verse 18), and acted on this decision, everything began to fall into place.

Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). In context Jesus was saying, "Put first things first. Temporal needs are important, but they aren't primary. God knows that you need food and clothing, but you shouldn't give top priority to acquiring these things. Commit your life totally to God; live by principle; obey the commandments; then you will be able to claim God's blessing."

Christ here set forth a principle that may be given a broad application. He knew that life is too short for people to discover by trial and error how to live successfully. He knew that unless people get their priorities straight, they may blunder through life, making mistake after mistake, and perhaps never developing a success pattern, in spite of their best efforts. So He said, "Seek ye first the kingdom of God, and his righteousness."

"Come home"

Let us be specific. The first step every human being should take if he desires to live a well-ordered, successful life is to respond to the earnest pleadings of the Holy Spirit to "come home," as did the prodigal. All human beings start life "lost," but through every means possible the Spirit says, "Come home and find the unsurpassed joy of living in the Father's house. God loves you." Through the Word the Spirit declares: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Through the Spirit, God says, "I have loved thee with an everlasting love" (Jer. 31:3). "Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity."—*Steps to Christ*, p. 14. In the light of the cross, how can anyone doubt God's love? Why should anyone find it difficult to give "the kingdom of God, and his righteousness" first place in the life?

Now, when a person surrenders completely to Jesus, everything else begins to fall into place. Choices become clearer.

In the matter of employment, for example, a surrendered person immediately rejects any job that calls for

him to violate his conscience, be dishonest, engage in immoral acts, operate outside the law, or oppress the poor. It will cause him to look favorably on employment that seems to be an extension of Christ's ministry—helping the poor, encouraging the downhearted, bringing hope to the hopeless, preaching the gospel to the lost, ministering to the sick, opening minds to the wonders of truth. In short, a person who gives first place to "the kingdom of God, and his righteousness" will consider that "the true object of life is ministry" (*Christ's Object Lessons*, p. 326). With his Master, he will feel that he is "not to be ministered unto, but to minister" (Matt. 20:28).

In the matter of choosing a life partner, a person who has put God and His righteousness first in his life will immediately exclude as a candidate for husband/wife anyone who is already married ("Thou shalt not steal"), anyone whose spiritual orientation is different ("Be ye not unequally yoked together with unbelievers"), or anyone who is without Bible grounds for divorce ("Thou shalt not commit adultery"). He will select someone who is fully committed to Christ, who has crucified self, and who lives for others, not self.

In choosing what to eat and drink, a person who has placed God first in his life will recognize that his "body is the temple of the Holy Ghost" (1 Cor. 6:19), hence he will exclude all that harms or defiles the body (such as alcohol and tobacco). He will cheerfully follow the inspired counsel "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (chap. 10:31). He will be eager to maintain health, adopting good habits such as eating moderately, exercising adequately, and getting sufficient sleep.

In deciding how he shall dress and how he shall appear, a person who has given "the kingdom of God, and his righteousness" top priority in his life will reject clothing that is immodest and any ornamentation that is rooted in sinful pride (see 1 Peter 3:1-4). In handling his finances, he will set apart his tithe before spending his money. Then he will ask God for wisdom to use the remaining nine tenths in the best possible way.

In the matter of educating his children, a person who seeks first "the kingdom of God, and his righteousness" will give priority to Christian education. Believing that God can best bless his efforts to save his children if he gives them a Christian education, he will enroll them in church school, then adjust his life style in any way necessary to meet the expenses.

Too many are selective

The suggestions set forth in this editorial for putting God first in the life are not new, but it is amazing how few people follow them consistently. Many people who profess to be Christians are extremely selective in the aspects of their lives in which they are willing to place Christ and His kingdom first. They put Christ first only when they think that by so doing they will not be inconvenienced, called upon to sacrifice or deny self, or

be prevented from doing something they want to do. As a result, their lives are patternless, a hodgepodge mixture of selfish interests and Christian principles.

Understandably, people who live like this are miserable and confused. They consider themselves Christians, but in reality they are not. They have not yielded the reins of their life to Christ. Instead of being surrendered to God, they follow their own willful, sinful ways most of the time, and only when they almost reach the point of despair do they appeal to Him for help.

Jesus longs to reorganize confused lives. He longs to bring peace to troubled hearts. And He can. "Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish, and a plain path before their feet."—*The Desire of Ages*, p. 330. Christ's counsel is "Seek ye first the kingdom of God, and his righteousness." "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28), He urges. All who truly desire the abundant life (John 10:10), characterized by peace and joy, will accept His invitation.

K. H. W.

Cold or hot?

In the message to the angel of the church of the Laodiceans appears the somewhat enigmatic clause "I would thou wert cold or hot" (Rev. 3:15). While it is easy to think of Jesus expressing enthusiasm over anyone being hot, that is, zealous in the faith, it is difficult to conceive of His declaring that He wishes anyone to be cold, if by cold is meant indifference to religious faith or even rebellion against God.

Because of this latter difficulty, Uriah Smith interpreted "cold" differently: "As hot denotes joyous fervency, and a lively exercise of all the affections, with a heart buoyant with the sensible presence and love of God, so by cold would seem to be denoted a spiritual condition characterized by a destitution of these traits, yet one in which the individual *feels* such destitution, and longs to recover his lost treasures."—*Daniel and the Revelation*, p. 402 (1941).

Elder Smith's point of view represents one way of understanding the passage. However, it does not exhaust the possible meanings of "cold" in the Revelation passage. Recently we discovered Ellen White addressing herself to a problem in the church in the 1850's and 1860's to which she responded with a wish similar to the one Christ expressed in the message to the Laodiceans. Speaking of a certain class of defectors from the Sabbath truth, she said, "Would to God they would be reformed or give up the Sabbath."—*Spiritual Gifts*, vol. 4, p. 159.

Give up the Sabbath? That's what she says. Of course her foremost wish was that they would reform. But if they were not willing to reform, she wished that they would disconnect themselves from the body of Sabbath-keepers.

She explains why: "Such stand directly in the way of sinners, and their influence is effectual to keep men and women out of the Sabbath."—*Ibid*.

And thus it is with the lukewarm professors in Laodicea; they, too, stand in the way of sinners. The phony lives they live not only fail to attract others to the truth, they make the Christian life appear unattractive. To such Jesus would say, "If you are not going to be wholeheartedly on My side, it would be better if you ceased professing My name."

Stumbling blocks to believers

Lukewarm professors create further problems; they are stumbling blocks to believers: "It would be more pleasing to the Lord if lukewarm professors of religion had never named His name. They are a continual weight to those who would be faithful followers of Jesus. They are a stumbling block to unbelievers, and evil angels exult over them, and taunt the angels of God with their crooked course. Such are a curse to the cause at home or abroad."—*Testimonies*, vol. 1, p. 188.

This is a slightly different way of expressing the message of "would thou wert cold." It may be paraphrased in this way, "If you are not going to be wholeheartedly on My side, it would be better if you had never professed faith in Me."

Thus the scripture we are studying places a heavy responsibility upon the professor of the religion of Jesus Christ. First of all, it urges him to be "hot." If he chooses not to be "hot" the alternative suggested is "cold." It is a terrible thing to be lost, but, if a person chooses to be lost, God will not interfere with his choice. But worst of all is the condition of "lukewarm." Not only is the lukewarm person lost, but he stands in the way of sinners' finding Christ and thus causes others to be lost; also by putting stumbling blocks in the way of his fellow Christians, he causes some of them to be lost. This is serious indeed, and these tragic side effects he needs to take into account.

In the face of the solemn warning of the true witness to the Laodiceans, Christians should be diligent to make their calling and election sure. Christ is standing at their heart's door, gently knocking. He has made every provision that they may be perfect in Him. He loves them with an everlasting love. He says, "What could have been done more . . . that I have not done?" (Isa. 54:4).

If, in the face of such matchless provisions, lukewarm believers spurn that love, they must consider the alternatives stated in Christ's wish for the Laodiceans. There is a text, seldom quoted, but spoken by Jesus, that throws further light on what Jesus meant when He said, "Would thou wert cold": "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

May God forbid that any of us should choose such an alternative. There is no need to. Through Christ all may be zealous Christians.

D. F. N.

COVER STORY

British school to build auditorium

By E. H. FOSTER

During this quarter the Thirteenth Sabbath Special Projects Offering from the Sabbath schools of the world is to be used to meet needs in the Northern Europe-West Africa Division. Among the three unions to benefit is the British Union.

Of the many calls for help from various sections of the work in this union, none is more worthy of consideration than Stanborough School, the union's only secondary school. Throughout the almost 40 years of its existence this school has gained a well-deserved reputation for the dedication and competence of its staff, for its academic success, for its excellent spirit, and for its evangelistic impact.

Stanborough School cannot boast of fine buildings with modern amenities and pleasing architecture. The battle to maintain an old building has been a constant struggle against the inroads of wear and tear.

The anticipation of the special interest of world Sabbath school members is particularly encouraging to those connected with Stanborough School. Recognizing the responsibility that this opportunity brings, the local committees have laid plans for the erection of an assembly hall and gymnasium. The school staff and friends have with initiative, diligence, and hard work implemented plans to help raise the funds.

An assembly hall and gymnasium may appear to be a less fundamental need than some other amenities, but in the context of local circumstances this building will supply a great lack at the present time. It will provide space for indoor physical activity, which the pupils de-

serve and need. It will provide an assembly center for cultural, social, and religious pursuits. It will provide an avenue of outreach to parents and friends of the school as they share in school-sponsored programs. It will strengthen the Adventist witness, on which Stanborough School has always placed much emphasis.

In summary, the realization of this project will bless the

students, bless the staff, bless the community, and bless the cause of Seventh-day Adventists. Stanborough Secondary School is not merely a local school; its catchment area is unionwide. It is not merely a British school; its pupils represent several nations of different races.

The last time the British Union benefited from the Thirteenth Sabbath Offering, a primary school was built to increase its facilities and to allow expansion of the secondary school. We are grateful for the worldwide interest in that project. We believe we were faithful stewards of those funds and made a wise investment, not only in buildings but also in the lives of children and young people.

This quarter we again present our needs in the knowledge of their importance and in the confidence of the liberality and generous interest of the worldwide family of Seventh-day Adventists.

COLORADO

Miller family shares artifacts

William P. Humphrey, great-great-grandson of William Miller, was a guest at the midweek service of the Denver (Colorado) South church on March 28. He brought a collection of family heirlooms associated with the nineteenth century farmer-preacher whose interpreta-



Robert Bearsell and Geoffrey Smith conduct experiments in the physics laboratory at Stanborough Secondary School. The Thirteenth Sabbath Special Projects Offering will help provide a long-awaited auditorium.

E. H. Foster is president of the British Union.



Dorothy Hall tries on the glasses that William Miller once owned.

tions of Bible prophecy stirred a religious revival that swept North America.

Members of the Denver church were thrilled at the opportunity to read Miller's worn and much-marked Bible, peering through the same gold-rimmed eyeglasses once worn by the earnest student of Scripture. Portraits, diaries, personal papers, and

other memorabilia also were shared with those who, nearly 150 years later, hold fast to Miller's belief in the soon coming of Jesus.

Dr. Humphrey, an Episcopalian, was visibly moved as South church pastor Gery P. Friesen recounted the story of popular acceptance for Miller's inspired preaching, and the great disappointment that followed.

From the volume *Early Writings*, Pastor Friesen read that in William Miller's final days of discouragement and doctrinal confusion God permitted death to hide him in the grave "from those who were constantly drawing him from the truth. . . . But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump."—Page 258.

Dr. Humphrey provided additional insight into the life of his famous forebear, and announced his decision that all the William Miller artifacts currently in his possession will ultimately be given to the Seventh-day Adventist Theological Seminary at Andrews University.

JOHN PARRISH
Public Relations Director
Porter Memorial Hospital



Gery Friesen (left) and William Miller's great-great-grandson, William P. Humphrey, examine the Advent preacher's Bible and eyeglasses. This Bible has meant much to Dr. Humphrey since he became a Christian.

CRBF does much, wants to do more

By EUGENE M. STILES

During 1979 the Adventist Church marks 80 years of work for the blind. The church's challenge to furnish inspirational articles and news to blind church members was contained in the General Conference Bulletin, third quarter, 1899. The General Conference committee set aside one section in the old Review and Herald building in Battle Creek, Michigan, for the "blind work."

From these early difficult years in Battle Creek to the present well-equipped plant in Lincoln, Nebraska, Christian Record Braille Foundation has a notable record of making a distinctive contribution of inspirational reading materials to blind persons.

Austin Wilson, born of Adventist parents in 1873, read everything available for blind persons and was constantly searching for more. When he discovered a lack of inspirational reading material, he contacted the General Conference in Battle Creek about publishing a monthly journal. Mr. Wilson was hired and began work immediately on *The Christian Record*, a ten-page paper whose aim was to bring choice religious reading to its subscribers. The first issue appeared in January, 1900. After the plates were made on the stereotype machine, a common clothes wringer was used to print the 75 copies produced in American Braille and New York Point.

Soon after the first issue of *The Christian Record* was published, a young couple, Alice and Lee Muck, were invited to join Mr. and Mrs. Austin Wilson. Mr. Muck became the first blind editor. Later, he served as business manager and field secretary.

Eugene M. Stiles is general manager of the *Christian Record Braille Foundation*, Lincoln, Nebraska.

Because there were so many blind persons who could not afford to pay for reading materials, and because the subsidy of funds given by the conferences was not sufficient to sustain the growth, church members were asked to assist financially in the support of this work. Some gave \$1.50 per year to provide *The Christian Record* for blind persons who could not afford to subscribe.

When in 1902 fire destroyed the Review and Herald building, a new location had to be found. After two years in temporary quarters, Christian Record personnel and equipment moved to a section of the administration building of Union College in Lincoln, Nebraska.

The International Publishing Association, the denominational publishing house for foreign materials at that time, also moved to Lincoln. Christian Record moved to the IPA building until 1912, when a one-story building was purchased for about \$2,000.

It was also in 1912, by an act of Congress, that free magazines for the blind could be transported through the mails without payment of postage. This proved to be a blessing, enabling the new work to grow quickly.

Sabbath school lessons

In 1924 there were enough blind Seventh-day Adventists to create a demand for Braille Sabbath school lesson quarterlies. *The Sabbath School Monthly* is now called *The Student* and is produced monthly in Braille and on flexible discs.

Library books were few until Etta Degering became librarian and began building up the lending-library services. She also edited a journal for children, *The Children's Friend*. Mrs. Degering learned to read and write Braille.



Legally blind, Counselor Herman Hamilton skillfully assists a camper.

An increase in production meant that faster, more efficient presses were required. A new Kelly C press enabled Christian Record to print magazine covers, stationery, and promotional materials. Unable to find a firm in the United States that would make a rotary Braille press, D. C. Duffield, treasurer, went to England with the specifications and ordered a Timson Braille press in 1955.

Expansion of services was rapid after the installation of the presses. THE REVIEW AND HERALD began to be published for Adventist believers, followed by *Encounter*, a doctrinal journal with a unique type of presentation. Some Spanish materials also became available. The talking book library contained titles such as: *Thoughts From the Mount of Blessing*, *Steps to Christ*, *Christ's Object Lessons*, *Alone With God*, *Prophecy Speaks*, and *The Desire of Ages*.

As the non-Adventist readership grew, new magazines were made available. *Life & Health*, in Braille and re-

corded, *Christian Record Talking Magazine*, *Young and Alive*, and *Children's Friend* offer wholesome, nonfictional stories and essays. Nature, adventure, travel, biographies, Christian ideals, and experiences—these are available to all blind readers, 97 percent of whom are not Seventh-day Adventists.

The continuous and rapid growth in services required expansion of facilities. After much work in planning, funding, and building, the staff moved into a new plant in 1963, thereby making available adequate space.

In 1967, 23 blind campers from seven States enjoyed a week at Camp Kulaqua, the Florida Conference Youth Camp. The success of this new outreach, as reflected in the faces of the campers, launched National Camps for Blind Children. Since that time more than 10,000 campers have benefitted from this, as well as the Nu-Vision program for the multihandicapped.

A period of accelerated

growth was experienced in 1974-1975. The administration and field department placed increased emphasis on visiting blind people and providing them with services. During the last two months of 1975 two sizable trusts matured. As a result of this additional revenue, it was determined that during 1976 everything possible would be done to increase blind visitation and public awareness of the programs and services available.

In December of 1976 a pilot program called Operation Big City was conducted in Detroit. All the field workers in the area and a number from Lincoln engaged in visiting hundreds of blind people in that city. Newspaper ads and telephone volunteers made it possible to locate hundreds who previously had not been aware that free Christian materials were available.

Rapid growth continued into 1977. During the summer two Nu-Vision camps were conducted, in addition to 42 other camps for the visually impaired. A total of 2,260 persons were able to attend camps during that summer.

Trend of CRBF work

A quick comparison of each year's totals indicates the trend of CRBF work. Representative remittances increased by 47 percent during 1973-1978 to a total just short of \$2 million for 1978. In 1973 the direct-mail program brought into the foundation net income amounting to \$126,388. Regulating authorities in many States, however, mandate that a combination of fund-raising costs and administration costs should not exceed 25 percent of the income. In 1977, when net income was \$487,754, the fund-raising cost was 41 percent. In 1978, in an effort to reduce these costs, less was spent for acquisition mailing. Thus both the net income and the fund-raising expense decreased. In 1978 total revenue was \$3,431,000, an increase of 47 percent over 1973.

The tremendous increases in lending-library materials

sent out year by year are an indication of the growing appreciation for these inspirational materials. Large print and cassette are the fastest growing sections of the library. A comparison of magazine subscriptions shows an increase from 37,123 in December of 1972 to 80,367 in December 1978. *The Christian Record Talking Magazine*, the journal with the largest circulation, 22,014, is close to that of the *Reader's Digest*, which has been the talking magazine with the greatest circulation. Enrollments in the Bible school grew from 3,535 in 1973 to 8,181 in 1978.

More to do

Much more needs to be done. Approximately 100 field workers annually visit 500,000 business men and women and more than 400,000 blind people. There are 6 million persons who cannot read normal ink print. Of these 1.25 million are legally blind. CRBF publishes large-print journals and books for these partially sighted persons. Another 500,000 are totally blind and need Braille and recorded materials.

The work humbly begun so long ago by sacrifice, determination, and conviction must continue to grow until the eyes of the blind are opened by the brightness of Jesus' second coming. Adventist Church members are being asked to help on July 14, when the CRBF will benefit from a special offering.

KENYA

President voices support of new college

On May 2, President Daniel arap Moi, of Kenya, received a delegation numbering 20 persons, comprising leaders from Nandi District; ten Adventist farmers and teachers from Nandi District; A. L. Ngeny, controller of state house affairs; Mr. Leting, undersecretary, Ministry of Education; F. K. Wangai; M. J. Mutinga, of the East

African Union; and R. L. Kooreny, director of education, Afro-Mideast Division.

During the 30-minute meeting in the cabinet room the president stated that the Ministry of Education had sent its recommendation to the state house to the effect that University College of Eastern Africa should be recognized as a private institution of higher learning in Kenya, with authority to award B.A. degrees. It was especially significant that President Moi voiced his personal satisfaction with the master plan of building and development, and the academic programs to be offered

by the university college. In his remarks the president took special note of the vocational courses that are to be offered and said that "the academic program would be relevant to the needs of Kenya."

At the close of his remarks President Moi instructed Mr. Ngeny and Mr. Leting personally to direct the ministries involved to move with all due speed in completing final arrangements for the transfer of the Baraton site to the administration of the University College of Eastern Africa, and to arrange the legal papers for the occupation and use of the property.

R. L. KOORENNY



Bogenhofen students give concerts

Students at Bogenhofen Seminary in Austria recently gave gospel concerts in four towns near the seminary.

At each concert 16 to 18 modern Christian songs were performed by five groups singing in three languages—French, German, and English. (Above is the American quartet.) Two or three young people gave testimonies, the teacher who acted as coordinator made comments, and the concerts were closed with prayer.

A total of 200 to 250 non-Adventists attended the concerts. Twenty of these requested the Bible correspondence course by indicating this on a questionnaire distributed during intermission. Twelve desired a personal visit, and nine wished to participate in a Bible discussion group. The students are answering these people's requests.

The idea originated with two Swiss ministerial students, Philip Langjahr and Arnold Zwahlen, who had previously participated in similar concerts in Belgium and France.

GERHARD PFANDL
Church Pastor

Temperance joins IAD evangelism explosion

By ERNEST H. J. STEED

During a one-month visit in March to most of the countries of the Inter-American Division with Marcel Abel, division temperance director, we achieved four major activities on behalf of temperance: (1) Contacting government personnel, (2) visiting conference administrators and temperance leaders, (3) holding church and college meetings, seminars, and departmental training sessions, and (4) meeting the communication media to convey the Temperance Year '79 message and news of the coming ICPA Third World Congress for the Prevention of Alcoholism and Drug Dependency to be held in Acapulco, Mexico, in August.

Everywhere we were received most cordially by government officials and assured of cooperation. We concluded many of these visits with prayer. It was wonderful to meet so many leaders who were nondrinkers and nonsmokers.

Some ministers of education agreed to bring all their teachers to a seminar we would conduct in their country. Others eagerly sought after our temperance department films, teaching materials, and other aids. Some agreed with us on the necessity of legislative measures and revealed plans for such action. The mayor of Puerto Rico, like many other city officials, agreed to support the Community Crusade Against Drugs jointly sponsored by the publishing and temperance departments.

In Guatemala, I addressed 300 trainee army officers who so enthusiastically responded to the spiritual emphasis that the colonel arranged with our church there for a monthly Bible study program.

The director of the depart-

ment of addictions in Puerto Rico was so impressed with our spiritual approach that she asked the conference president who was with us to make a number of short TV appearances on the drug problem, giving this spiritual counsel.

The minister of health in Monterrey, Mexico, after hearing details of the 4DK Plan for Better Living to meet the alcohol problem, proposed support with organization, publicity, and finance in a project with Adventists.

Discussions and conferences with our temperance directors and administrators showed a new awareness of temperance as a timely and vital ministry to our communities to prepare a people of purity and holiness for the Lord's soon return.

I was particularly impressed by the enthusiasm and activities of our personnel in the Colombia-Venezuela Union.

In the Central American Union the president, Robert Folkenberg, was supporting preparations for the coming ICPA Congress and had arranged with state ministers of five countries to attend.

In the West Indies, Union President Eric J. Murray negotiated with the ICPA to send the Temperance Troubadours of Trinidad steel band to Acapulco, along with a government delegation from the departments of health, education, and police.

On a plane I met a man who told me that he and a group of others had just discovered sunken treasures worth millions of dollars in the Caribbean. Hearing of our work, he offered to assist the ICPA in the future. But a treasure even more valuable, I felt, was being secured by our pastors and temperance workers, who are rescuing people from intemperance, guiding young and old to better things in Christ.

Ernest H. J. Steed is General Conference temperance director.

INDEX, JANUARY TO JUNE, 1979

This index includes general articles, short feature articles, editorials, and the various columns, abbreviations for which appear below. News reports and children's stories are not included. The index has four sections: Authors, Titles, Subjects, and Poetry.

In general in the first issue of each month appears Bible Questions Answered, For This Generation, From the President, and Heart to Heart; in the second issue, Especially for Men and Reader to Reader; in the third issue Inside Washington; in the fourth issue Especially for Women.

List of Abbreviations

AV Another Viewpoint
BQ Bible Questions
E Editorial
EM Especially for Men
EW Especially for Women
FG For This Generation
FL Family Living
FP From the President
HH Heart to Heart
RR Response From Readers
SO Speaking Out

Authors

Adams, Judy. For Abundant Life, Read! Jun 21: 15
Adams, Roy. Adventist Austerity Year (RR). Mar 29: 13
Anderson, Charles L. How to Recognize a Mature Christian. Apr 26: 8
Arrogante, F. M. That They All May Be One. May 10: 3
Azevedo, Emilio R. Tested for My Faith. May 17: 7
Barger, R. Curtis. 1979, International Year of the Child. Feb 15: 4
Barnett, Paulene. Death at 9. Feb 22: 6
Bascom, M. T. How to Survive Patmos. Feb 8: 3
Battistone, Joseph J. Cherubs, Demons, or Simply Human Beings? (FL). Feb 22: 8
Beach, Walter R. The Calling and Preparation of a People. God's Church Today—2. Feb 1: 6
The Church and Leadership. God's Church Today—5. May 31: 10
The Church and Syncretism. God's Church Today—6. Jun 28: 10
A Church With a Message and Mission. God's Church Today—3. Mar 1: 8
How the SDA Church Is Organized. God's Church Today—4. Apr 19: 14
What and Where Is the Church? God's Church Today—1. Jan 11: 4
Blanco, J. J. Growth in the New Year (E). Jan 4: 19
The All-important Question (E). Jan 25: 14
Blankenship, James W. How Much Fat Is Safe? Jan 11: 12
Bradford, C. E. A Movement Is Born. May 10: 4
Brogden, Aaron N. No Salt. Jan 4: 13
Brown, Doris. My Husband Had a Toothache. Why I Became a Seventh-day Adventist. Feb 1: 13
Brown, Dorothy L. Reflections—My Testimonial. Apr 5: 14
Brown, Rawdon E., Sr. The Missing Ingredient. Mar 1: 4
Budd, Given A. Disposal Time. Mar 22: 4
Burke, Ann Cunningham. "The Coming." Jan 25: 3
Cameron, Ian D. Mission Hospital Saga. Jan 25: 8
Campbell, Irwin. Lights of Home. Mar 29: 9
Cannon, W. John. Why Are You So Angry? (FL). Jun 28: 15
Carcich, Theodore. Hasty and Immature Marriages (FL). Jun 7: 12
Carter, Jody. You Can Recapture What You Had (FL). Mar 1: 18
Chilson, A. D. "If Time Would Only Turn Back" (FL). Apr 26: 20
Clouzet, Gaston. Is the Catholic Church Changing? (E). Jan 25: 13
Less Cancer Among Seventh-day Adventists (E). Apr 5: 13
The Social Gospel Versus Christ's Gospel (E). Jun 7: 14
Cooper, Elizabeth. God Is Indeed at the Controls (RR). May 24: 13
Cross, Carroll N., as told to Douglas W. Cross. Prayer Answered Miles Away. Jan 4: 7
Dana, Ellen. "I Wanna Fiet My Knot!" Apr 26: 7

DeLafield, D. A. Are Seventh-day Adventists a Cult? Apr 26: 14
De Oliveira, Enoch. God's Church Will Not Fail. Jun 28: 4
Deshommies, Pierre C. Prayer Paid the Bills. Mar 15: 6
Driscoll, Linda M. Forever Firmly an Adventist. The Most Unforgettable Adventist I Ever Knew. May 3: 4
Duffield, Susan Kelley. "What Do You Mean He's Not in Heaven?" May 10: 10
Dunbebin, Clarence. How Ellen White Disciplined Her Sons (FL). Mar 15: 10
Durrant, Laurice. Is Perfect Obedience Possible? Feb 15: 10
Edwards, Josephine Cunningham. Today, Son (FL). May 31: 13
Edwards, Rex D. Mastering Moods. Mar 1: 6
Egbert, Elaine. Brown Straps and Wanderings. Apr 5: 9
Eva, W. Duncan. How Human Was Jesus? Jan 4: 4
Fay, Jocelyn. Drama in Sound and Light (E). Apr 5: 14
Ferch, Arthur J. Codified Love. May 17: 4
Flemmer, Elsie. Beautiful Rocks—and Hearts. Mar 29: 7
Fowler, John W. God Is at the Controls. Mar 22: 8
Fuglheim, Magne. Infidel Turns Missionary. Feb 22: 3; Mar 1: 13
Gane, Erwin R. Christ Bestows His Righteousness. Christ and Salvation—2. Mar 29: 3
Christ Forgives. Christ and Salvation—1. Mar 22: 3
Christ Gives Victory. Christ and Salvation—4. Apr 19: 8
Christ Makes Holy. Christ and Salvation—3. Apr 5: 8
Garne, G. E. Wonderful Deliverer. Wonderful Jesus—4. Mar 22: 6
Grams, Jean. Why I Have Not Apostatized From the Seventh-day Adventist Church. Mar 8: 3
Grenburg, Allise. What's Troubling Our Youth (AV). Jan 11: 15
Habemicht, Cherry B. The Friday Hassle (FL). Mar 22: 11
Hackett, Willis J. Celebrating the Creation. May 31: 3
Hammond, Richard. Case Seems Overdawn (RR). Mar 29: 13
Hammond, Richard J. Christ, the Light of the World. Jan 11: 9
Hancock, John. Church Salutes SDA Youth During 1979. Mar 1: 22
Handysides, D. J. He Knows and Cares. Apr 19: 10
Hansen, Virginia. Panacea for Timidity. Jan 11: 10
Holbrook, Betty. The Aftermath (EW). Feb 22: 10
The Aftermath—2 (EW). Mar 22: 12
Cruel Kindness (EW). Apr 26: 20
Families Come First (EW). Jan 25: 12
Old Water to New Wine (EW). Jun 28: 16
To Be Content (EW). May 24: 16
Hoppe, Rhonda. When God Comes Looking (FL). Feb 15: 10
Horn, Siegfried H. Archeology Illuminates Crucifixion Methods. Apr 12: 4
Howard, Clair and Vicky. They Loved Us. Feb 1: 4
Huff, Barbara. Help Me Find My Baby! (FL). Mar 29: 15
Hyde, William T. On-again, Off-again Christians. Mar 29: 14
Jacobson, Samuel Srolovic. I Found No Conflict. Why I Became a Seventh-day Adventist. Feb 1: 13
Jewett, Dick. The Least Attractive Alternative Factor. Jun 21: 7
Johnson, William G. Revive the Term "Saints." New Testament Christians—2. Jan 4: 6
Slaves of Jesus Christ. New Testament Christians—3. Jan 11: 7
Soldiers in a Cosmic Struggle. New Testament Christians—5. Jan 25: 5
What It's Like to Be God's Son. New Testament Christians—4. Jan 18: 6
Johnston, Madeline S. Keeping Up Family Ties (FL). Apr 5: 11
Knowles, George E. Every Member a Missionary. Jan 18: 8
Koobs, Dick H. Vitamin E, Aging, and Cellular Function. May 31: 5
Kurtz, Arnold. "What Do Ye More . . . ?" May 24: 8
Kuzma, Kay. Help Me Discipline My Children. I Need Help!—2 (FL). Jan 25: 10
I Need Help! (FL). Jan 18: 10
Leigh, Janet. Dear Lord . . . I Desire Thy Leash. Feb 8: 10
Leno, H. Lloyd. Let Us Stop Whipping Back (RR). Feb 8: 9
Lessa, R. S. God Is in a Hurry (E). May 3: 13

Jesus, Peter, and You (E). Mar 1: 20
Tridimensional Unity (E). Feb 1: 15
Lewis, Richard B. White Robes. Jan 18: 4
Liu, Dr. Herbert. China—Yesterday, Today, and Tomorrow. Apr 26: 4
Londis, James J. How Can God Be Good if I Suffer? Jun 7: 7
Lunz, Bernice. The Leafless Branch. Apr 26: 15
McDowell, Lyndon K. "He Is Faithful That Promised." Jun 7: 10
McKee, A. C. Family Security and a Christian Will. May 24: 12
Marsh, Robert Lee. "What Is the Most Important Organ of the Body?" May 24: 3
Maxwell, Patricia. Mitsuko. Jun 28: 12
Mayr, Werner. The Deception of Hypocrisy. Feb 15: 8
Millican, Rebecca. Why I Became a Seventh-day Adventist. May 31: 8
Minesinger, Janet Wood. "I'm Part of the Family." May 10: 9
Monod, Adolphe Theodore. "Looking Unto Jesus." Jun 21: 4
Moore, Raymond S. Should We Begin Over Again? (RR). Apr 19: 7
Murdoch, Patsy. How to Beat Boredom (FL). May 3: 10

Neufeld, Don F. Cold or Hot? (E). Jun 28: 18
Contradiction in Acts; Length of Plagues; Fools (BQ). Mar 1: 10
Easy Believerism (E). Jan 11: 20
Eating of Blood; Bible Word Count (BQ). Jan 4: 14
Eternal Life Now, Immortality Later (BQ). May 3: 8
Father or Son, Who Is Greater? (BQ). Feb 1: 8
The Foundling Infant (E). Mar 29: 18
"The Holy Bible" (E). Feb 22: 11
Is Ancient Babylon Being Rebuilt? (E). Jun 21: 19
Literal Hell Denied (E). May 24: 17
Movement of Reform (E). Jun 14: 13
The "New International Version" (E). Mar 8: 10
One Lake of Fire, or Two? (E). Jan 18: 12
One Lake of Fire, or Two?—2 (E). Feb 1: 14
Praying Through; Blessing the Lord (BQ). Jun 7: 13
"This Generation Shall Not Pass" (BQ). Apr 5: 6
Wearing Clothes of the Opposite Sex. Apr 26: 17
Why Did Jesus Die? (E). Apr 12: 13
"A Year More With Jesus" (E). Jan 4: 19



Ethiopian family walks eight hours to attend camp meeting

Ato Kena Ajuka, with his son and three daughters, walked eight hours to get to the camp meeting in Jawe, southern Ethiopia.

Often they had wished to attend a camp meeting but had never been able to do so. News of one in Jawe, eight hours' walk from their home, thrilled them.

There were mountains to climb and rivers to cross, but this did not deter them. Each hour brought them closer to their destination. Tired, but joyful at having reached the camp meeting, they counted it a rare privilege to be there. It was worth the eight-hour walk.

GIRMA DAMTE
Communication Director
Ethiopian Union

Nobles, Joyce G. "Thank You for Being What You Are." May 10: 7
 Nowland, Connie W. In Spite of Failure (FL). Jan 4: 17
 Olsen, Edna M. "The Reason for Your Shining Eyes." Jun 28: 3
 Regrets. Feb 15: 7
 Oster, Kenneth. Blessed Be Pressures. Jan 4: 15
 Phillips, Leon C. Use It or Lose It. May 3: 7
 Pierson, Robert H. Thank You and God Bless You! (HH). Jan 4: 3
 Rabuka, Gladys. "Be Like Jesus" (RR). May 10: 8
 Rasi, Humberto M. The Goodness of God (E). Feb 15: 13
 Rasmussen, Maxine T. Alone Need Not Mean Lonely (FL). Feb 1: 10
 Glorifying in Infirmitis. Apr 19: 12
 Reid, Eda A. Nature Tells About God (FL). Apr 19: 16
 Reim, Elizabeth. We'll Never Say Goodbye Again. Apr 26: 3
 Reiswig, Bettigene D. I Got Trapped in an Evangelistic Series. Why I Became a Seventh-day Adventist. Feb 1: 12
 Rentfro, Charles A. Adventist Youth in Brazilian Army Service: 50 Years Later. May 17: 9
 Rowe, Robert L. A "Good Time" on Saturday Night (SO). May 24: 11
 Ruffo, Winnie. Woman Taken in Adultery. Jun 14: 6
 Runge, Marion. From Headache to Happiness (FL). Jun 21: 18
 Sauer, Robert C. LCMS Controversy (AV). Jun 21: 13
 Saxon, Dorothy G. The Christian and Mental Health. Feb 8: 6
 Schnepfer, Iris Thompson. Getting My Master's Degree. Mar 29: 11
 Scott, Beverly J. First Impressions. Jan 4: 9
 Scragg, W. R. L. Compleat Christian Man (EM). Mar 8: 8
 It Isn't All Roses (EM). Jun 14: 10
 The Hurry Sickness (EM). Feb 8: 7
 The Hurt Child (EM). May 10: 6
 Worthy of Its Children (EM). Jan 11: 11
 You're Sure to Change (EM). Apr 12: 10
 Shewmake, Carroll Johnson. The Weekend I Became a Cheating Tax Collector. Apr 19: 11
 Shires, Reginald N. Hiking Through Death Canyon. Mar 29: 8
 Shuler, J. L. I Learned of the Sabbath in Sunday School. Why I Became a Seventh-day Adventist. Feb 1: 12
 Siqueira, Marcuis C. Dedicating "Missionaries" (SO). May 24: 11
 Full-time Witnesses. Mar 15: 6
 Sparks, Vernon, M.D. Darkness Does Not Dispel Darkness (SO). May 3: 11
 Terian, Sara. Mother Sang Us Through (FL). May 17: 13
 The Other Side of Miss Naukkari. Jan 4: 10
 Thompson, Ellen Kristin. No Grumblers in My Home Church. Mar 22: 9
 Thompson, G. Ralph. The Wedding Feast. Mar 15: 4
 Thompson, Mildred. Miniblessings. Mar 29: 12
 Tigno, Vincent Q., Jr. Sabbath Rest, Not Sabbath Rust. Mar 8: 7
 Timmins, Jeanette. What Do You Mean, Sacrifice? Jun 28: 6
 Van Arsdell, Roger A. Through the Bible in Less Than a Week. Jan 25: 7
 Van Dolson, Leo R. The "Bootstrap Spirit" (E). Apr 19: 19
 Coming and Going (E). Apr 5: 13
 Disastermania (E). May 31: 14
 Don't Lose Your Inheritance (E). May 3: 13
 The Fifth Happiness (E). Feb 8: 14
 The Gospel of Health. May 24: 6
 "Kept in Heaven for You" (E). May 17: 13
 Losing Isn't Earning (E). Mar 22: 14
 The Medical Missionary Potential. The Entering Wedge—1. Jun 7: 4
 The Medical Missionary Product. The Entering Wedge—4. Jun 28: 7
 The Medical Missionary's Pattern. The Entering Wedge—2. Jun 14: 8
 Partners in Medical Missionary Work. The Entering Wedge—3. Jun 21: 10
 The Shackles of Self or the Spirit of Service? (E). Mar 1: 20
 There's "Much More" Available to Us (E). Mar 15: 12
 War on Smoking Heats Up (E). Feb 15: 13
 Valley, Jo. I Failed to Prepare Again! Mar 15: 9
 Walkenkamp, Arnold V. Our Calling and Election. Mar 1: 11
 Ward, Becky. I Wanted Peace. Why I Became a Seventh-day Adventist. Feb 1: 12
 Wartozek, Leonard C. I Found an Adventist College. Why I Became a Seventh-day Adventist. Feb 1: 13
 Wernick, F. W. The Bible Is a Trustworthy Authority. Feb 8: 4

White, Edward E. Angel Ministry. Mar 29: 6
 White, Ellen G. "As a Lamb to the Slaughter." The Sufferings of Christ—3. Apr 19: 4
 The Cost of Redemption. Sufferings of Christ—1. Apr 5: 4
 He Trod the Wine Press Alone. The Sufferings of Christ—2. Apr 12: 9
 Love No Language Can Express. The Sufferings of Christ—4. Apr 26: 11
 The Victorious Life. Jun 14: 4
 White, Ruth. New Staff Member Views GC Health Department. Mar 1: 11
 Wilson, Neal C. The Challenge of the Cities (FP). Jun 7: 3
 The Church Will Stand (FP). Apr 5: 3
 Conquering for Christ (FP). May 3: 3
 The Exciting Future (FP). Feb 1: 3
 An Open Letter to the Church. May 24: 4
 The Strongest Witness (FP). Mar 1: 3
 Wood, Kenneth H. Another Look at UFO's (E). Mar 15: 3
 Caesar's Cash, but Not His Controls (E). Jan 18: 3
 Conscience Vs. Casino (E). Jun 14: 13
 Decision Making Aids Christian Development (E). How to Find God's Will—2. May 17: 3
 The Drive to Amend the U.S. Constitution (E). Mar 22: 13
 Finding God's Will—1 (E). May 10: 14
 First Things First (E). Jun 28: 17
 F.Y.I. (E). Apr 12: 3
 Gas, Law, and Character (E). Jun 21: 3
 God Has a Thousand Ways (E). Mar 29: 19
 The Greatest Reward (E). May 31: 14
 Jonestown in Retrospect (E). Jan 11: 3
 Health-Care Witness (E). Jan 25: 13
 A New President (E). Feb 1: 15
 Predictions, False and True (E). May 24: 17
 Preparing for the Crisis (E). Feb 15: 3
 Thoughts on COCU—1 (E). Apr 19: 3
 Thoughts on COCU—2 (E). Apr 26: 22
 To Avoid "Unhappy News" . . . (E). Feb 22: 11
 Uncivilized Drivers (E). Mar 8: 11
 Wood, Miriam. The Christmas Fire. Mar 15: 8
 Eight Inches From Death (FG). Jun 21: 12
 Escape From Freedom. Feb 1: 9
 Golden Windows (FG). Apr 12: 8
 Mistakes Sometimes Are Permanent (FG). Mar 1: 7
 On Being Disliked—1 (FG). Apr 26: 13
 On Being Disliked—2 (FG). May 3: 6
 On People and Trees (FG). Feb 15: 6
 "Frank" or Tragedy? (FG). Jan 18: 11
 Rebuilt Houses—Rebuilt Lives (FG). Jan 4: 18
 Suggestions for "Angels Unawares" and Other Guests. May 17: 10
 Woods, Cora Stark. In the Mean Time (FL). May 24: 15
 Zachary, J. H. I Am a Red-faced Missionary. Jun 14: 3

Titles

Adventist Austerity Year (RR). Roy Adams. Mar 29: 13
 Adventist Youth in Brazilian Army Service: 50 Years Later. Charles A. Rentfro. May 17: 9
 Aftermath (EW). Betty Holbrook. Feb 22: 10
 Mar 22: 12
 All-important Question (E). J. J. Blanco. Jan 25: 14
 Alone Need Not Mean Lonely (FL). Maxine T. Rasmussen. Feb 1: 10
 Angel Ministry. Edward E. White. Mar 29: 6
 Another Look at UFO's (E). Kenneth H. Wood. Mar 15: 3
 Archeology Illuminates Crucifixion Methods. Siegfried H. Horn. Apr 12: 4
 Are Seventh-day Adventists a Cult? D. A. Delafield. Apr 26: 14
 "As a Lamb to the Slaughter." The Sufferings of Christ—3. Ellen G. White. Apr 19: 4
 Beautiful Rocks—and Hearts. Elsie Flemmer. Mar 29: 7
 "Be Like Jesus" (RR). Gladys Rabuka. May 10: 8
 Bible Is a Trustworthy Authority. F. W. Wernick. Feb 8: 4
 Bible Word Count (BQ). Don F. Neufeld. Jan 4: 14
 Blessed Be Pressures. Kenneth Oster. Jan 4: 15
 Blessing the Lord (BQ). Don F. Neufeld. Jun 7: 13
 "Bootstrap Spirit" (E). Leo R. Van Dolson. Apr 19: 19
 Brown Straps and Wanderings. Elaine Egbert. Apr 5: 9

Caesar's Cash, but Not His Controls (E). Kenneth H. Wood. Jan 18: 3
 Calling and Preparation of a People. God's Church Today—2. Walter R. Beach. Feb 1: 6
 Case Seems Overdrawn (RR). Richard Hammond. Mar 29: 13
 Celebrating the Creation. Willis J. Hackett. May 31: 3
 Challenge of the Cities (FP). Neal C. Wilson. Jun 7: 3
 Cherubs, Demons, or Simply Human Beings? (FL). Joseph J. Battistone. Feb 22: 8
 China—Yesterday, Today, and Tomorrow. Dr. Herbert Liu. Apr 26: 4
 Christ and Salvation. Erwin R. Gane. Mar 22: 3
 Mar 29: 3; Apr 5: 8; Apr 19: 8
 Christ Bestows His Righteousness. Christ and Salvation—2. Erwin R. Gane. Mar 29: 3
 Christ Forgives. Christ and Salvation—1. Erwin R. Gane. Mar 22: 3
 Christ Gives Victory. Christ and Salvation—4. Erwin R. Gane. Apr 19: 8
 Christ Makes Holy. Christ and Salvation—3. Erwin R. Gane. Apr 5: 8
 Christ, the Light of the World. Richard J. Hammond. Jan 11: 9
 Christian and Mental Health. Dorothy G. Saxon. Feb 8: 6
 Christmas Fire. Miriam Wood. Mar 15: 8
 Church and Leadership. God's Church Today—5. Walter R. Beach. May 31: 10
 Church and Syncretism. God's Church Today—6. Walter R. Beach. Jun 28: 10
 Church Salutes SDA Youth During 1979. John Hancock. Mar 1: 22
 Church Will Stand. Neal C. Wilson (FP). Apr 5: 3
 Church With a Message and Mission. God's Church Today—3. Walter R. Beach. Mar 1: 8
 Codified Love. Arthur J. Ferch. May 17: 4
 Cold or Hot? (E). Don F. Neufeld. Jun 28: 18
 "Coming." Ann Cunningham Burke. Jan 25: 3
 Coming and Going (E). Leo R. Van Dolson. Apr 5: 13
 Compleat Christian Man (EM). W. R. L. Scragg. Mar 8: 8
 Conquering for Christ (FP). Neal C. Wilson. May 3: 3
 Conscience Vs. Casino (E). Kenneth H. Wood. Jun 14: 13
 Contradiction in Acts; Length of Plagues; Fools (BQ). Don F. Neufeld. Mar 1: 10
 Cost of Redemption. The Sufferings of Christ—1. Ellen G. White. Apr 5: 4
 Cruel Kindness (EW). Betty Holbrook. Apr 26: 20
 Darkness Does Not Dispel Darkness (SO). Vernon Sparks, M.D. May 3: 11
 Dear Lord . . . I Desire Thy Leash. Janet Leigh. Feb 8: 10
 Death at 9. Paulene Barnett. Feb 22: 6
 Deception of Hypocrisy. Werner Mayr. Feb 15: 8
 Decision Making Aids Christian Development (E). How to Find God's Will—2. Kenneth H. Wood. May 17: 3
 Dedicating "Missionaries" (SO). Marcuis C. Siqueira. May 24: 11
 Disastermania (E). Leo R. Van Dolson. May 31: 14
 Disposal Time. Given A. Budd. Mar 22: 4
 Don't Lose Your Inheritance (E). Leo R. Van Dolson. May 3: 13
 Drama in Sound and Light (E). Jocelyn Fay. Apr 5: 14
 Drive to Amend the U.S. Constitution (E). Kenneth H. Wood. Mar 22: 13
 Easy Believers (E). Don F. Neufeld. Jan 11: 20
 Eating of Blood; Bible Word Count (BQ). Don F. Neufeld. Jan 4: 14
 Eight Inches From Death (FG). Miriam Wood. Jun 21: 12
 Entering Wedge. Leo R. Van Dolson. Jun 7: 4; Jun 14: 8; Jun 21: 10; Jun 28: 7
 Escape From Freedom. Miriam Wood. Feb 1: 9
 Eternal Life Now, Immortality Later (BQ). Don F. Neufeld. May 3: 8
 Every Member a Missionary. George E. Knowles. Jan 18: 8
 Exciting Future (FP). Neal C. Wilson. Feb 1: 3
 Families Come First (EW). Betty Holbrook. Jan 25: 12
 Family Security and a Christian Will. A. C. McKee. May 24: 12
 Father or Son, Who Is Greater? (BQ). Don F. Neufeld. Feb 1: 8
 Fifth Happiness (E). Leo R. Van Dolson. Feb 8: 14
 First Impressions. Beverly J. Scott. Jan 4: 9
 First Things First (E). Kenneth H. Wood. Jun 28: 17
 Fools (BQ). Don F. Neufeld. Mar 1: 10
 For Abundant Life, Read! Judy Adams. Jun 21: 15

Forever Firmly an Adventist. The Most Unforgettable Adventist I Ever Knew. Linda M. Driscoll. May 3: 4
 Founding Infant (E). Don F. Neufeld. Mar 29: 18
 Friday Hassle (FL). Cherry B. Habenicht. Mar 22: 11
 From Headache to Happiness (FL). Marion Runge. Jun 21: 18
 Full-time Witnesses. Marcuis C. Siqueira. Mar 15: 6
 F.Y.I. (E). Kenneth H. Wood. Apr 12: 3
 Gas, Law, and Character (E). Kenneth H. Wood. Jun 21: 3
 Getting My Master's Degree. Iris Thompson Schnepfer. Mar 29: 11
 Glorifying in Infirmitis. Maxine T. Rasmussen. Apr 19: 12
 God Has a Thousand Ways (E). Kenneth H. Wood. Mar 29: 19
 God Is at the Controls. John W. Fowler. Mar 22: 8
 God Is in a Hurry (E). R. S. Lessa. May 3: 13
 God Is Indeed at the Controls. Elizabeth Cooper (RR). May 24: 13
 God's Church Today. Walter R. Beach. Jan 11: 4; Feb 1: 6; Mar 1: 8; Apr 19: 14; May 31: 10; Jun 28: 10
 God's Church Will Not Fail. Enoch de Oliveira. Jun 28: 4
 Golden Windows (FG). Miriam Wood. Apr 12: 8
 Goodness of God (E). Humberto M. Rasi. Feb 15: 13
 "Good Time" on Saturday Night (SO). Robert L. Rowe. May 24: 11
 Gospel of Health. Leo R. Van Dolson. May 24: 6
 Greatest Reward (E). Kenneth H. Wood. May 31: 14
 Growth in the New Year (E). J. J. Blanco. Jan 4: 19
 Hasty and Immature Marriages (FL). Theodore Carcich. Jun 7: 12
 Health-Care Witness (E). Kenneth H. Wood. Jan 25: 13
 "He Is Faithful That Promised." Lyndon K. McDowell. Jun 7: 10
 He Knows and Cares. D. J. Handysides. Apr 19: 10
 He Knows Our Every Need. Fellowship of Prayer. Jan 11: 14
 Help Me Discipline My Children. I Need Help!—2 (FL). Kay Kuzma. Jan 25: 10
 Help Me Find My Baby! (FL). Barbara Huff. Mar 29: 15
 He Trod the Wine Press Alone. The Sufferings of Christ—2. Ellen G. White. Apr 12: 9
 Hiking Through Death Canyon. Reginald N. Shires. Mar 29: 8
 "The Holy Bible" (E). Don F. Neufeld. Feb 22: 11
 How Can God Be Good if I Suffer? James J. Londis. Jun 7: 7
 How Ellen White Disciplined Her Sons (FL). Clarence Dunbein. Mar 15: 10
 How Human Was Jesus? W. Duncan Eva. Jan 4: 4
 How Much Fat Is Safe? James W. Blankenship. Jan 11: 12
 How the SDA Church Is Organized. God's Church Today—4. Walter R. Beach. Apr 19: 14
 How to Beat Boredom (FL). Patsy Murdoch. May 3: 10
 How to Find God's Will—1 (E). Kenneth H. Wood. May 10: 14
 How to Recognize a Mature Christian. Charles L. Anderson. Apr 26: 8
 How to Survive Patmos. M. T. Bascom. Feb 8: 3
 Hurry Sickness (EM). W. R. L. Scragg. Feb 8: 7
 Hurt Child (EM). W. R. L. Scragg. May 10: 6
 I Am a Red-faced Missionary. J. H. Zachary. Jun 14: 3
 I Failed to Prepare Again! Jo Victory. Mar 15: 9
 I Found an Adventist College. Why I Became a Seventh-day Adventist. Leonard G. Wartozek. Feb 1: 13
 I Found No Conflict. Why I Became a Seventh-day Adventist. Samuel Srolovic Jacobson. Feb 1: 13
 "If Time Would Only Turn Back" (FL). A. D. Chilson. Apr 26: 20
 I Got Trapped in an Evangelistic Series. Why I Became a Seventh-day Adventist. Bettigene D. Reiswig. Feb 1: 12
 I Learned of the Sabbath in Sunday School. Why I Became a Seventh-day Adventist. J. L. Shuler. Feb 1: 12
 "I'm Part of the Family." Janet Wood Minesinger. May 10: 9
 I Need Help! (FL). Kay Kuzma. Jan 18: 10; Jan 25: 10
 Infidel Turns Missionary. Magne Fuglheim. Feb 22: 3; Mar 1: 13
 In Spite of Failure (FL). Connie W. Nowland. Jan 4: 17



Philippine hospital enjoys good reputation

Bacolod Sanitarium and Hospital, Bacolod City, Philippines, scores high among the 22 Adventist hospitals in the Far Eastern Division and is the only Adventist hospital in the Philippines accredited by the Philippine College of Surgeons. It also is accredited by the Philippine Government for a medical-missionary program.

Bacolod Hospital began as a 50-bed general hospital in 1965 with Willis G. Dick as medical director and business manager. A new wing was added in 1975, making Bacolod a 100-bed hospital.

In 1969, Philippine Union College, Manila, affiliated with the hospital for a medical-techno-

nology internship. In 1972 Mountain View College, Malaybalay, Bukidnon, affiliated with the hospital as clinical division for its junior nursing students. Two schools of nursing in Bacolod City and a nearby Catholic university also are using the hospital as a training facility.

The Bacolod Sanitarium and Hospital family accepts the challenges and opportunities of reaching these groups—together with the patients and their families—with the message of the soon-coming Saviour.

R. M. IBESATE

Press Officer

Bacolod Sanitarium and Hospital

1979, International Year of the Child. R. Curtis Barger. Feb 15: 4.
In the Mean Time (FL). Cora Stark Woods. May 24: 15.
Is Ancient Babylon Being Rebuilt? (E). Don F. Neufeld. Jun 21: 19.
Is Perfect Obedience Possible? Laurice Durrant. Feb 15: 10.
Is the Catholic Church Changing? (E). Gaston Clouzet. Jan 25: 13.
It Isn't All Roses (EM). W. Scragg. Jun 14: 10.
"I Wanna Fict My Knoll!" Ellen Dana. Apr 26: 7.
I Wanted Peace. Why I Became a Seventh-day Adventist. Becky Ward. Feb 1: 12.
Jesus, Peter, and You (E). R. S. Lessa. Mar 1: 20.
Jonestown in Retrospect (E). Kenneth H. Wood. Jan 11: 3.
Keeping Up Family Ties (FL). Madeline S. Johnston. Apr 5: 11.
"Kept in Heaven for You" (E). Leo R. Van Dolson. May 17: 15.
LCMS Controversy (AV). Robert C. Sauer. Jun 21: 13.
Leafless Branch. Bernice Lunz. Apr 26: 15.
Least Attractive Alternative Factor. Dick Jewett. Jun 21: 7.
Length of Plagues (BQ). Don F. Neufeld. Mar 1: 10.
Less Cancer Among Seventh-day Adventists (E). Gaston Clouzet. Apr 5: 13.
Let Us Stop Whipping Bach (RR). H. Lloyd Leno. Feb 8: 9.
Lights of Home. Irwin Campbell. Mar 29: 9.
Literal Hell Denied (E). Don F. Neufeld. May 24: 17.
"Looking Unto Jesus." Adolphe Theodore Monod. Jun 21: 4.
Losing Isn't Earning (E). Leo R. Van Dolson. Mar 22: 14.
Love No Language Can Express. Sufferings of Christ—4. Ellen G. White. Apr 26: 11.
Mastering Moods. Rex D. Edwards. Mar 1: 6.
Medical Missionary Potential. The Entering Wedge—1. Leo R. Van Dolson. Jun 7: 4.
Medical Missionary Product. The Entering Wedge—4. Leo R. Van Dolson. Jun 28: 7.
Medical Missionary's Pattern. The Entering Wedge—2. Leo R. Van Dolson. Jun 14: 8.
Miniblessings. Mildred Thompson. Mar 29: 12.
Missing Ingredient. Rawdon E. Brown. Sr. Mar 1: 4.

Mission Hospital Saga. Ian D. Cameron. Jan 25: 8.
Mistakes Sometimes Are Permanent (FG). Miriam Wood. Mar 1: 7.
Mitsuko. Patricia Maxwell. Jun 28: 12.
Most Unforgettable Adventist I Ever Knew. Forever Firmly an Adventist. Linda M. Driscoll. May 3: 4.
Mother Sang Us Through (FL). Sara Terian. May 17: 13.
Movement Is Born. C. E. Bradford. May 10: 4.
Movement of Reform (E). Don F. Neufeld. Jun 14: 13.
My Husband Had a Toothache. Why I Became a Seventh-day Adventist. Doris Brown. Feb 1: 13.
Nature Tells About God (FL). Eda A. Reid. Apr 19: 16.
"New International Version" (E). Don F. Neufeld. Mar 8: 10.
New President (E). Kenneth H. Wood. Feb 1: 15.
New Staff Member Views GC Health Department. Ruth White. Mar 1: 11.
New Testament Christians. William G. Johnsson. Jan. 4: 6; Jan. 11: 7; Jan 18: 6; Jan 25: 5.
No Grumblers in My Home Church. Ellen Kristin Thompson. Mar 22: 9.
No Salt. Aaron N. Brogden. Jan 4: 13.
Old Water to New Wine (EW). Betty Holbrook. Jun 28: 16.
On-again, Off-again Christians. William T. Hyde. Mar 29: 14.
On Being Disliked—1 (FG). Miriam Wood. Apr 26: 13.
On Being Disliked—2 (FG). Miriam Wood. May 3: 6.
One Lake of Fire, or Two? (E). Don F. Neufeld. Jan 18: 12; Feb 1: 14.
On People and Trees (FG). Miriam Wood. Feb 15: 6.
Open Letter to the Church. Neal C. Wilson. May 24: 4.
Other Side of Miss Naukkari. Sara Terian. Jan 4: 10.
Our Calling and Election. Arnold V. Wallenkamp. Mar 1: 11.
Panacea for Timidity. Virginia Hansen. Jan 11: 10.
Partners in Medical Missionary Work. The Entering Wedge—3. Leo R. Van Dolson. Jun 21: 10.

"Prank" or Tragedy? (FG). Miriam Wood. Jan 18: 11.
Prayer Answered Miles Away. Carroll N. Cross, as told to Douglas W. Cross. Jan 4: 7.
Prayer Moves the Arm of Omnipotence. Fellowship of Prayer. Jun 21: 20.
Prayer Paid the Bills. Pierre C. Deshommes. Mar 15: 6.
Praying Through (BQ). Don F. Neufeld. Jun 7: 13.
Predictions, False and True (E). Kenneth H. Wood. May 24: 17.
Preparing for the Crisis (E). Kenneth H. Wood. Feb 15: 3.
"Reason for Your Shining Eyes." Edna M. Olsen. Jun 28: 3.
Rebuilt Houses—Rebuilt Lives (FG). Miriam Wood. Jan 4: 18.
Reflections—My Testimonial. Dorothy L. Brown. Apr 19: 7.
Regrets. Edna M. Olsen. Feb 15: 7.
Revive the Term "Saints." New Testament Christians—2. William G. Johnsson. Jan 4: 6.
Sabbath Rest, Not Sabbath Rust. Vincent Q. Tigno, Jr. Mar 8: 7.
Shackles of Self or the Spirit of Service? (E). Leo R. Van Dolson. Mar 1: 20.
Should We Begin Over Again? (RR). Raymond S. Moore. Apr 19: 7.
Slaves of Jesus Christ. New Testament Christians—3. William G. Johnsson. Jan 11: 7.
Social Gospel Versus Christ's Gospel (E). Gaston Clouzet. Jun 7: 14.
Soldiers in a Cosmic Struggle. New Testament Christians—5. William G. Johnsson. Jan 25: 5.
Strongest Witness (FP). Neal C. Wilson. Mar 1: 3.
Sufferings of Christ. Ellen G. White. Apr 5: 4; Apr 12: 9; Apr 19: 4; Apr 26: 11.
Suggestions for "Angels Unawares" and Other Guests. Miriam Wood. May 17: 10.
Tested for My Faith. Emilio R. Azevedo. May 17: 7.
Thank You and God Bless You! (HH). Robert H. Pierson. Jan 4: 3.
"Thank You for Being What You Are." Joyce G. Nobles. May 10: 7.
That They All May Be One. F. M. Arrogante. May 10: 3.
There's "Much More" Available to Us (E). Leo R. Van Dolson. Mar 15: 12.

They Loved Us. Clair and Vicky Howard. Feb 1: 4.
This Generation Shall Not Pass (BQ). Don F. Neufeld. Apr 5: 6.
Thoughts on COCU—1 (E). Kenneth H. Wood. Apr 19: 3.
Thoughts on COCU—2 (E). Kenneth H. Wood. Apr 26: 22.
Through the Bible in Less Than a Week. Roger A. Van Arsdell. Jan 25: 7.
To Avoid "Unhappy News" . . . (E). Kenneth H. Wood. Feb 22: 11.
To Be Content (EW). Betty Holbrook. May 24: 16.
Today, Son (FL). Josephine Cunningham Edwards. Mar 31: 13.
Tridimensional Unity (E). R. S. Lessa. Feb 1: 15.
Uncivilized Drivers (E). Kenneth H. Wood. Mar 8: 11.
Use It or Lose It. Leon C. Phillips. May 3: 7.
Victorious Life. Ellen G. White. Jun 14: 4.
Vitamin E, Aging, and Cellular Function. Dick H. Koobs. May 31: 5.
War on Smoking Heats Up (E). Leo R. Van Dolson. Feb 15: 13.
Wearing Clothes of the Opposite Sex. Don F. Neufeld. Apr 26: 17.
Weekend I Became a Cheating Tax Collector. Carol Johnson Shewmake. Apr 19: 11.
Wedding Feast. G. Ralph Thompson. Mar 15: 4.
We'll Never Say Goodbye Again. Elizabeth Reim. Apr 26: 3.
What and Where Is the Church? God's Church Today—1. Walter R. Beach. Jan 11: 4.
"What Do Ye More . . . ?" Arnold Kurtz. May 24: 8.
"What Do You Mean He's Not in Heaven?" Susan Kelley Duffield. May 10: 10.
What Do You Mean, Sacrifice? Jeanette Timmins. Jun 28: 6.
"What Is the Most Important Organ of the Body?" Robert Lee Marsh. May 24: 3.
What It's Like to Be God's Son. New Testament Christians—4. William G. Johnsson. Jan 18: 6.
What's Troubling Our Youth (AV). Allise Grenburg. Jan 11: 15.
When God Comes Looking (FL). Rhonda Hoppe. Feb 15: 12.
White Robes. Richard B. Lewis. Jan 18: 4.
Why Are You So Angry? (FL). W. John Cannon. Jun 28: 15.
Why Did Jesus Die? (E). Don F. Neufeld. Apr 12: 13.
Why I Became a Seventh-day Adventist. Doris Brown. Feb 1: 13.
Samuel Srolovic Jacobson. Feb 1: 13.
Rebecca Millican. May 31: 8.
Bettigene D. Reiswig. Feb 1: 12.
J. L. Shuler. Feb 1: 12.
Becky Ward. Feb 1: 12.
Why I Have Not Apostatized From the Seventh-day Adventist Church. Jean Grams. Mar 8: 3.
Woman Taken in Adultery. Vinnie Ruffo. Jun 14: 6.
Wonderful Deliverer. Wonderful Jesus—4. G. E. Garne. Mar 22: 6.
Wonderful Jesus. G. E. Garne. Mar 22: 6.
Worthy of Its Children (EM). W. R. L. Scragg. Jan 11: 11.
"You More With Jesus" (E). Don F. Neufeld. Jan 4: 19.
"You Can Recapitulate What You Had" (FL). Jody Carter. Mar 1: 18.
You're Sure to Change (EM). Walter R. Scragg. Apr 12: 10.

Subjects

Activities: suggestions for avoiding boredom in youth. Reader to Reader. Apr 12: 12.
ADVENTIST REVIEW: price increase may become necessary. To Avoid "Unhappy News" . . . (E). Kenneth H. Wood. Feb 22: 11.
subscribers reply to questionnaire. F.Y.I. (E). Kenneth H. Wood. Apr 12: 3.
Affluence: how to protect against influence of. It Isn't All Roses (EM). W. R. L. Scragg. Jun 14: 10.
Angels: Christ rejects aid in Garden of Gethsemane. Angel Ministry. Edward E. White. Mar 29: 6.
Anger: guidelines for controlling. Why Are You So Angry? (FL). W. John Cannon. Jun 28: 15.
Apostasy: reasons given for, not always accurate. Case Seems Overdrawn (RR). Richard Hammond. Mar 29: 13.
Army: Brazilian, lauds Adventist youth. Adventist Youth in Brazilian Army Service: 50 Years Later. Charles A. Rentfro. May 17: 9.
Babylon: prophecy concerning. Is Ancient Baby-

Ion Being Rebuilt? (E). Don F. Neufeld. Jun 21: 19

Beatitudes: meaning of "Blessed are the merciful." The Fifth Happiness (E). Leo R. Van Dolson. Feb 8: 14

Bible: analysis of NIV. The "New International Version" (E). Don F. Neufeld. Mar 8: 10

benefits of reading through rapidly. Through the Bible in Less Than a Week. Roger A. Van Arsdell. Jan 25: 7

number of words in. Bible Word Count (BQ). Don F. Neufeld. Jan 4: 14

pros, cons of projected condensed version. "The Holy Bible" (E). Don F. Neufeld. Feb 22: 11

SDA's base their faith upon. The Bible Is a Trustworthy Authority. F. W. Wernick. Feb 8: 4

study of, changes lives. Getting My Master's Degree. Iris Thompson Schnepfer. Mar 29: 11

Biography: story of J. G. Matteson. Infidel Turns Missionary. Magne Fuglheim. Feb 22: 3; Mar 1: 13

Blessing: means praise when done to God. Blessing the Lord (BQ). Don F. Neufeld. Jun 7: 13

Blessings: none are really small. Mimiblessings. Mildred Thompson. Mar 29: 12

God has more for us than we are willing to receive. There's "Much More" Available to Us (E). Leo R. Van Dolson. Mar 15: 12

Blood: prohibition against eating, still valid. Eating of Blood; Bible Word Count (BQ). Don F. Neufeld. Jan 4: 14

Boredom: how young mothers may overcome. How to Beat Boredom (FL). Patsy Murdoch. May 3: 10

Brotherhood: love among church members evidence of conversion. The Strongest Witness (FP). Neal C. Wilson. Mar 1: 3

Cancer: why Adventists have less. Less Cancer Among Seventh-day Adventists (E). Gaston Clouzet. Apr 5: 13

Catholicism: stand on liberty, ecumenism bears watching. Is the Catholic Church Changing? (E). Gaston Clouzet. Jan 25: 13

Character: Christ commands, enables us to reach exalted ideal. "What Do Ye More . . . ?" Arnold Kurtz. May 24: 8

often revealed in a crisis, should lead us to foot of cross. Gas, Law, and Character (E). Kenneth H. Wood. Jun 21: 3

Cheerfulness: sometimes can erase headaches. From Headache to Happiness. Marion Runge. Jun 21: 18

Child abuse: avoiding. The Hurt Child (EM). W. R. L. Scragg. May 10: 6

causes of, remedies for. Families Come First (EW). Betty Holbrook. Jan 25: 12

Children: church's responsibility toward. Death at 9. Paulene Barnett. Feb 22: 6

easily spoiled by overindulgence. Cruel Kindness (EW). Betty Holbrook. Apr 26: 20

facts, fallacies re training of. Cherubs, Demons, or Simply Human Beings? (FL). Joseph J. Battistone. Feb 22: 8

Joseph J. Battistone. Feb 22: 8

parents need help in disciplining. Help Me Discipline My Children (FL). I Need Help!—2. Kay Kuzma. Jan 25: 10

parents to make spiritual training of, first priority. 1979, International Year of the Child. R. Curtis Barger. Feb 15: 4

rights of. Worthy of Its Children (EM). W. R. L. Scragg. Jan 11: 11

training of, a gradual process. In Spite of Failure (FL). Connie W. Nowland. Jan 4: 17

China: report on, by SDA visitor from. China—Yesterday, Today, and Tomorrow. Herbert Liu. Apr 26: 4

Christ: church membership should bring close personal relationship to. The Greatest Reward (E). Kenneth H. Wood. May 31: 14

example to the medical missionary. The Medical Missionary's Pattern. The Entering Wedge—2. Leo R. Van Dolson. Jun 14: 8

His light banishes self-glory. Christ, the Light of the World. Richard J. Hammond. Jan 11: 9

relation to, determines destiny. The All-important Question (E). J. J. Blanco. Jan 25: 14

suffered beyond our comprehension to redeem us. Love No Language Can Express. Sufferings of Christ—4. Ellen G. White. Apr 26: 11

suffered on the cross for our sins. "As a Lamb to the Slaughter." The Sufferings of Christ—3. Ellen G. White. Apr 19: 4

sufferings in Gethsemane described. He Trod the Wine Press Alone. The Sufferings of Christ—2. Ellen G. White. Apr 12: 9

we may follow His example. "Be Like Jesus" (RR). Gladys Rabuka. May 10: 8

Christian life: story of conversion, growth. Why I

Have Not Apostatized From the Seventh-day Adventist Church. Jean Grams. Mar 8: 3

Christians: invited to come to Christ, to go tell of Him. Coming and Going (E). Leo R. Van Dolson. Apr 5: 13

Church: certainty of its being triumphant. God's Church Will Not Fail. Enoch de Oliveira. Jun 28: 4

dilatatory ways of SDA, frustrate God's purpose. God Is in a Hurry (E). R. S. Lessa. May 3: 13

girl draws inspiration from four-member congregation. No Grumblers in My Home Church. Ellen Kristin Thompson. Mar 22: 9

how one person joined SDA. Why I Became a Seventh-day Adventist. Rebecca Millican. May 31: 8

importance of, in various aspects. What and Where Is the Church? God's Church Today—1. Walter R. Beach. Jan 11: 4

leaders of SDA, responsible to God. The Church Will Stand (FP). Neal C. Wilson. Apr 5: 3

organization of SDA. How the SDA Church Is Organized. God's Church Today—4. Walter R. Beach. Apr 19: 14

SDA, called to exalt commandments. The Church and Syncretism. God's Church Today—6. Walter R. Beach. Jun 28: 10

SDA, development of doctrine of. The Movement of Reform (E). Don F. Neufeld. Jun 14: 13

SDA, God controls in spite of problems. God Is at the Controls. John W. Fowler. Mar 22: 8

God Is Indeed at the Controls (RR). Elizabeth Cooper. May 24: 13

SDA, has final message for earth. A Church With a Message and Mission. God's Church Today—3. Walter R. Beach. Mar 1: 8

SDA, leadership now comes from many nations. The Church and Leadership. God's Church Today—5. Walter R. Beach. May 31: 10

SDA, must keep eyes fixed on Second Coming. A Movement Is Born. C. E. Bradford. May 10: 4

SDA, new GC president's challenge to. The Exciting Future (FP). Neal C. Wilson. Feb 1: 3

should promote fellowship. The Calling and Preparation of a People. God's Church Today—2. Walter R. Beach. Feb 1: 6

Churches: move toward unity. Thoughts on COCU—1 (E). Kenneth H. Wood. Apr 19: 3

seek union, need truth. Thoughts on COCU—2 (E). Kenneth H. Wood. Apr 26: 22

Cities: challenge to evangelism. Challenge to the Cities (FP). Neal C. Wilson. Jun 7: 3

Cleansing: lives as well as churches need. Disposal Time. Given A. Budd. Mar 22: 4

Clothing: differentiation between men's, women's. Wearing Clothes of the Opposite Sex. Don F. Neufeld. Apr 26: 17

Completeness: Christians find, in Christ. The Complete Christian Man (EM). W. R. L. Scragg. Mar 8: 8

Conditions: for divine aid, must be met. "I Wanna Fict My Knot!" Ellen Dana. Apr 26: 7

Conscience: Christians should live for principle, whatever the cost. Conscience Vs. Casino (E). Kenneth H. Wood. Jun 14: 13

Constitution: attempts to amend may fulfill prophecy. The Drive to Amend the U.S. Constitution (E). Kenneth H. Wood. Mar 22: 13

Conversion: story of one couple's. Regrets. Edna M. Olsen. Feb 15: 7

stories of some who joined SDA Church. Why I Became a Seventh-day Adventist: I Found an Adventist College. Leonard G. Wartzok. Feb 1: 13

I Found No Conflict. Samuel Srolovic Jacobson. Feb 1: 13

I Got Trapped in an Evangelistic Series. Bettigene D. Reiswig. Feb 1: 12

I Learned of the Sabbath in Sunday School. J. L. Shuler. Feb 1: 12

I Wanted Peace. Becky Ward. Feb 1: 12

My Husband Had a Toothache. Doris Brown. Feb 1: 13

Conviction: of belief, necessary to stand through final crisis. Preparing for the Crisis (E). Kenneth H. Wood. Feb 15: 3

Crucifixion: comes alive while reading EGW description of. Drama in Light and Sound. (E). Jocelyn Fay. Apr 5: 14

meaning of, to Christ, contemporaries. Archeology Illuminates Crucifixion Methods. Siegfried H. Horn. Apr 12: 4

vindicated God's character. Why Did Jesus Die? (E). Don F. Neufeld. Apr 12: 13

Cults: relation of SDA's to popular concept of. Are Seventh-day Adventists a Cult? D. A.



Radio speaker visits Canada

During a recent visit to Canada, H. M. S. Richards, left, spent time supporting and encouraging Henry Feyerabend, director of Canada's Adventist Radio Television Services (ARTS), and Frank McMiller, associate director.

Elder and Mrs. Richards were the special guests of ARTS in the Toronto area at five weekend rallies April 27 to 29 to promote the funding of Canadian-produced Seventh-day Adventist television and radio programs.

The weekend began Friday evening at Toronto Junior Academy with special music provided by Ivan Romanoff and his wife, Lesia; an opportunity to join the ARTS club; testimonials by members of the Toronto Portuguese church as to the witnessing power of television; and a sermon by Elder Richards. Similar programs were held in the other Toronto area churches.

A highlight of the weekend was an address by Elder Richards to nearly 1,000 people at the Kingsway College Alumni Homecoming in Oshawa. The city of Oshawa is dear to the hearts of Elder and Mrs. Richards, who were married there nearly 60 years ago.

CRAIG JOHNSON
Communication Intern
Ontario Conference

Delafield. Apr 26: 14

Day: not prophetic re plagues. Length of Plagues (BQ). Don F. Neufeld. Mar 1: 10

Dead: truth re state of, brings comfort. "What Do You Mean He's Not in Heaven?" Susan Kelley Duffield. May 10: 10

Death: eternal life received now in spite of. Eternal Life Now, Immortality Later (BQ). Don F. Neufeld. May 3: 8

Scripture brings hope in face of. Hiking Through Death Canyon. Reginald N. Shires. Mar 29: 8

Decisions: not to depend on others to do our thinking. Decision Making Aids Christian Development (E). How to Find God's Will—2. Kenneth H. Wood. May 17: 3

role of parents in teaching youths to make. Reader to Reader. Jan 11: 8

Disappointment: groups emerging from. The Movement of Reform (E). Don F. Neufeld. Jun 14: 13

Disasters: herald Second Advent. Disastermania (E). Leo R. Van Dolson. May 31: 14

Discipline: Ellen White's use of with her sons. How Ellen White Disciplined Her Sons (FL). Clarence Dumbabin. Mar 15: 10

Divorce: children affected by. The Aftermath—2 (EW). Betty Holbrook. Mar 22: 12

consequences of. The Aftermath (EW). Betty Holbrook. Feb 22: 10

Driving: Christian reaction to traffic. Uncivilized Drivers (E). Kenneth H. Wood. Mar 8: 11

Education: SDA schools need to return to divine plan. Should We Begin Over Again? (RR). Raymond S. Moore. Apr 19: 7

SDA schools face dangers in accepting government aid. Caesar's Cash, but Not His Controls (E). Kenneth H. Wood. Jan 18: 3

Election: we must make sure of our salvation.

Our Calling and Election. Arnold V. Walenkampf. Mar 1: 11

Envy: of others' advantages, is fruitless. Golden Windows (FG). Miriam Wood. Apr 12: 8

Evangelism: health approach most successful. The Medical Missionary Product. The Entering Wedge—4. Leo R. Van Dolson. Jun 28: 7

Family: controlling influence of visiting stepdaughter in. Reader to Reader. May 10: 13

mother's letter of appreciation to her son. Today, Son (FL). Josephine Cunningham Edwards. Mar 31: 13

need to keep in touch with. Keeping Up Family Ties (FL). Madeline S. Johnston. Apr 5: 11

of God, made up of many friends. "I'm Part of the Family." Janet Wood Minesinger. May 10: 9

Family worship: blessings of. When God Comes Looking (FL). Rhonda Hoppe. Feb 15: 12

Fat: guidelines for quantity, quality in diet. How Much Fat Is Safe? James W. Blankenship. Jan 11: 12

Forgiveness: Christ's uncondemning words make a fallen woman a new creature. The Woman Taken in Adultery. Vinnie Ruffo. Jun 14: 6

from sin, found in Christ. Christ Forgives. Christ and Salvation—I. Erwin R. Gane. Mar 22: 3

Freedom: overcoming fear of. Escape From Freedom. Miriam Wood. Feb 1: 9

General Conference: close look at one department. New Staff Member Views GC Health Department. Ruth White. Mar 1: 11

God: cares for each individual. He Knows and Cares. D. J. Handysides. Apr 19: 10

providential guidance of. Reflections—My Testimonial. Dorothy L. Brown. Apr 5: 14

God's will: how to determine. The Least Attraction

- ive Alternative Factor. Dick Jewett. Jun 21: 7
- three ways to discover. How to Find God's Will—1 (E). Kenneth H. Wood. May 10: 14
- Gospel: social, no substitute for Christ's. The Social Gospel Versus Christ's Gospel (E). Gaston Clouzet. Jun 7: 14
- Grandmother: godly influence of. Forever Firmly an Adventist. The Most Unforgettable Adventist I Ever Knew. Linda M. Driscoll. May 3: 4
- Growth: need of, in personal relationships. Growth in the New Year (E). J. J. Blanco. Jan 4: 19
- Guest: how to be a thoughtful. Suggestions for "Angels Unawares" and Other Guests. Miriam Wood. May 17: 10
- Health: importance of vitamin E. Vitamin E, Aging, and Cellular Function. Dick H. Koots. May 31: 5
- vital part of gospel message. The Gospel of Health. Leo R. Van Dolson. May 24: 6
- Health, mental: Christians may have problems with. The Christian and Mental Health. Dorothy G. Saxon. Feb 8: 6
- Heart: Christ dwells in, when invited. On-again, Off-again Christians. William T. Hyde. Mar 29: 14
- Heaven: contemplation of, brings courage. "Kept in Heaven for You" (E). Leo R. Van Dolson. May 17: 13
- lights of home remind one of. Lights of Home. Irwin Campbell. Mar 29: 9
- Hell: literal but not eternal. Literal Hell Denied (E). Don F. Neufeld. May 24: 17
- Hellfire: principles of interpreting Bible statements on time of. One Lake of Fire, or Two?—2 (E). Don F. Neufeld. Feb 1: 14
- lake of, before, after millennium. One Lake of Fire, or Two? (E). Don F. Neufeld. Jan 18: 12
- Helping: no excuse for not aiding needy. I Am a Red-faced Missionary. J. H. Zachary. Jun 14: 3
- Hospitals: SDA, to be staffed with SDA's only. Darkness Does Not Dispel Darkness (SO). Vernon Sparks. May 3: 11
- Hypocrisy: dangers of. The Deception of Hypocrisy. Werner Mayr. Feb 15: 8
- Influence: better to be cold than lukewarm. Cold or Hot? (E). Don F. Neufeld. Jun 28: 18
- Ingratitude: illustration of Israel's, ours toward God. The Foundling Infant (E). Don F. Neufeld. Mar 29: 18
- Inheritance: Christian may lose heavenly. Don't Lose Your Inheritance (E). Leo R. Van Dolson. May 3: 13
- Insurance: health and accident, wisdom of. Reader to Reader. Jun 14: 11
- Jesus: humanity of, meets our need. How Human Was Jesus? W. Duncan Eva. Jan 4: 4
- secret of life in three words. "Looking Unto Jesus." Adolphe Theodore Monod. Jun 21: 4
- Jonestown: lessons to be learned from. Jonestown in Retrospect (E). Kenneth H. Wood. Jan 11: 3
- Joy: maintained only by sharing. The Missing Ingredient. Rawdon E. Brown, Sr. Mar 1: 4
- Judging: outward appearance an unsafe guide. Beautiful Rocks—and Hearts. Elsie Flemmer. Mar 29: 7
- closeness reveals imperfections. On People and Trees (FG). Miriam Wood. Feb 15: 6
- Life: a sacred trust to be preserved. Eight Inches From Death (FG). Miriam Wood. Jun 21: 12
- uncertainty of, should lead us to Jesus. "A Year More With Jesus" (E). Don F. Neufeld. Jan 4: 19
- Loneliness: how elderly people can avoid. Reader to Reader. Mar 8: 8
- unnecessary when living alone. Alone Need Not Mean Lonely (FL). Maxine T. Rasmussen. Feb 1: 10
- Love: to God revealed by obedience. Codified Love. Arthur J. Ferch. May 17: 4
- Lutheran Church-Missouri Synod: update and different analysis of controversy. LCMS Controversy (AV). Robert C. Sauer. Jun 21: 13
- Marriage: hasty, usually disastrous. Hasty and Immature Marriages (FL). Theodore Carcich. Jun 7: 12
- inevitability of change in partners. You're Sure to Change (EM). Walter R. Scragg. Apr 12: 10
- letter to friend about to separate from husband. You Can Recapture What You Had (FL). Jody Carter. Mar 1: 18
- recipe for reviving stale unions. Old Water to New Wine (EW). Betty Holbrook. Jun 28: 16
- spouse not appreciated till gone. "If Time Would Only Turn Back" (FL). A. D. Childson. Apr 26: 20
- Matteson, J. G.: his work for Scandinavia. Infidel Turns Missionary. Magne Fugheim. Feb 22: 3; Mar 1: 13
- Maturity: How Christians demonstrate. How to Recognize a Mature Christian. Charles L. Anderson. Apr 26: 8
- Medical missionary: to pattern his work after Christ. The Medical Missionary's Pattern. The Entering Wedge—2. Leo R. Van Dolson. Jun 14: 8
- whole church to be partners with. Partners in Medical Missionary Work. The Entering Wedge—3. Leo R. Van Dolson. Jun 21: 10
- Missionaries: homeland workers as important as overseas workers. Dedicating "Missionaries" (SO). Marcus C. Siqueira. May 24: 11
- Missions: challenge of medical work. Mission Hospital Saga. Ian D. Cameron. Jan 25: 8
- desperate needs of. What Do You Mean, Sacrifice? Jeanette Timmins. Jun 28: 6
- language school wins Japanese youth. Mitsuko. Patricia Maxwell. Jun 28: 12
- Moods: how to possess Christian peace. Mastering Moods. Rex D. Edwards. Mar 1: 6
- Mother: daughter's appreciation for. "Thank You for Being What You Are." Joyce G. Nobles. May 10: 7
- Mouth: what goes into, comes out of, vital to health. "What Is the Most Important Organ of the Body?" Robert Lee Marsh. May 24: 3
- Music: God, not man, decides what is good in. Let Us Stop Whipping Bach (RR). H. Lloyd Leno. Feb 8: 9
- New International Version: analysis of. The "New International Version" (E). Don F. Neufeld. Mar 8: 10
- Obedience: does not earn heaven, but lack of can forfeit it. Losing Isn't Earning (E). Leo R. Van Dolson. Mar 22: 14
- perfect, possible through Christ. Is Perfect Obedience Possible? Laurie Durrant. Feb 15: 10
- Opinion: of others, should reflect God's. First Impressions. Beverly J. Scott. Jan 4: 9
- Parents: often need help with children. I Need Help (FL). Kay Kuzma. Jan 18: 10; Jan 25: 10
- Paul: seemingly contradictory statement re visions. Contraction in Acts; Length of Plagues; Fools (BQ). Don F. Neufeld. Mar 1: 10
- Peter: lessons in transformation of. Jesus, Peter, and You (E). R. S. Lessa. Mar 1: 20
- Pharisees: we can be guilty of, without realizing it. The Weekend I Became a Cheating Tax Collector. Carol Johnson Shewmake. Apr 19: 11
- Popularity: a student wonders at her lack of. On Being Disliked—1 (FG). Miriam Wood. Apr 26: 13
- suggestions for attaining. On Being Disliked—2 (FG). Miriam Wood. May 3: 6
- Pranks: can easily become tragedies. "Prank" or Tragedy? (FG). Miriam Wood. Jan 18: 11
- Prayer: God waits for our petitions. Prayer Moves the Arm of Omnipotence. Fellowship of Prayer. Jun 21: 20
- He Knows Our Every Need. Fellowship of Prayer. Jan 11: 14
- let God answer in His way. God Has a Thousand Ways (E). Kenneth H. Wood. Mar 29: 19
- story of answered. Prayer Answered Miles Away. Carroll N. Cross, as told to Douglas W. Cross. Jan 4: 7
- student's bills paid in answer to. Prayer Paid the Bills. Pierre C. Deshommes. Mar 15: 6
- Praying: value of, limits to perseverance in. Praying Through (BQ). Don F. Neufeld. Jun 7: 13
- Preparation: for Advent, not to be put off. I Failed to Prepare Again! Jo Victory. Mar 15: 9
- President: of General Conference, bids farewell. Thank You and God Bless You! (HH). Robert H. Pierson. Jan 4: 3
- of General Conference, welcomed. A New President (E). Kenneth H. Wood. Feb 1: 15
- Pressure: brings out best in us. Blessed Be Pressures. Kenneth Oster. Jan 4: 15
- Pride: story of, going before fall. The Leafless Branch. Bernice Lunz. Apr 26: 15
- Priorities: God's will to have first place. First Things First (E). Kenneth H. Wood. Jun 28: 17
- Prophecies: unlike man's, God's are sure. Predictions, False and True (E). Kenneth H. Wood. May 24: 17
- Prophecy: fulfillment of. Is Ancient Babylon Being Rebuilt? (E). Don F. Neufeld. Jun 21: 19
- Matthew 24:34 illustrates conditional nature of. "This Generation Shall Not Pass" (BQ). Don F. Neufeld. Apr 5: 6
- Providence: divine help comes in time of need. Glorifying in Infirmities. Maxine T. Rasmussen. Apr 19: 12
- story of God's care of lost child. Help Me Find My Baby! (FL). Barbara Huff. Mar 29: 15
- Rebirth: illustrated by rebuilt house. Rebuilt Houses—Rebuilt Lives (FG). Miriam Wood. Jan 4: 18
- Recreation: found in nature close to home. In the Mean Time (FL). Cora Stark Woods. May 24: 15
- should be more than entertainment. A "Good Time" on Saturday Night (SO). Robert L. Rowe. May 24: 11
- Redemption: issues involved in. The Cost of Redemption. The Sufferings of Christ—1. Ellen G. White. Apr 5: 4
- Repentance: neglected in popular theology. Easy Believerism (E). Don F. Neufeld. Jan 11: 20
- Righteousness: by faith, appeal to cease debating. An Open Letter to the Church. Neal C. Wilson. May 24: 4
- likened to putting on robe. White Robes. Richard B. Lewis. Jan 18: 4
- received from Christ. Christ Bestows His Righteousness. Christ and Salvation—2. Erwin R. Gane. Mar 29: 3
- Sabbath: implications of true observance of. Sabbath Rest, Not Sabbath Rust. Vincent Q. Tigno. Jr. Mar 8: 7
- preparation for, need not be hectic. The Friday Hassle (FL). Cherry B. Habenicht. Mar 22: 11
- sign of God's relationship to His people. Celebrating the Creation. Willis J. Hackett. May 31: 3
- Sabbathkeeping: story of imprisonment for. Tested for My Faith. Emilio R. Azevedo. May 17: 7
- Saints: term includes all faithful Christians. Revive the Term "Saints." New Testament Christians—2. William G. Johnson. Jan 4: 6
- Salt: symbol of Christian influence. No Salt. Aaron N. Brogren. Jan 4: 13
- Sanctification: what it involves. Christ Makes Holy. Christ and Salvation—3. Erwin R. Gane. Apr 5: 8
- Sanctuary doctrine: development of. The Movement of Reform (E). Don F. Neufeld. Jun 14: 3
- Second Coming: brings deliverance to God's people. Wonderful Deliverer. Wonderful Jesus—4. G. E. Garne. Mar 22: 6
- family experience reminds of waiting for. The Coming. Ann Cunningham Burke. Jan 25: 3
- Self-help: needed by churches as well as welfare recipients. The "Bootstrap Spirit" (E). Leo R. Van Dolson. Apr 19: 19
- Separation: present pain of, absent in eternity. We'll Never Say Goodbye Again. Elizabeth Reim. Apr 26: 3
- Service: self-serving has no place in Christian's life. The Shackles of Self or the Spirit of Service? (E). Leo R. Van Dolson. Mar 1: 20
- Sex: premarital, leaves permanent scars. Mistakes Sometimes Are Permanent (FG). Miriam Wood. Mar 1: 7
- Sin: may be overcome through Christ. Christ Gives Victory. Christ and Salvation—4. Erwin R. Gane. Apr 19: 8
- Slaves: meaning of, as applied to Christians. Slaves of Jesus Christ. New Testament Christians—3. William G. Johnson. Jan 11: 7
- Smoking: SDA relationship to, new report on. War on Smoking Heats Up (E). Leo R. Van Dolson. Feb 15: 13
- Sociability: mixing socially with those of differing interests. Reader to Reader. Feb 8: 13
- Soldiers: Christians likened to. Soldiers in a Cosmic Struggle. New Testament Christians—5. William G. Johnson. Jan 25: 5
- Solomon: foolish life of, contradicted words of wisdom. Fools (BQ). Don F. Neufeld. Mar 1: 10
- Song: power of, to sustain through troublous times. Mother Sang Us Through (FL). Sara Terian. May 17: 13
- Sonship: meaning of, in NT. What It's Like to Be God's Son. New Testament Christians—4. William G. Johnson. Jan 18: 6
- Stewardship: God rewards faithfulness in. "He Is Faithful That Promised." Lyndon K. McDowell. Jun 7: 10
- plan to increase giving by foregoing frills. Adventist Austerity Year (RR). Roy Adams. Mar 29: 13
- Study: how to create time for. For Abundant Life. Read! Judy Adams. Jun 21: 15
- Submission: story of lesson in. Dear Lord . . . I Desire Thy Leash. Janet Leigh. Feb 8: 10
- Suffering: why God allows. How Can God Be Good if I Suffer? James J. Lomis. Jun 7: 7
- Talents: meant to be used. Use It or Lose It. Leon C. Phillips. May 3: 7
- Thankfulness: appropriate in hard times as well as in good. The Goodness of God (E). Humberto M. Rasi. Feb 15: 13
- Time: to be our servant, not our master. The Hurry Sickness (EM). W. R. L. Scragg. Feb 8: 7
- Tongue: sparks from, ignite tragic fires. The Christmas Fire. Miriam Wood. Mar 15: 8
- Trial: story of imprisonment for Sabbathkeeping. Tested for My Faith. Emilio R. Azevedo. May 17: 7
- Trials: Good may come from. How to Survive. Patmos. M. T. Bascom. Feb 8: 3
- Trinity: Son not inferior to Father. Father or Son, Who Is Greater? (BQ). Don F. Neufeld. Feb 1: 8
- Trust: danger of reliance on human approval. The Leafless Branch. Bernice Lunz. Apr 26: 15
- Tyre: prophecy concerning. Is Ancient Babylon Being Rebuilt? (E). Don F. Neufeld. Jun 21: 19
- UFO's: origin of, remains unproved. Another Look at UFO's (E). Kenneth H. Wood. Mar 15: 3
- Unity: church must have, in doctrine, fellowship, action. Tridimensional Unity (E). R. S. Lessa. Feb 1: 15
- vital to church. That They All May Be One. F. M. Arrogante. May 10: 3
- Victorious living: God is near to give victory. The Victorious Life. Ellen G. White. Jun 14: 4
- Wandering: need God to keep us from. Brown Straps and Wanderings. Elaine Egbert. Apr 5: 9
- Wedding feast: parable of, has lessons for today. The Wedding Feast. G. Ralph Thompson. Mar 15: 4
- Will: estate planning a Christian duty. Family Security and a Christian Will. A. C. McKee. May 24: 12
- Witnessing: church to use medical work in. The Medical Missionary Potential. The Entering Wedge—1. Leo R. Van Dolson. Jun 7: 4
- couple shares faith. "The Reason for Your Shining Eyes." Edna M. Olsen. Jun 28: 3
- examples of, challenge us. Conquering for Christ (FP). Neal C. Wilson. May 3: 3
- involves daily activities. Full-time Witnesses. Marcus C. Siqueira. Mar 15: 6
- required of each member. Every Member a Missionary. George E. Knowles. Jan 18: 8
- story of, through love. They Loved Us. Clair and Vicky Howard. Feb 1: 4
- story of unconscious. The Other Side of Miss Naukkari. Sara Terian. Jan 4: 10
- taking advantage of opportunities for. Panacea for Timidity. Virginia Hansen. Jan 11: 10
- through health-care institutions. Health-Care Witness (E). Kenneth H. Wood. Jan 25: 13
- Women: housewives as fulfilled as those in other careers. To Be Content (EW). Betty Holbrook. May 24: 16
- Youth: Adventist, new name commemorates 100th anniversary. Church Salutes SDA Youth During 1979. John Hancock. Mar 1: 22
- cannot blame others for their wrongdoing. What's Troubling Our Youth (AV). Allise Grenburg. Jan 11: 15

Poetry

- Burke, Ann Elise. To God. Feb 15: 12
- Colvin, Gerald F. Thine the Power. Jan 25: 9
- Darnell, Myra. Morning Refreshment. Apr 26: 1
- Dequer, Gladys. Patches. Jun 14: 14
- Duncan, Everett E. Closer Home, My Child. Mar 29: 7
- Ferner, Marian. Prodigious. Feb 8: 12
- Haines, Madge. Two Mountains. Jun 21: 16
- Hall, Victor. After Prayer With One in Pain. Mar 1: 6
- Howe, Clifford B. O World Distraught. Apr 5: 12
- Ingraham, Nicholas Lloyd. Embark. Jan 4: 15
- Primeval Prayer. Mar 29: 17
- Judkins, Phyllis Bowie. Reflections. Feb 15: 9
- Kanner, Stephen. April. Apr 12: 13
- Martin, Margaret C. I Walk and Talk With God. Apr 19: 12
- Matlack, Jeanne. Searching. Mar 1: 20
- Nicola, Grace E. Lavish. Jan 11: 19
- Perkins, Sharon Morauske. Missing You. May 3: 7
- Read, Aquila. Hiding Place. Jan 11: 15
- Roberts, Herman T. In a Mother's Heart. May 24: 9
- Sing, Choirs of Heaven. Mar 22: 11
- Smith, E. Dale. Path in the Sky. Jun 21: 14
- Stodola, Marjorie. "Our Father." Mar 8: 5
- Thomann, Elizabeth. Alpha and Omega. Feb 8: 9
- Wood, Eleanor C. Golden Promises. Mar 29: 19
- Spring Song. Apr 26: 19

Euro-Africa

- At the German-Swiss Conference session, Johann Laich was reelected president, and Karl Waber, secretary-treasurer. Otto Uebersax, retiring president of the Austrian Union, was invited to direct the communication department.
- Walter Schultschik has been elected president of the Austrian Union of Churches; and Erich Riesenfellner, secretary. Engelbert Hatzinger was reelected treasurer, and Guenther Schleifer was appointed to the education and youth departments.
- The Central Rhenish Conference of the South German Union elected Wilfried Ninow, former union secretary, their new president, succeeding Hans Krause, who will take up field work.
- The Mozambique Union reported the baptism of 126 persons during the first quarter of this year, bringing the total membership to 18,938. More than 1,000 others are attending baptismal classes.
- The annual meeting of the German-Swiss Conference took place on April 7 and 8 in the Zurich, Switzerland, Congress Hall. About 1,500 members and friends from 31 churches enjoyed a full day of spiritual activities on Sabbath. At the business meeting on Sunday all the officers and most of the departmental directors were reelected.

Inter-American

- A US\$40,000 science laboratory and a school bus were recently inaugurated at the Panama Adventist Institute, La Concepcion, Panama. The director of the Panamanian Department of Secondary Education, Selma Denia, cut the ribbon at the entrance of the laboratory. She was assisted in the ceremonies by Luis Alana, president of the Panama Conference, and Edmundo Alva, director of the school.

• Mr. Valdes, a layman in Chiriqui, Panama, secured permission to have the street in front of his home closed during Easter week. He roped off the area with strings of electric lights, and preached each night to approximately 600 persons.

• Elias Lopez, president of the Netherlands Antilles Mission, has organized a group called The Lay Vanguard. Each member has pledged to work a minimum of two hours a day giving Bible studies.

Southern Asia

- For the first time in many years, an evangelistic crusade has been conducted in the Marathi language in Poona, India. The meetings were held by A. K. Kandane, speaker for the Marathi Voice of Prophecy over Radio Sri Lanka.
- A permanent youth camp in Andhra state has been inaugurated. It is known as the Seventh-day Adventist Retreat Center and is located near Machillipatnam. On April 13, R. D. Riches, Central India Union president, laid the foundation stone for a building complex consisting of bungalows, an assembly hall, and a kitchen.
- The Adventist church in Nandigama, Andhra, celebrated its golden jubilee on April 14. Special guests included the state Minister for Youth Affairs and M. E. Cherian, president of Spicer Memorial College.
- Two hundred young people participated in a camp meeting on the seashore at Anthervedi, where 17 were baptized on the final Sabbath. The young people are students at the Flaiz Memorial High School, Narsapur, Andhra Pradesh.
- A Seminary Extension School was conducted at Spicer Memorial College in Poona, India, during April and May by Andrews University. Thirty ministers and teachers took the courses Theology I and III taught by

Roy E. Graham, Andrews provost. Mercedes H. Dyer, chairman of the Andrews education department, arrived in early May to direct a four-week workshop for residence-hall deans. Thirty-three deans, representing 19 schools, attended the sessions, which included lectures, group discussions, special projects, and case studies. The workshop concluded with a two-day retreat. The deans in attendance are responsible for a total of more than 3,500 boarding students.

• The Remnant Singers from Poona, India, sang ten songs during a half-hour television program at 9:00 A.M. on Easter Sunday. Their message was that Jesus, the risen Saviour, makes life on earth worthwhile and life in heaven possible for those who love Him.

• For the first time since work began recently in Madya Bharat, three regional meetings were conducted. Adventist laymen shared in the cost of the venture. Several laymen gave experiences of winning friends and relatives.

North American

Atlantic Union

- Ray Nelson is the new health educator at Geer Memorial Hospital, Canaan, Connecticut. He received his M.S. in public health, in 1973, from Loma Linda University.
- New England Memorial Hospital, Stoneham, Massachusetts, has been awarded the American Hospital Association's Certificate of Recognition acknowledging its efforts to monitor costs and productivity more effectively.
- Four Atlantic Union College senior interior-design majors helped redesign the waiting room and reception room on the third floor of the Clinton, Massachusetts, Hospital this spring. The four students devised a new floor plan and selected new furniture and wallpaper, paneling, and window hangings.

Canadian Union

- Representatives of 17 Ontario churches met at Camp New Frenda, May 11-13, to participate in a Vacation Bible School workshop. The conference goal is for 50 Vacation Bible Schools to be conducted during 1979.
- Evaluations of the Niagara Falls, Paris, and Windsor, Ontario, schools were conducted recently by Malcolm Graham, director of education for the church in Canada, along with local pastors and members. All schools were found to be giving well-rounded educational programs. Niagara Falls is operating for the first year in a new school building. Windsor has recently extended its school to provide a chapel, library, home-economics room, and auditorium.
- Twenty-six new It Is Written programs were produced in Montreal April 23-27, which, added to the new programs produced in December, 1978, provide 66 new programs to air in Canada in 1979 and 1980. During the two taping sessions 29 English programs featuring George Vandeman and 37 French Il Est Ecrit programs featuring Georges Hermans were produced.

Central Union

- The Holland, Nebraska, church, organized on April 28, was started when six families from the Lincoln area began having meetings in the home of a family living in a small town near Holland. Delmar Austin is the pastor of this small church, which meets in a remodeled school-house.
- Several baptisms have been conducted in the Missouri Conference recently. Evangelists, cities, and the number baptized are as follows: Lyle Albrecht, Joplin, 22; Dale Brusett, St. Joseph, 46; John Fowler, Kansas City, 63; Richard Halversen, Columbia, 30.
- The Kansas Conference increased the strength of its ad-

ministration when it elected Stephen Gifford, pastor of the St. Louis, Missouri, Central church, secretary of the conference. He will also direct the Ministerial Association and stewardship department.

- Nine persons were baptized at the close of meetings held in Sheridan, Wyoming, by Edwin G. Brown, conference evangelist, and Lonny Liebelt, pastor.

Columbia Union

- Allegheny East Conference's New Jersey Community Services Federation met at the Salem High School on April 1 to elect new officers. They mass-fed 200 persons in three minutes.

- Pennsylvania youth, during a Festival of the Word held at Laurel Lake Camp, learned how to witness one-to-one, then went door-to-door in Rossiter to test their recently acquired knowledge.

- A cooking class taste-in, two Five-Day Plans to Stop Smoking, a home-nursing class, and a cardio-pulmonary-resuscitation class have been held for those who attended the fair display of the Waldorf, Maryland, church. All the programs were well attended.

- The Blooming Grove, Ohio, church observed its centennial anniversary the last of March. The celebration began Friday evening with a "Welcome-Home" service that featured a former pastor, Edward Trumper. The many guests outnumbered the 56 local members.

- According to Ralph Scorpio, chairman of the biology department at Columbia Union College, the school now has equipment valued at nearly \$100,000 to aid its researchers in the science laboratories.

North Pacific Union

- Work is progressing on a new school in Glendive, Montana. The 37 members are doing much of the work themselves on the two-story structure, which has two

schoolrooms and a fellowship hall.

- An attractive two-story cedar-faced building adjacent to the city park is the new home of the Chewelah, Washington, Community Services Center.

- Delegates to Washington Conference constituency reporting session have voted their approval of a new church on the campus of Auburn Adventist Academy. Groundbreaking ceremonies were scheduled during camp meeting on June 7, and construction is expected to get under way soon. The octagonal-shaped building will cost about \$671,000. It is expected that more than \$100,000 worth of labor will be donated by craftsmen.

- F. W. Bieber, Idaho Conference president, has announced his retirement after 40 years of denominational service. He and his wife are moving to College Place, Washington, where he will serve as an assistant to the president of Walla Walla College.

- Tom Thomas, a baker from Spokane, Washington, has joined the staff of Mount Ellis Academy, Bozeman, Montana, to head the bakery.

- Nearly 50 students received scholarships for recognition at the annual awards assembly at Walla Walla College.

Northern Union

- The Iowa Conference temperance department was invited to display its Better Living booth at the fiftieth annual Iowa State Medical Society Auxiliary Convention in Des Moines, in April. This invitation was the result of a contact made recently at a health fair at Drake University. Some of the convention attendees ordered visual aids to use in programs they sponsor.

- The Muscatine, Iowa, Community Services Organization delivered 1,112 May baskets of fruit and flowers to nursing homes, county-care facilities, and private homes.

Pacific Union

- Literature sales for the first four months of 1979 showed a nearly 30 percent gain over the same period a year ago. The percentage represents books and periodicals valued at \$1.1 million.

- Ben Maxson, science teacher for grades seven and eight at the Glendale, California, Adventist Elementary School, was featured recently in the city's newspaper. The nearly half-page article described his ability to utilize junk in bringing science alive. Mr. Maxson appears periodically on the CBS Sunday "Steps to Learning" program, and he's about half finished writing a book entitled *Science Magic With Junk*.

- Baptismal records for the Arizona Conference are being broken this year. Conference President E. Frank Sherrill reports that during the first five months of 1979 there were 347 accessions to the church—the same figure reported for all of 1978.

Southern Union

- Membership in the Southern Union totaled 90,827 as of March 31. Membership by conference was: South Atlantic, 19,546; Florida, 18,628; Georgia-Cumberland, 15,786; South Central, 12,310; Carolina, 9,658; Kentucky-Tennessee, 8,888; Alabama-Mississippi, 6,011.

- WSMC-FM, the radio station at Southern Missionary College, netted a total of more than \$13,000 in its recent Pledge Week.

- William Gilliard has been sent to Hopkinsville, Kentucky, under a new plan of the South Central Conference to evangelize unentered areas. The plan, known as infiltration-evangelism, places graduate ministers in dark counties to gain experience and open up new work.

- Evangelistic meetings during April in Miami Springs, Florida, by Evangelist Don Edwards and Pastor Mike

Coe have resulted in nearly 50 baptisms.

- The Alabama-Mississippi Conference surpassed the 6,000-membership rank during the first quarter of 1979, with 6,011.

- Fifty-two local members and out-of-town volunteers participated in a church-raising in the Appalachian town of Belcher, Kentucky, April 15 and 16. Although construction was not complete, the 24-member congregation worshiped in the new sanctuary April 21.

Southwestern Union

- Growth can be seen at Huguley Hospital in Fort Worth, Texas, which is now using three operating rooms and has a daily census of close to 100. Wayne Bolan, hospital health educator, recently conducted three community health programs simultaneously, with 80 in attendance.

- W. C. Jones, Sr., Southwest Region Conference president, recently was honored for meritorious service before a crowd of 10,000 at the Von Braun Auditorium at Oakwood College, Huntsville, Alabama.

- Plans for the new 10,000-square-foot Home Health Education Service building were approved at the recent union committee meeting. Construction will begin soon.

- Management of the mobile dental-services clinic, which has been under the direction of a combined Southwestern Union and Southwest Region Conference operating board, will come under the sole leadership of the Southwest Region Conference on July 1. W. C. Jones, Sr., will serve as chairman of the new board, and J. C. Hicks will be director of the project.

- D. K. Sullivan, Texico Conference president, recently presented plans for the new boys' dormitory at Sandia View Academy, Corrales, New Mexico. Plans call for the dormitory to be ready for occupancy by the time school opens in the fall.

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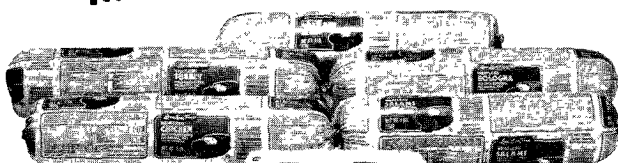
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To New Posts

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

NORTH AMERICAN DIVISION

Max Boicourt, principal, H. M. S. Richards Elementary School, Loveland, Colorado; formerly principal, Bismarck, North Dakota.

Gary L. Davis, instructor, Kettering College of Medical Arts, Kettering, Ohio; formerly studying at Andrews University.

W. G. Nelson, principal, Mile High Academy, Denver, Colorado; formerly vice-principal, Pioneer Valley Academy, New Braintree, Massachusetts.

Earl Pugh, teacher, Mile High Academy, Denver, Colorado; formerly principal, Wichita, Kansas, junior academy.

Bob Reynolds, Bible teacher and pastor, Gem State Academy, Caldwell, Idaho; formerly youth pastor, Colorado Conference.

AUSTRALASIAN DIVISION

David A. Caldwell, of Australia, returning to serve as principal, Beulah College, Tonga, left January 21, 1979.

Raymond L. Coombe (and Daphne and family), of Australia, returning to serve as departmental director, Lae, Papua New Guinea, left March, 1979.

Dale A. Cowley (and Suzanne J. and family), of Australia, returning to serve as principal, Aore Adventist High School, New Hebrides, left February, 1979.

Adrian R. Craig (and Janelle F. and family), of Australia, returning to serve as president, Goroka, Papua New Guinea, left January, 1979.

David M. Crawford (and Caroline M. and family), of Australia, to serve as agriculturalist, Kabiufa High School, Papua New Guinea, left January 22, 1979.

Leonard J. Doble (and Beryl R.), of Australia, to serve as nurse educator, Atoifi Adventist Hospital, Solomon Islands, left March 22, 1979.

Graham Evans (and Sylvia and family), of Australia, to serve as nurse educator, Sopas Hospital, Papua New Guinea, left January 22, 1979.

Keith A. Fry (and Beverly and family), of Australia, to serve as teacher, Beulah College, Tonga, left January 14, 1979.

Russell S. Gibbs (and Jann and family), of Australia, returning to serve as district director/pilot, Kainantu, Papua New Guinea, left March, 1979.

Robert N. Gilchrist (and Judith A. and family), of Australia, to serve as principal, Navesau Junior Secondary School, Fiji, left January 2, 1979.

Athol W. Grosse (and Zoe C. and family), of Australia, to serve as principal, Papaaroa School, Cook Islands, left January 21, 1979.

Leslie H. Hardy (and Cathy L.), of Australia, to serve as teacher, Fulton College, Fiji, left January 28, 1979.

Anthony L. Hay (and Laurel A. and family), of Australia, to serve as teacher, Kabiufa High School, Papua New Guinea, left February, 1979.

Warwick W. Lawson (and Kathleen J. and family), of Australia, to serve as principal, Kauma School, Gilbert Islands, left February 12, 1979.

John R. Lee (and Melva J.), of Australia, returning to serve as president, Nuku'alofa, Tonga, left March, 1979.

Robyn R. Leet, of Australia, returning to serve as nurse, Atoifi Adventist Hospital, Solomon Islands, left January, 1979.

Noel R. Maywald (and Sylvia J.), of New Zealand, to serve as teachers, Fulton College, Fiji, left January 21, 1979.

Wilfred McClintock (and Melva J.), of New Zealand, returning to serve as teacher, Sonoma College, Papua New Guinea, left March 8, 1979.

Lawrence A. Meintjes (and Margaret and family), of Australia, to serve as teacher, Kosenia College, Samoa, left January 21, 1979.

Murray E. Millar (and Ruth M. and family), of New Zealand, to serve as teacher, Betikama High School, Solomon Islands, left January 21, 1979.

William P. Miller (and Lleuellys and family), of New Zealand, to serve as education director, Samoa, left January, 1979.

Wilfred H. Pascoe (and Barbara and family), of Australia, to serve as president, Kikori, Papua New Guinea, left February 18, 1979.

Kevin G. Rappel (and Julie A. and family), of New Zealand, to serve as secretary-treasurer, Port Moresby, Papua New Guinea, left January 29, 1979.

Douglas E. Robertson (and Angela S. and family), of New Zealand, returning to serve as district director/pilot, Laigam, Papua New Guinea, left March, 1979.

Allen D. Robson, of Australia, to serve as teacher, Kambubu High School, Papua New Guinea, left March 29, 1979.

Archie N. Steel (and Lynette G. and family), of Australia, returning to serve as principal, Kabiufa High School, Papua New Guinea, left January, 1979.

Roger F. Stokes (and Pamela M. and family), of New Zealand, returning to serve as manager, Trans-Pacific Publishers, Fiji, left March, 1979.

O. Owen Twist (and Christine B. and family), of Australia, returning to serve as secretary-treasurer, Suva, Fiji, left January, 1979.

Neil W. Watts (and N. Joy and family), of Australia, returning to serve as teacher, Fulton College, Fiji, left January 21, 1979.

Richard E. Way (and Rosemary M. and family), of New Zealand, returning to serve as secretary, Lae, Papua New Guinea, left March, 1979.

Volunteer Services

Adventist Volunteer Service Corps: 12.

Student Missionaries: 5.

Newly Published

Review and Herald Publishing Association

Was Jesus Really Like Us? by Thomas A. Davis (US\$7.95). In recent years there has been some confusion and division among Adventists concerning the nature of Christ in the Incarnation. This book helps bridge the gap between those who stress Christ's divinity and those who emphasize His humanity by clearly explaining what humanity and divinity combined can accomplish in us.

Southern Publishing Association

The Key to Victory, by Fernando Chaij (US\$3.50). This

book, which answers questions that concern every Christian as he approaches the last days, is designed to bring additional insight on the senior Sabbath school lesson for the third quarter of 1979.

Camp Meeting Schedule

Atlantic Union	
Greater New York	June 29-July 7
English	July 8-14
Spanish	June 22-30
New York	June 29-July 7
Northeastern	June 21-30
Northern New England	June 22-30
Southern New England	June 22-30

Canadian Union	
Alberta	
Beauvallon	July 13-15
Bowden (Foothills)	June 29-July 7
Bowden (Foothills)—Korean	July 8-14
British Columbia	July 20-28
Manitoba-Saskatchewan	
Blackstrap (Saskatoon)	June 29-July 7
Clear Lake (Manitoba)	July 13-21
Maritime	July 6-14
Newfoundland	July 13-21
Ontario	
Keswick	June 29-July 7
Keswick	July 13-21
Keswick (Korean)	July 23-28
Thunder Bay	August 3-6
Quebec	July 20-28

Central Union	
Scottsbluff Mini Camp Meeting	September 21, 22
	July 31-August 4
Wyoming	

Columbia Union	
Allegheny East	July 5-15
Allegheny West	July 6-14
Chesapeake	June 22-30
Mountain View	
Charleston	October 27
Cumberland	June 30
Parkersburg	July 7
New Jersey	
English	June 22-30
Spanish	July 1-7
Ohio	June 22-30

Lake Union	
Illinois	
Little Grassy Youth Camp	September 12-15
Lake Region	June 28-July 7
Michigan	
Grand Lodge	July 19-28
Wisconsin	
SDA Campground (Westfield)	July 26-August 4

North Pacific Union	
Alaska	
Palmer	August 8-11
Wrangell	June 29-July 1
Montana	June 29-July 7
Oregon	
Gladstone Park	July 13-21

Pacific Union	
Arizona	
English	July 12-21
Spanish	July 25-29
Central California	
English	August 2-11
Spanish	August 2-11
Hawaii	
Hilo	August 18
Kauai	August 25
Maui	September 8
Molokai/Lanai	September 22
Oahu (Honolulu)	September 29
Northern California	
PUC (Spanish)	July 11-15
Fortuna	July 19-28

Southeastern California	
Anaheim (English)	October 19, 20
Anaheim (Spanish)	October 19, 20
La Sierra (Black)	September 7, 8
Southern California	
Spanish	June 27-30
Asian	
Filipino (Newbury Park)	June 29-July 1

PUC students establish church

Undergraduate students from Philippine Union College and graduate students from the Seventh-day Adventist Theological Seminary (Far East) worked together in teams of two during the month of May to establish a congregation in Grace Park, a suburb of Manila where there previously was no Adventist church.

Accepting territorial assignments in Grace Park, the PUC students delivered Bible lessons on a weekly basis during the weeks preceding the public evangelistic meetings and later conducted community Bible-marking classes. More than 100 persons have been baptized, and 200 are meeting together each Sabbath in rented facilities.

The Grace Park evangelistic crusade, with George E. Knowles, General Conference Lay Activities director, as speaker, was one of 17 crusades conducted simultaneously in metropolitan Manila as a follow-up to the territorial assignment program in which nearly 5,000 laymen were involved.

GEORGE E. KNOWLES

South Atlantic session meets

Delegates representing the 124 churches of the South Atlantic Conference met in triennial session on Sunday, June 10, on the conference campgrounds in Hawthorne, Florida. They reelected R. L. Woodfork president, R. B. Hairston secretary, and Robert Patterson treasurer. With a few modifications and additions the entire departmental staff also was reelected.

The past three years have been fruitful, with a recorded growth in membership of more than 5,000, bringing the total to more than 19,000. Tithes and offerings increased to more than \$2 million. Seven new congregations were added to the sisterhood of churches.

H. H. SCHMIDT



Kathleen Newman, songwriter

Theme song for G.C. session

From 102 entries, the General Conference Session Music Committee on May 14 selected the 1980 General Conference session theme song. For the first time in denominational history a session theme song has been composed by a Seventh-day Adventist outside of North America.

The stirring song, "By His Spirit," was composed by Kathleen Newman, a Jamaican whose husband, Garfield Newman, is chaplain of Antillian Adventist Hospital, Curacao, Netherlands Antilles.

Mrs. Newman is the daughter of Sewell and Lucille Brodie, who taught her to play a pedal organ when she was a child. Later she studied music at West Indies College while taking the normal course. She and her husband left for mission service two weeks after their wedding in 1946 and have spent most of their 33 years in the ministry outside of their native Jamaica.

JOHN H. HANCOCK

For the Record

Growth statistics: The South American Division, which recently reported 45,028 persons baptized in 1978, now reports that the net growth last year was 83 persons a day. In 1977 the figure was 64, and in 1976, 48.

Aid to Uganda: The first relief supplies to Uganda

from Adventists overseas arrived by air from Denmark on Sunday, June 3. The shipment consisted of three tons of milk powder and three tons of medicines and surgical instruments for Ishaka Hospital. US\$18,000 in grants for emergency relief have been made by SAWS, matching contributions from the East African Union and the Afro-Mideast Division.

Spirit of Prophecy at Oakwood: E. C. Ward and his congregation of approximately 2,500 members celebrated a Spirit of Prophecy weekend at the Oakwood College church, Huntsville, Alabama, May 4-6. Four meetings were held in the new church, which seats 2,850. In an auxiliary chapel, with a seating capacity of 500, youth from the college met before the Friday night meeting to sing gospel songs.

Magazines to be printed in Finland: A private foundation in Finland has donated about \$90,000 to be used for printing 1 million copies of a 32-page, full-message magazine for mass distribution, according to word from Pekka Peltonen, Northern Europe-West Africa Division lay activities director.

Baptisms in Nicaragua: During the first five months of the year, more than 700 persons have been baptized in Nicaragua, in spite of the country's political unrest. Faced with economic problems, the Nicaragua Mission has reduced its staff to a president, four ordained pastors, and a few interns. A report of evangelism in Nicaragua will appear in an upcoming issue.

New position: Thomas J. Mostert, Jr., has been elected president of the Southeastern California Conference, succeeding Warren C. Heintz, who lost his life in an accident on May 28. Elder Mostert previously served as president of the Mountain View Conference and the Hawaiian Mission. According to S. A. Yakush, the executive committee took this action on June 7.

Died: Harold G. Hebard, 78, physician at the Hong-

kong Adventist Hospitals since 1975, in Hong Kong on May 28. □ Rebecca Zeroth (Mrs. J. M.), 84, on May 22 in Kankakee, Illinois.

N.Y. Conference reelects staff

C. W. Skantz was reelected president of the New York Conference, and Nikolaus Satelmajer secretary-treasurer, at the twenty-eighth regular constituency session held at Union Springs Academy on June 3. All of the departmental directors also were reelected. The Adventist Book Center manager's position, vacant at the time of the session, will be filled by the conference executive committee.

EARL W. AMUNDSON

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