

Adventist Review

General Organ of the Seventh-day Adventist Church

June 18, 1981

Greater joy just ahead

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Two is company

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Murdered missionary's sister says thank-you

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"The father . . . will bind
his children to the throne
of God by living faith.

Distrusting his own
strength, he hangs his
helpless soul on Jesus and
takes hold of the
strength of the Most High."

—*The Adventist Home*,
pp. 212, 213.

THIS WEEK

This week we salute fathers on our cover and in the poem on page 7.

In the day of the vanishing father, head of the disintegrating family, we are grateful for Christian fathers who give us an insight into the love that God the Father has for His children.

We salute father as we recall our childhood: In spite of the great strain we must have been to his patience, he smilingly endured our "helping" him fix the family car. He cooked supper when he knew mother was tired; his carpentry skills were in great demand when we built a doghouse. He taught us how to ride a bicycle, play baseball, mow the lawn. He was always available

for a piggyback ride or a bedtime story.

We salute father as we recall our adolescence: If we were in trouble at school, he helped us meet the crisis, not by arranging an escape from deserved punishment, but by standing by, giving us courage, and helping us learn from our experience. He taught us the value of money and the dignity of labor. As we grew older we realized how many things he went without and the long hours he worked to provide for us, to keep the school bills paid.

As adults we salute father: He is still available to help us move into a new house, smart enough to give us counsel when we ask,

wise enough to keep silent when we do not. And, as we add to our own families, we begin to understand a bit of what we owe him, of how deep his love for us is.

We salute father because his religion profoundly influenced our thinking about and our trust in God; because in his strength he was not afraid to cry; because the fullness of his life gives depth and meaning to our own.

We salute father because the love that bound us to him in the past grows stronger with each passing year.

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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.

Hope in the face of death

Recently I was called upon to minister to the broken. The *REVIEW* also ministered on that occasion in an indirect but unforgettable way.

I had been speaking at a youth rally and arrived home at 1:45 A.M. to find a note taped to my door, which informed me that Rankin Wentland, secretary of the Oregon Conference, and his wife had been in an automobile accident just north of my house. Elder Wentland had been killed, Mrs. Wentland was in the hospital. The accident had been caused by a drunk driver swerving across the center lane. The left side of Elder Wentland's car had been completely destroyed.

When Elder Wentland's son Tim flew up from Nashville we worked together to make the necessary arrangements. One of our sad responsibilities was to clear out the personal effects from the remains of the car. As I moved the passenger side seat forward to look in the back, I saw the April 23 *REVIEW* with the marvelous picture of the resurrection on the cover. Elder Wentland's blood had created a frame on one margin. When I showed the magazine to Tim, he said quietly, "I think we'd like to keep this."

My thanks to the artist who so beautifully portrayed our hope of resurrection.

The Wentland Family have laid up a precious deposit against that day, with the assurance that God's angels have marked that grave in Portland that soon the picture seen in your imagination will be a reality.

DONALD PATE

Pastor

Marysville, Michigan

Remarkable!

I really appreciated "A Remarkable Day" (editorial, May 14). The editor gave 15 examples of the types of information that could be derived from the description of that day in Matthew 14. I never before thought that while I read about the disciples passing out the miraculous food (the beginnings of which were five loaves and two fishes), I would be learning that "God ministers His blessings through human agents." And since humans provided the loaves and fishes, I was further surprised to find out that this indicated that "God expects human beings to do their part in every experience that calls for divine-human cooperation."

The editorial opened my eyes to the abundance of information that I may obtain from pondering the examples given to us about Christ's life.

ROBERT A. CANTOS, JR.

Angwin, California

Source of compassion

"Letter to a Homeland Church" (April 30), represents

the type of journalism that we need today in this suffering world. I was disturbed by the article's message, yet happy to find this kind of article taking a position of prominence in the *REVIEW*. We in places of prosperity need to be constantly reminded that there are others in this world besides ourselves, and that misery and suffering still do exist.

We tend to forget the size of the sacrifice that our Lord made for each of us. When our relationship with Him becomes too formal or too infrequent, then we begin to look out for our own welfare rather than sacrifice for the welfare of His other children. True compassion, like all Christian virtues, comes as a gift from God as we daily seek to become one with Him.

DAVID M. WOODRUFF

St. Helena, California

First-grader writes

I liked the story "Coals of Fire on Jerry's Head" (April 23). My teacher told it to the class for our morning worship. Thank you.

MALIA LEIALOHA

Hilo, Hawaii

Basket case

Those of us who have struggled with depression can certainly identify with "Basket Case" (April 23).

Personally, I have learned that the simple yet powerful prayer, "Father, forgive them; for they know not what they do," has helped me to be able to deal with people that I know are judging me harshly.

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Lessons from Elijah

After his spectacular victory on Mount Carmel, Elijah should have felt invincible. He should have battled against the forces of evil with unprecedented vigor. He should have reached new heights in doing exploits for God.

Instead, terrified by the threats of Queen Jezebel to kill him within 24 hours, he forsook his post of duty and fled a day's journey into the wilderness. At last, exhausted emotionally and physically, he sat under a juniper tree and asked the Lord to let him die. Then he fell asleep. After a while he was awakened by an angel, who offered him a light repast. Elijah ate, then fell asleep again. Later, at the angel's invitation, he ate once more. Now refreshed by rest and food, Elijah continued his mad dash to escape from the clutches of the queen. For 40 days he ran, until he reached Sinai, the mountain that held so many sacred memories for Israel.

Here he hid in a cave. All by himself in this desolate area, his physical strength depleted and his spirits thoroughly depressed, he concluded that he alone of the multitudes in Israel was faithful to God.

At this point God asked, "What doest thou here?" Without a moment's hesitation Elijah recounted his faithfulness in contrast to the terrible apostasy of Israel, then stated flatly: "I, even I only, am left; and they seek my life, to take it away" (1 Kings 19:10). In past times God had sent Elijah to the brook Cherith, where he had been fed by ravens. Later He sent him to the widow of Zarephath, where he was sustained during the remainder of the drought. Still later God told him to defend His name on the heights of Carmel. But now He asked, "Who sent you out here into the wilderness? What are you doing here?"

To help Elijah see matters in proper perspective God gave several demonstrations of His power. First came a wind of hurricane force, tearing at the face of the mountain and sending boulders crashing down its side. Next came an earthquake, shaking the ground under the prophet's feet. Then came a roaring fire, as the seams of the mountain were torn open. Then God asked, in a still small voice: "What doest thou here?"

Filled with self-pity and in a mood of despair, Elijah reviewed the apparently wholesale apostasy in Israel, then once more declared: "I, even I only, am left; and they seek my life, to take it away" (verse 14).

Immediately God told Elijah to leave his wilderness retreat and get back into the mainstream of activity. "Anoint Hazael to be king over Syria: and Jehu . . . to be king over Israel: and Elisha . . . to be prophet" (verses 15, 16). These new leaders were to seek out the apostates and punish them. Though Elijah felt that he alone was standing

for right, God assured him: "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (verse 18).

This episode in Elijah's life speaks volumes to us today. Perhaps the most important thing it says is that God is deeply interested in each of His children. The same God who notes even a sparrow's fall to the ground (Matt. 10:29) knows the needs of each person and makes provision for them. To strengthen and encourage Elijah, God sent an angel from heaven. "As Elijah slept, a soft touch and a pleasant voice awoke him. He started up in terror, as if to flee, fearing that the enemy had discovered him. But the pitying face bending over him was not the face of an enemy, but of a friend. God had sent an angel from heaven with food for His servant."—*Prophets and Kings*, p. 166.

The angel invited Elijah to eat. After eating, he promptly fell asleep again. "A second time the angel came. Touching the exhausted man, he said with pitying tenderness, 'Arise and eat; because the journey is too great for thee.'"—*Ibid.* God did not chide Elijah for exhausting himself in a foolish, ignominious run into the wilderness; He fed him. "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103:13). Let us never forget that the God of Elijah lives today, loves us, pities us, and is ever near to sustain us.

We are not alone

Another lesson that Elijah's experience teaches us is that we are not alone in our battle against evil. As Elijah saw God's altars in ruins, His covenant forsaken, His prophets slain, and apostasy entrenched even in the palace, he became discouraged. He considered the situation hopeless. He felt that it was futile to resist. So he fled, feeling that he alone was loyal to God. But God said, "You're not the only loyal one. At least 7,000 others are preserving truth in its purity, speaking out against wrongdoing, and holding up the standards."

In our day God's people occasionally are tempted to become discouraged as they see the tide of evil rising everywhere in the world. As they see selfishness, corruption, violence, and immorality increasing, they wonder whether resistance is futile. As they hear the cacophony of voices declaring that there is no such thing as obscenity, that homosexuality is an acceptable life style, that couples may live together without being married, that unborn children have no rights, and on and on, they may wonder whether their voices raised in protest even can be heard, much less accomplish anything.

But God says, "Don't be discouraged. Don't give up. I have 7,000—some in the church and some out—who are making themselves heard."

Malcolm Muggeridge is a non-Adventist whose voice is heard frequently calling "sin by its right name." Speaking some time ago in St. Giles's Cathedral, Edinburgh, he leveled a blast at those who, for profit, have

Continued on page 15

Greater joy just ahead

The day of deliverance from the prison house of sin is at hand.

By W. T. CLARK



Not long ago my wife and I were visiting with Mary Anchant in a beautiful open-air hall in one of Singapore's funeral parlors. Mary's husband, Earl, had died the day before, in his 40s, after three operations had failed to arrest the growth of a brain tumor.

As the three of us talked together about Earl and his radiant Christian life and about Mary's plans for the future, she remarked quietly: "God has been so good to Earl and me. And now my hope is in the resurrection, when God will give him back to me."

Her faith was so simple, so trusting, and so full of hope. Not a trace of bitterness was in her voice, nor in her attitude. Rather, through her tears shone the light of the

joy of anticipation, of happy reunion on the resurrection morning.

A tremendous personal peace comes to our hearts as we continue to learn more of the beautiful hope that God gives us in His Word—hope in a real future.

Our God is a God of hope. "The righteous hath hope in his death" (Prov. 14:32). The apostle Paul wrote: "The God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope" (Rom. 15:13, R.S.V.).

Ours is not just a limited hope—we may *abound* in hope. When we are filled with hope we will be full of joy to the extent that David mentions in Psalm 16:11: "In thy presence is fulness of joy." Real joy comes from a meaningful relationship with Jesus Christ from living in His "presence."

Ellen White described the impact of death in her own family: "When my eldest son was taken from me I felt my grief was very great, but Jesus came to my side and I felt His peace in my soul. The cup of consolation was placed to my lips. And then he who had stood by my side for thirty-six years . . . was taken. We had labored together side by side in the ministry, but we had to fold the hands of the warrior and lay him down to rest in the silent grave. Again my grief seemed very great, but after all came the cup of consolation. Jesus is precious to me. He walked by my side."—*In Heavenly Places*, p. 353. With Jesus by our side we can find peace, even in time of terrible bereavement, for ours is the blessed hope of seeing those we love again, and soon.

On Tuesday evening the telephone rang in our home in Singapore. When I answered, it was my brother in Healdsburg, California. As soon as another brother joined him on a second phone I knew something had happened. Quickly I learned that Dad had passed away. He was within a month of being 87, and had not been well for some months. But it still came as a shock; and being separated by nearly 10,000 miles of water added to the pain and loss. My wife and I spent the rest of the evening talking together, drawing comfort from the precious promises of God's Word. How wonderful are God's assurances at such a time! They brought us great hope and real joy, even more so because my wife had lost her mother just a few months before.

Two or three weeks later a tape recording of the funeral

W. T. Clark is president of the Far Eastern Division.

service came to us in the mail. As we listened to it, we were filled with joy and comfort. Each portion of the service was designed to emphasize the hope of the resurrection, the joy of reunion, the final triumph of life over death, and the great hope of unending togetherness in God's kingdom to come.

On my way from Singapore to a meeting in the United States I stopped to see my mother for a few hours. We drove together to the little cemetery and walked over to the place where Dad lies buried. As we stood there together, I imagined how someday, perhaps sooner than we imagine, Dad will come forth from his grave, and we will be a united family again.

Many have felt the hand of death touch someone they love—some in a tragic way. What wonderful assurance and precious comfort we who have suffered such loss can find in realizing that God loves our loved ones even more than we do. He suffers when we suffer, He weeps when we weep, and He always places around us His everlasting arms. This is our joy, our hope, all made possible through the life, death, and resurrection of Jesus our Saviour.

Reality of the Second Coming

One of the problems we wrestle with is our seeming inability to grasp the reality of the Second Coming, and the reality of life in a perfect world. It has become an imaginary, unreal event that we talk about occasionally, but feel uncomfortable in discussing in ordinary conversation with our friends.

Paul Eldridge was a prisoner in a Japanese concentration camp in the Philippines during World War II. He and Mrs. Eldridge and their two children had been in the camp for more than three years, and were beginning to wonder whether they would ever get out alive. Over a radio that belonged to one of the captives to which the prisoners listened secretly they learned of the advance of MacArthur's forces in the South Pacific. The closer the ships and military forces came to the Philippines, the more their excitement and tension grew. Then one day they learned that American marines had stormed ashore on the island of Luzon near the Gulf of Leyte at a spot just a few hours by road from their camp.

The big question on everyone's mind was, Will the Americans get here in time to rescue us, or will enemy guards kill us first? No other subject was important. Deliverance was all that mattered. One man had secreted \$100,000 in a hollowed out bamboo but he was not concerned about it. Soon after the day of the landing the sound of airplanes was heard. The prisoners ran into the courtyard to see whether these might be American planes. As they came closer and closer objects began falling out of the planes. Parachutes billowed open and soon the countryside was filled with American paratroops.

About the same time, huge army tanks and halftracks rumbled up to the camp entrance and the prisoners were swiftly loaded onto the vehicles. What a day of rejoicing that was! More than three long years they had waited for this day. They would never be able to forget it. Anticipation

could not compare with the reality of their escape.

The day of deliverance from this prison house of sin is at hand. Conditions in every part of the world indicate that the world's cup of iniquity is almost full. In the little country of Kampuchea, in our division, more than 3 million (out of 7 million) inhabitants have been murdered in cold blood since 1975. Any person with a watch, a pair of glasses, gold fillings in his teeth, or an education, has been tortured and killed. Special attention has been given to professional people; apparently an effort has been made to eliminate any person with education, the ruling group excepted. This great tragedy illustrates the degree of depravity that the human heart is capable of when the devil takes over.

Such despicable and frightening events make us thankful that the great day of our deliverance is near. "The great day of the Lord is near, it is near, and hasteth greatly" (Zech. 1:14).

Some day soon Jesus will come. We have this hope—that He will come with clouds, and every eye shall see Him. He is coming to gather His children home and bring an end to sin and sorrow.

If the Lord comes while we are living, what a day that will be for us! The Lord's angels will be organized in such a way as to care for all the people who will come out of their graves and begin looking for their loved ones. In a little grave in Singapore sleeps a former student of Far Eastern Academy, Lucille Jacobs. She died in an accident while her parents were missionaries in Bangladesh. Her angel will see that she is united with her parents. In a tiny grave in Canada is buried a baby brother I have never seen. But on the resurrection day I will hold him in my arms for the first time.

"So we shall ever be with the Lord" (1 Thess. 4:17). Can you imagine that! Paul promises that we shall *ever be with our Lord*. That will be the epitome of joy, when we can see our wonderful Saviour, and dwell with Him forever.

The glories of heaven

I try to imagine what heaven, the New Jerusalem, and the new earth will be like, but my imagination seems so dull! There are scenes of breathtaking beauty in many places in my division—the Japan Alps, the world-famous rice terraces of Luzon, the verdant valleys of Java, the tropical isles of the South Pacific—but even with these we cannot begin to understand the marvels that God has in store for us. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him" (Isa. 64:4).

Our finite minds are unable to grasp fully the glories of our future home that have been revealed to us by God's Holy Spirit. We still see through a glass darkly.

One day Mrs. Stewart, an artist, asked Ellen White to describe the New Jerusalem, so she could attempt to paint a representation of it. Ellen White's reply to Mrs. Stewart is fascinating. Portions of it are as follows:

"You express a desire for me to describe the things concerning the New Jerusalem. I positively decline to do anything of the kind. My powers would be inadequate to do this or even make an approach [to] it, and I advise you not to make any attempt to have a particular representation which will carry the impression that it is the representation of the New Jerusalem. The most eloquent representation of the New Jerusalem . . . [is but a feeble attempt to present it].

"Your power as an artist will, when stretched to its utmost capacity fall down faint and weary in seeking to take in the things of the unseen world, and yet there is an eternity beyond. With these statements you will excuse me from attempting to portray before you anything concerning the works of the great Master Artist.

"Let the imaginations of the people be on the highest stretch to contemplate the glories of the New Jerusalem and yet they have but just entered upon the borders of the eternal weight of glory that shall be realized by the faithful overcomer. Put off thy shoes from off thy feet for the ground whereon thou standest is holy. This is the very best answer I can give to your question."—Letter 54, April 4, 1886, to Sister Stewart.

Yet we do find some delightful pen pictures of the indescribable loveliness of heaven. Let me share one with you, imagining that we are suddenly transported to heaven: "Let those men and women who are satisfied with their dwarfed, crippled condition in divine things be suddenly transported to heaven and for an instant witness the high, the holy state of perfection that ever abides there,—every soul filled with love; every countenance beaming with joy; enchanting music in melodious strains rising in honor of God and the Lamb; and ceaseless streams of light flowing upon the saints from the face of Him who sitteth upon the throne, and from the Lamb; and let them realize that there is higher and greater joy yet to experience, for the more they receive of the enjoyment of God, the more is their capacity increased to rise higher in eternal enjoyment, and thus continue to receive new and greater supplies from the ceaseless sources of glory and bliss inexpressible."—*Testimonies*, vol. 2, pp. 266, 267.

I want to be there. I know you want to be there. We want our families with us—our sons and daughters, our brothers and sisters, our mothers and fathers—to enter into the ultimate joy of fellowship with our Saviour forever. □

FOR THIS GENERATION By MIRIAM WOOD

"Open hearts for children"

The Seventh-day Adventist Church is such a large and varied organization that one cannot possibly be informed of everything that is happening in every area—theological, educational, philanthropical, medical, and so on. Occasionally, then, when one becomes aware of a specific and unusual project, he feels pretty much as Balboa did on viewing the Pacific Ocean for the first time. He wants everyone to know about it.

That's exactly my reaction to the Loma Linda University Medical Center's Open Hearts for Children. Simply stated, this is a program to perform open-heart surgery on children from developing areas where such surgery and medical care is almost unheard-of. Congenital heart disease in children is a death sentence. If a baby so afflicted manages somehow,

someway, to survive infancy his life expectancy is limited to 12 or 13 years in most cases. And it isn't a matter of living a full, active life until suddenly death strikes. The children are doomed—they can engage in almost no physical activity. They are cyanotic—in other words, they are "blue babies." The contrast immediately after surgery, or at least within a few weeks' time, is unbelievable. Their skin becomes healthy; they are able to run and play and enjoy life as all children are entitled to do.

Children fortunate enough to be born in countries with sophisticated medical care are identified (in most cases) almost at birth as having congenital heart disease. This particular type of abnormality is almost completely correctable. In these medically advanced countries most babies are operated on

within two months of their birth. (I will admit that the thought of such tiny scraps of humanity having open-heart surgery boggles my mind, but I am thankful that it is possible and that it works out so well. One thinks of fingernail scissors as being large and cumbersome in a situation such as this.)

It is wonderful, I repeat, that it can be done. But it is bitterly sad that not all children who need it have this possibility. This brings us right back to the old question: "Who is my brother's keeper?" Is not the tiny, gasping baby in Korea, in Honduras, in India, as much the Christian's responsibility as the baby in his own country? I realize that we cannot help every little sufferer; we cannot transport every child to Loma Linda. But what we can do, we ought to do.

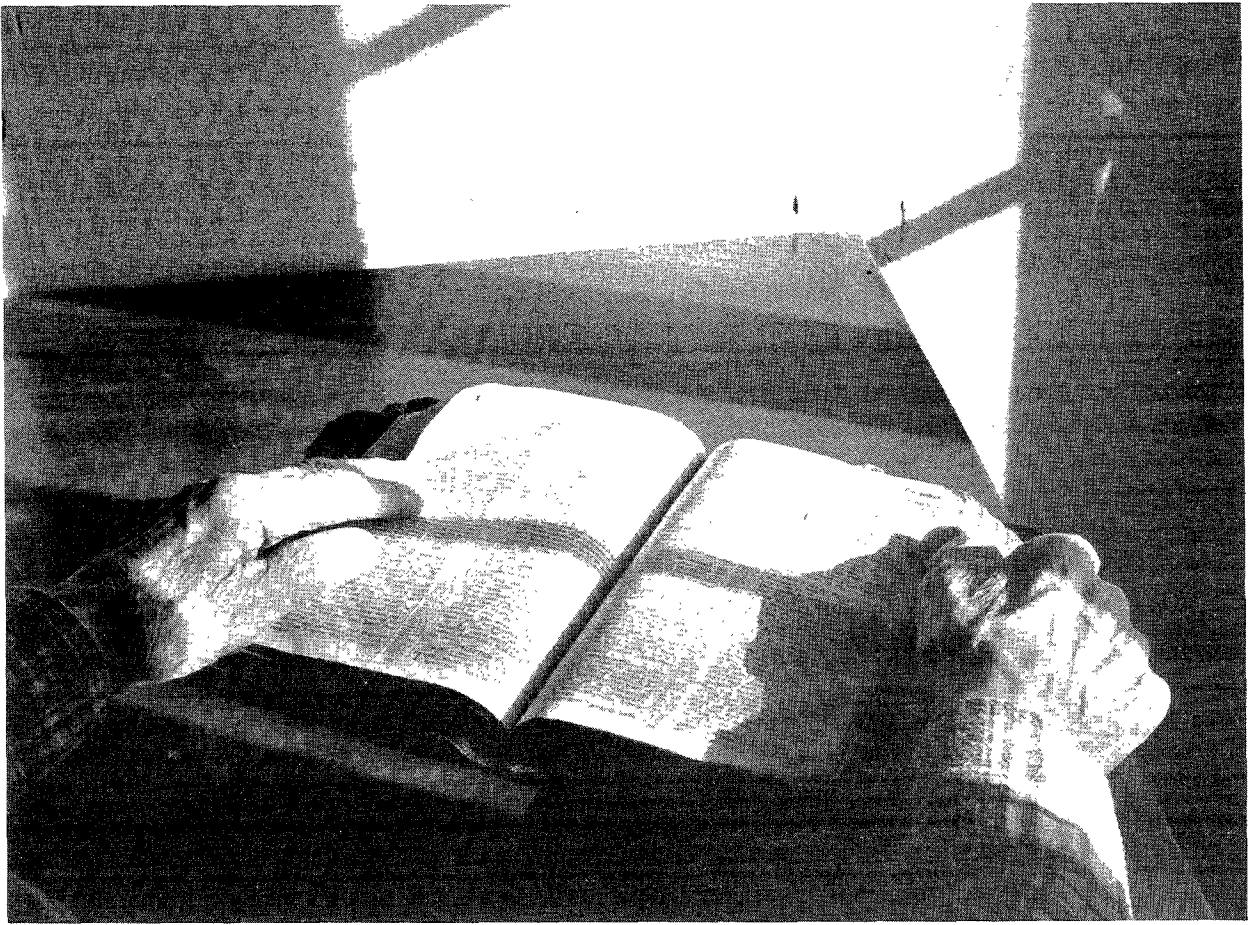
Every physician who is professionally involved with the Open Hearts for Children program is donating his services. Corporations donate drugs and surgical equipment. But of course there are other expenses. It is expensive to bring children to Loma Linda, with a parent—the latter being a must, in my opinion, when you consider the

terror that the mite must feel when it is taken away from everything familiar and is surrounded by large, looming "giants" who do not speak its language. (Should I throw in the personal note that Dr. Leonard Bailey, who is director of the section on congenital cardiac surgery at LLU, was an academy student of mine? On second thought, I don't think I will mention that. Obviously Dr. Bailey was very young when he received his education!)

As of the date I am writing about this program, the hearts of three Korean girls, six Korean boys, a girl from Honduras, and a baby girl from Venezuela have been repaired successfully. But there are requests from Nigeria, Guyana, Guatemala, the West Indies, and the Philippines.

A great sense of pride in my church and Loma Linda University sweeps over me as I contemplate the far-reaching effects of this particular program. I feel grateful that I'm part of a group of people who care.

I think this Open Hearts for Children program could use some help, though. Why not write Loma Linda University and ask?



My father's hands

By ROSA CLARIDGE

*Blue-veined, the twisted hands of age
Lie lovingly upon the page.
That Book, so precious through the years,
More precious still when sunset nears.
Toilworn and weary, hands at rest,
Secure in faith that God knows best.*

More than “one more book”

Ellen White felt that her waning time and strength should be devoted to producing her books as they would speak to large congregations over and over again.

By ARTHUR L. WHITE

When the year 1912 dawned, Ellen White was in her eighty-fifth year. The marvel to acquaintances, church leaders, and her family, was her ability to continue to produce. In early January she wrote: “There will be one more book—that dealing with the Old Testament history from the time of David to the time of Christ. The material for this book is written, and is on file, but is not yet put into shape. When this book is completed, I shall feel that my work is finished. Yet I can hold my pen as firmly today as I have done in years past.”—Letter 4, 1912.

Book production was pressed hard because she and her associates knew well that her years were running out. That her physical strength was declining was clear to those about her, but she kept steadily at her book work. W. C. White wrote to her other son, James Edson White, on May 13, 1912: “Mother’s health is quite changeable. Some days she reads a little too much, then does not sleep at night and the next day is very feeble. Perhaps the next night she will rest well and feel of good courage and ambitious the next day.” . . . “Instead of writing several letters a day as in the olden time, Mother writes only two or three a month nowadays.”

But the next day he could write to A. G. Daniells, the president of the General Conference: “We are making excellent progress with the work on Mother’s book. . . . We hope that the heaviest part of this work will be completed in July.”—WCW to AGD, May 14, 1912.

Arthur L. White was secretary of the Ellen G. White Estate for 41 years. Now in active retirement, he is writing a comprehensive biography of Ellen White.

A few weeks later, she herself wrote to her old friends the S. N. Haskells: “I must write you a short letter today. I have begun several letters to you, but have not succeeded in finishing any. I hope you will not cease to write to me, even though I do not write often. I am always interested in your work, and always glad to hear from you.

“We are all very busy, doing our best to prepare the new book for publication. I want the light of truth to go to every place, that it may enlighten those who are now ignorant of the reasons for our faith.”—Letter 28, June 11, 1911.

A potential of more books

On Sabbath, June 15, 1912, W. C. White found his mother rested. Instead of attending church, he spent much of the morning and a part of the afternoon telling her of the progress of the work, particularly at Loma Linda. In the visit Sabbath afternoon they discussed her often-expressed intention to visit Portland, Maine, once more. She had been eager to do this, to bear her testimony again in the city that was her girlhood home. He pointed out to her the loss that could come to the cause by her leaving her book work just then and enumerated some of the enterprises they hoped to undertake as soon as the manuscript for the Old Testament history was completed.

He mentioned to her that among the books being called for was a revision of *Christian Education* (This should not be confused with the book *Education*, published in 1903, but was a 250-page volume drawn from E. G. White manuscripts and issued ten years earlier.) *Gospel Workers*, published in 1892, was to be revised and enlarged. W. C. White then mentioned “a compilation from the *Testimonies* for translation into foreign languages, *Experience and Views* revised (*Life Sketches of Ellen G. White*), *Story of the Health Reform Movement*, *Story of Labors in Europe*, *Story of Labors in Australia*, *Bible Sanctification* revised,” and so on. It was quite an array of work looming before them.

Ellen White’s response surprised and greatly pleased her son. She said that for about two weeks she had felt no burden to go to Portland in the coming summer, and then she declared: “‘I am not able to make such a journey in my present state of health. . . . I feel that my time and strength must be devoted to my books. They will speak to large congregations over and over again after my voice is silent.

“‘Remaining here, I can attend nearby meetings, and if we consent to break our work for anything, it will be in time of necessity to help the work at Loma Linda.’”—WCW to AGD, June 16, 1912.

But the main thrust through 1912, especially the summer and fall months, was in book preparation. In May, Ellen White wrote: “Just now, what strength I have is given mostly to bringing out in book form what I have written in past years on the Old Testament history from the time of Solomon to the time of Christ. Last year *The Acts of the Apostles* was put in print, and is being widely circulated; and now we are making good progress with this

Old Testament history. We are advancing as fast as possible.

"I have faithful and conscientious helpers, who are gathering together what I have written for the *Review*, *Signs*, and *Watchman*, and in manuscripts and letters, and arranging it in chapters for the book. Sometimes I examine several chapters in a day, and at other times I can read but little because my eyes become weary, and I am dizzy. The chapters that I have been reading recently are very precious."—Letter 20, 1912.

At about the same time, W. C. White, writing of the excellent progress being made with the book, reported that she had read 25 or 30 chapters. There were 60 when the book *Prophets and Kings* was finished.

It was the hope of the office staff, as mentioned earlier, that the book could be ready for sale by the time of the forthcoming General Conference session, to be held in the spring of 1913. In November, W. C. White wrote of the work: "During the summer much time has been devoted by Brother C. C. Crisler, Sister Minnie Hawkins, and Sister Maggie Hare-Bree in diligently searching through Mother's writings and gathering together what she has

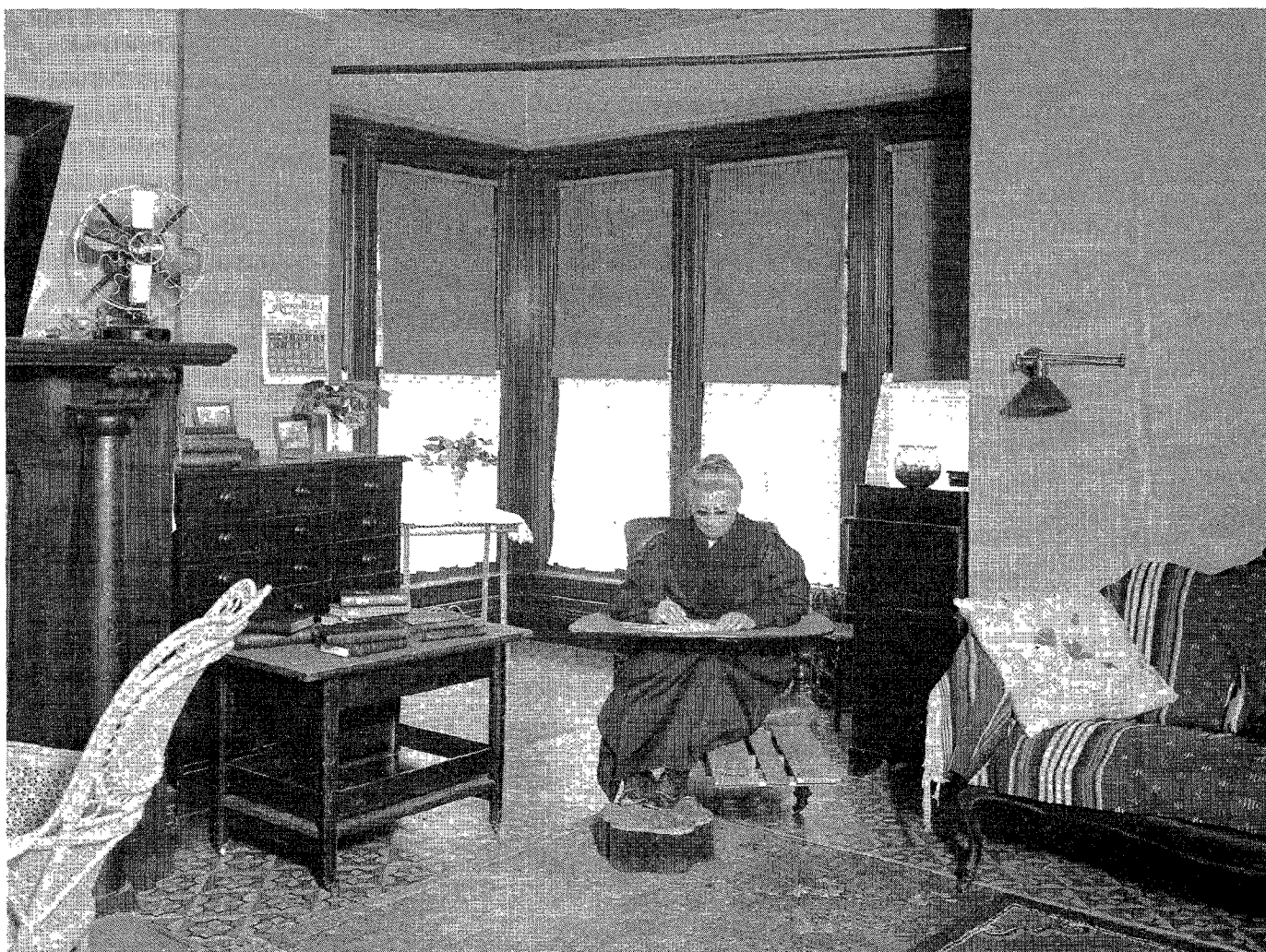
written on different phases of Old Testament history from the time of Solomon to Malachi. We have all felt that this long-neglected work ought to be carried forward as rapidly as possible now while Mother is able to supervise the work.

"Mother is writing very little new matter on the Old Testament history, but as we place before her what she has written in past years and she reads it chapter by chapter, her suggestions regarding matter yet to be sought for lead us to go again to the manuscripts and find that which had been overlooked."—WCW to Dear Friend, November 5, 1912.

Guidance and direction

As W. C. White, on January 1, 1913, wrote to Elder Haskell, conveying his mother's greetings for the New Year, he commented: "It is . . . perfectly plain that the Lord is working through her in a remarkable manner to give guidance and direction to the work that is being done now in the gathering of her writings and the preparation of them for publication."—WCW to S. N. Haskell.

Ellen White celebrated the New Year by sending a



In this photo (the calendar on the wall indicates that it was taken in July, 1913) Sara McEnterfer, Ellen White's nurse and private secretary, is shown sitting in Mrs. White's writing chair at Elmshaven. It was in this room, where light flooded in through the windows in the corner, that Mrs. White worked from 1911 to early 1915 on *The Acts of the Apostles*, *Counsels to Parents, Teachers, and Students*, *Gospel Workers*, and *Prophets and Kings*.

sizable package of dried fruit to her old friends George and Martha Amadon in Battle Creek. Prunes, peaches, pears, figs, and raisins were included (WCW to George Amadon, Jan. 13, 1913).

Writing of her situation, she stated: "During the past four years I have written comparatively few letters. What strength I have had has been given mostly to the completion of important book work.

"Occasionally I have attended meetings, and have visited institutions in California, but the greater portion of the time since the last General Conference has been spent in manuscript work at my country home, 'Elmshaven,' near St. Helena.

"I am thankful that the Lord is sparing my life to work a little longer on my books. O that I had strength to do all that I see ought to be done! I pray that He may impart to me wisdom, that the truths our people so much need may be presented clearly and acceptably. I am encouraged to believe that God will enable me to do this."—Manuscript 4, 1913.

But for one who all through her life had been out among the churches, the literary work at Elmshaven did, at times, seem confining. She wrote: "I long to be personally engaged in earnest work in the field, and I should most assuredly be engaged in more public labor did I not believe that at my age it is not wise to presume on one's physical strength. I have a work to do in communicating to the church and to the world the light that has been entrusted to me from time to time all through the years during which the third angel's message has been proclaimed."—*Ibid.*

So it was book preparation in earnest, Ellen White working closely with her trusted literary helpers. Work on the Old Testament history, pushed so hard in 1912, seems to have slowed down, awaiting Clarence Crisler's attention.

Counsels to Parents, Teachers, and Students

As the year 1913 opened, the book they then called *Christian Education* (which we know today as *Counsels to Parents, Teachers, and Students*) was receiving first attention. In a letter written to O. A. Olsen on January 2, W. C. White described in some detail the procedures in preparing the manuscript: "First of all, Professor Salisbury [secretary of the General Conference Department of Education] sat down with Mother's secretaries and spent two or three hours in pointing out those articles in the old book [*Christian Education*, 1893] which he regarded as essential; also those articles in *Special Testimonies on Education* [1897] which he thought should be used in the new edition.

"Then Sisters Minnie Hawkins, Maggie Bree, and Mary Steward gave the matter which he has designated a very careful reading, and made notes as to its contents. Then they went to Mother's files to see what new matter they could find and they made note of its contents.

"Then we made a list of departments which we thought ought to be considered in the compilation, and with these subjects before them, they made a thorough study of

printed matter and manuscripts. As they collected matter, the departments developed from ten to fourteen."—WCW to O. A. Olsen, Jan. 2, 1913.

When the manuscript had been pulled together in its preliminary form and each chapter read by Ellen White, it was submitted to several leading educators for critical reading. To them W. C. White wrote: "If you find anything in the manuscript to criticize, if you know of important material which should be added, or if you have any suggestions regarding arrangement, please send them along, and we will give your suggestions consideration."—WCW to M. E. Kern, Jan. 15, 1913.

The procedures in handling this manuscript were quite different from those followed in the preparation of *Prophets and Kings*. In the case of the Old Testament history there was a natural sequence which must be followed. In the case of the book on education some judgment could be exercised in the selection of materials and the most helpful sequence in which these should appear. Quite naturally, dedicated educators, who by nature of their work had given diligent study to the Spirit of Prophecy counsels which had a bearing on their work, would be in the best position to point out any important counsels that might have been overlooked, and to suggest the most effective arrangement of articles.

As work on the manuscript neared completion early in 1913, Ellen White's attention was called to the fact that it contained no counsel giving clear-cut guidance to school administrators, particularly in our colleges, concerning the association of students in our schools. She had written on the subject as the Avondale school was getting under way and had dealt with general principles in counsels to Battle Creek and Healdsburg colleges. To meet the need in filling out the manuscript on this point, she dictated a statement, and when it was worked into the manuscript, she read and reread it in its context to be certain it conveyed her intent adequately and correctly. The statement is found on page 101.

With the book *Counsels to Parents, Teachers, and Students* in the hands of the publishers, work on the manuscript for *Gospel Workers* took a prominent place in the program at Elmshaven. On February 18, 1913, W. C. White reported to Elder Daniells: "Mother is quite well these days, but not at all strong. Our work in the office is progressing nicely. Minnie and Maggie are at work collecting material for *Gospel Workers*."

On March 31, he wrote to Mrs. N. H. Druillard, an old friend of the family: "Mother . . . keeps quite cheerful, rides out almost every pleasant day, reads all the manuscripts that we are preparing for the printer, gives us much valuable counsel about the work."

And Ellen White herself reported on May 7: "I have a company of faithful workers, who are helping to prepare matter for the press. They are of good courage, and look on the bright side. We are doing our best to gather together the precious instruction that the people need."—Letter 9, 1913. □

To be concluded

“Love not the world”

It was an unlovable world that Christ loved so much. It is no more lovable today. But our mission is to love the world to Christ.

By KENNETH OSTER

The world—should we love it or not? Some will quickly quote 1 John 2:15: “Love not the world, neither the things that are in the world” and will consider the question closed. Others as readily will add the apostle Paul’s sad comment to Timothy about Demas who had forsaken him, “having loved this present world” (2 Tim. 4:10).

Christ’s parable of the soils (Mark 4:1-20) also seems to leave no room for argument. The Master Himself explains clearly the danger of an unbridled relationship with the world: “The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful” (verse 19). Christ sharply distinguished between His followers and the world, the faithful and the unfaithful, the godly and the ungodly, the lovely and the unlovely. In His intercessory prayer He said, “I pray not for the world, but for them which thou hast given me” (John 17:9).

The apostle Paul also urges us, “Be not conformed to this world” (Rom. 12:2), which he designates as “this present evil world” (Gal. 1:4) from which Christ wants to deliver us.

James accentuates his concurrence by asking, “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?” adding, “Whosoever therefore will be a friend of the world is the enemy of God” (James 4:4).

These few verses and scores of others notwithstanding, the best-known Bible verse, John 3:16, looms prominently in an apparent paradox, pointing out God’s great love for the world—love so great that He gave His only Son for its redemption, love unsurpassed, love unexampled, unfathomable, immeasurable! The same beloved disciple who tells us not to love the world (1 John 2:15) tells us in the same chapter to “walk, even as he walked” (verse 6). And if we follow closely His example we too

must love “this present evil world”—love it to such an extent and in such a way as to give ourselves for it as He did.

The same thought runs prominently throughout the Old Testament. The children of Israel had been warned repeatedly and emphatically about the need to be completely separate from the Gentile world, hence they had built up an impregnable barrier between themselves and “the world.” As they gathered their self-righteous robes about them, their attitude proclaimed to the unsaved beyond their walls: “Stand by thyself, come not near to me; for I am holier than thou” (Isa. 65:5). The Lord indicted such arrogance with the scathing rebuke: “These are a smoke in my nose, a fire that burneth all the day”!

This unchristlike separation from the world is as repugnant to the Redeemer of John 3:16 as is the affinity and fellowship condemned in 2 Corinthians 6:14, where Christ’s followers are forbidden to be unequally yoked together with unbelievers. But the danger is real that, based on a misinterpretation of the earlier verses quoted in this article, God’s chosen people may go to the other extreme of Phariseeism and like the haughty religionist of Luke 18:9-14 by action if not by word declare—not to God but to those about us—“God, I thank thee, that I am not as other men.”

So there might after all be validity to raising the question as to whether we should love the world. Perhaps we would react in the same way as the inhabitants of Nazareth of long ago when Christ first visited His hometown after His baptism. He recounted to them on that Sabbath day the story of the Gentile widow who was miraculously preserved during the 42-month-long famine, and the Syrian Naaman, cured of leprosy, whereas many lepers in Israel continued to suffer with that horrendous disease until their very lives rotted away with their limbs. The idea that salvation should have bypassed the chosen people and been made available to the hated world beyond

Our family pact

By BARBARA STRUGES

Several Christmases ago, one of my daughters suggested that because life is so uncertain, our family should make a pact. Another daughter composed it, and copies were made that all of us signed. Our son’s, sons-in-law’s, and even grandchildren’s names are there, with space for growing families.

We drew it up on 8½-by-11-inch paper, framed it, and hung it in a conspicuous place in the living room. This is how it reads:

“We, as a loving family in Jesus Christ, and in joyful hope of His glorious soon return, determine to meet together in heaven at the feet of Jesus for our first family worship of eternity.”

Kenneth Oster, who spent many years in the Middle East, now lives in Riverside, California, and translates denominational books into the Farsi language.

filled the people of Nazareth with such wrath that they "rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong" (chap. 4:29).

Let's face it—although "we have the truth," and although we know that this is "the remnant church," and although we know all the arguments to prove the "certainties of the Advent Movement," can it be that in our smugness we have failed to love the world as Christ did—love it enough to give ourselves for its salvation—and thus have delayed the Second Advent?

It was an unlovable world that Christ loved so much! It is no more lovable today than it was when Christ gave Himself for it. Who has not walked down skid row of any large city and witnessed the drunkard and the derelict? Who has not seen these wrecks of humanity degraded by drug and drink to a level below the brute? With a complete loss of all moral and physical control, these wretched souls sit or lie in their own filth, the stench of alcohol and excrement poisoning the atmosphere about them. Love them? We naturally feel repelled and want to turn from them in disgust, yet we thank God vainly that we are not "like other men," while at the same time we are void of the love that gives a helping hand.

The unlovely and unlovable qualities of the world show up in many ways. Religious belief, denominational affiliation, cultural differences, family background, and national disparity join the natural tendency to dislike those who are separate from us. But Christ was not unaware of the unlovely characteristics of the world into which He sent His disciples. He expressly had these conditions in mind when He commanded His followers, "Go your ways: behold, I send you forth as lambs among wolves" (chap. 10:3).

Our mission, then, is to love the world—to love the world with a godly love. The trouble is that altogether too often we confound this kind of godly, saving love with carnal, damning lust. In our love of the world we must take into serious consideration the apostle Paul's beseeching statement: "Be not conformed to this world: but be ye transformed" (Rom. 12:2). As salt is to food and leaven to dough, the Christian must be to the world—this same sinful, wretched, unlovely world. This means we must be willing to mingle freely with the publicans and sinners, as Christ ate and drank with them, and then said: "As my Father hath sent me, so send I you" (John 20:21).

O that we might accept the challenge of our mission in the world and learn to love the unlovable! To do so will take a miracle—and only God can work that miracle in us. There must be an entire renunciation of self—but none of us can empty ourselves of self. We must consent for Christ to accomplish this work for us. The burden of the soul must be: "Save me in spite of myself, my weak, unchristlike self. Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul."—*Christ's Object Lessons*, p. 159.

FOR THE YOUNGER SET

Daniel

By JOYCE MILLS

Daniel stood in the lions' den,
But he wasn't the least afraid,
'Cause God had closed the lions' mouths;
He answered when Daniel prayed.
But I think he heard those lions growl
From the mouths that God closed tight,
For they looked at him with their hungry eyes,
But they weren't allowed to bite!

All night long they paced that den
On their great big restless feet,
For they were starved and the food was there,
But they weren't allowed to eat.
The saliva dripped from their hungry mouths,
And their stomachs hurt all night,
And they looked at him with their hungry eyes,
But they weren't allowed to bite!

Daniel prayed in the lions' den,
He prayed there all night through,
And just as soon as it was light,
The king came down there, too.
And Daniel cried: "An angel closed
The lions' mouths last night,
So they looked at me with their hungry eyes,
But they weren't allowed to bite!"

And the king was glad, and the king rejoiced
When he heard what Daniel said,
And he ordered all those wicked men
To be thrown in the den, instead.
Then the lions leaped and the lions roared,
And it was an awful sight,
For God had opened the lions' mouths
And they were allowed to bite!

The Bible says that the time will come
When I'll stand in a lions' den.
This world will be the den I'm in,
And the lions will all be men.
And they'll try to destroy the children of God,
They'll hunt for them day and night,
And they'll look at me with their hungry eyes,
But they won't be allowed to bite!

And I hope that the time will come when you
Will stand in that den with me,
And then we'll pray to Daniel's God
And wait as patiently
As Daniel did when God heard his prayer,
And sent an angel bright,
To close the hungry lions' mouths,
So they weren't allowed to bite!

Two is company

Finding a good housemate does not begin with an outward search, but an inward one.

By KIT WATTS

When something goes Bump in the night, most of us don't like to be alone. We want someone to be scared with, someone who (while we cower behind a locked door) will go out and face it. A roommate may prove no braver than we, but who is that rational when listening to bumps, alone? It is one of the things that propels people together.

Two is company. Winnie the Pooh, the delightful character created in children's literature by A. A. Milne, puts it this way, "It isn't much fun for One, but Two can stick together." And that is what this article is about. Why do we who are single want someone to live under the same roof with us? How can we make good choices and how can we live with the choices we make?

Knowing *why* you want a roommate or housemate is the first step toward deciding who it may be. Believe it or not, but finding the right person can be as difficult, and as rewarding, as finding a marriage partner. That's because finding a good marriage partner has less to do with sex than it does with getting along well.

While most prefer to be married than single, marriage is not for everyone. Health, family circumstances, educational and career goals, or religious preference may keep you single. A tragedy or misfortune may thrust singlehood upon you. But being single need not be synonymous with an empty house. Living alone is something you can choose—or change.

While people say that you should marry for love, not money, either reason is honorable for the single person who is looking for a housemate of the same sex. You may primarily want company. That is good. But it may be that your top priority is getting a financial boost, finding a way to split the electric bill and halve the rent. That also is good.

Trading assets also is reason enough for getting together. You may have a house that has gotten beyond your strength or time. A friend may be disgustingly healthy and enjoy lawn-mowing and leaf-raking. You may own a car but have failing eyesight. A friend may be

having cabin fever, longing to hit the open road but be unable to afford wheels. You may have landed an apartment in a good section of town. A friend may have furniture to fill it and be able to play piccolo solos besides. Having the right partner may be a good deal. Matching up needs and resources may prove profitable and fun.

For many, though, overcoming loneliness and finding companionship are the most compelling reasons for finding someone to live with. In more primitive times people lived together in tribes, knit in common social and support roles. Modern society pulls people apart. The single person may live continents away from cousins, siblings, and parents. The church family can and should offer an envelope of personal fellowship. But with its traditional emphasis on marriage, the church tends to overlook singles who may actually comprise up to one third of the membership. Remedying the situation should be a joint effort. For the singles' part, they need to come up with some creative solutions. If you are single one solution is to create your own family. "Adopt" some uncles, cousins, and parents as your local family. And if it appeals to you, share your home or apartment with a friend you respect.

Oddly enough, finding a good housemate may not begin by an outward search, but with an inward one. Unless you know who you are, what delights and what destroys you, you will not know a good prospective roommate when you see one. Yes, life-of-the-party Joe is fun to be with, but could you really endure his punch lines at 6:00 A.M. when

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

Are Satan's "temples" more accessible?

By REGINALD F. MATTISON
Associate Director

While attending a recent meeting of workers for disabled persons, I was shocked to hear one of the speakers say: "Studies show that 95 percent of bars have facilities for disabled persons, while only 18 percent of churches provide facilities for them."

Since that time I have been taking note as I visit our churches and denominational buildings and have discovered that few take into consideration the special needs of disabled members and visitors.

If Satan makes his "temples" appealing and accessible to disabled persons, should we not try to improve conditions for our disabled members and guests?

By planning, modifying, or improving our churches and church-related buildings to provide adequate facilities, we can offer hope to the deaf, the blind, the retarded, the lame, and other disabled who seek for understanding, concern, and help. Every year should be the Year of the Disabled Person in the Adventist Church.

Kit Watts is periodical librarian at Andrews University, Berrien Springs, Michigan. She also is a free-lance writer.

your eyes are still glued shut? And Jill is a neat-as-a-pin housekeeper. But would she ever let you get out your stamp collection or raise puppies in the kitchen?

As you look for a live-in friend, know yourself in at least these six areas: money, friends, life style, personal habits, private and shared space, and religious attitudes. Few people fit each other like hand and glove. But talk things over enough so that you know you will not be at each other like boxers once you share the same space.

First, talk frankly about money. Do you propose to split the rent and go fifty-fifty on utilities or is the one using the most space going to pay more while the one shoveling snow and raking leaves pays less? Will some money go for mutual expenses like laundry soap or will you each buy your favorite brand of toothpaste? If one person throws a party does the other one help foot the bill for potato chips and balloons? If you are both contributing to the food fund does it matter that one gets to eat dinner at home while the other has to brown-bag it on the job? Work out a plan. Friendships can be wrecked on unpaid long-distance telephone bills or with somebody blowing the food money on chocolate instead of diet soda.

Friends are a second area to consider. Having friends in common is not a requirement for happiness, but it does help. If you have friends with whom your roommate is not willing to stay in the same room, you face some tricky timing. Ask each other about friends if you do not know them. Describe how you like to have them visit. Some people enjoy the casual drop-in approach with a cast of thousands. Others prefer formal entertaining or small groups. As your differences emerge, talk about how you can respect and make room for them. Try to sense whether there's give-and-take or whether it will be a tug-of-wills.

Life styles

Different life styles among Christians seldom are a matter of right and wrong, but when life styles conflict it is tempting to become self-righteous. If you like swinging from the chandeliers until 1:00 A.M. when your housemate is an early-to-bedder, you probably will hear somebody quoting Ben Franklin and Solomon to you before a week is up. Life style grows out of your personality. Your childhood home influences it. Everything from metabolism to talents contributes to your unique way of living. Listen carefully to each other. Express your tastes in music, for example. Key questions may relate, not so much to *what*, but to how *many*, how *often*, how *loud*, how *intense*. Gauge each other's ability for tolerance.

Personal habits are the microscopic parts of life style. They are hard to talk about, because you seldom think of them. How could it possibly matter whether you squeeze the toothpaste tube in the middle? Doesn't everyone hate toast crumbs left on the table or concentric rings around the bathtub? It may come as a terrible shock to you that your new roommate looks crosseyed at you when you sing out "Good morning" before the sun is up.

To see how your personal habits may mesh—or mash—take a vacation together. If the week does not go

well, at least you have saved yourself a longer time frame of being on each other's nerves. If you are not in a time bind and live in the same town, try trading long weekends staying together on a kind of dry run. But if you have to make an instant decision to live together, at least agree to a three-month trial period after which both of you are free to change your minds. After all, one of the advantages of being single is that you are *not* married to each other. You can move on.

In regard to private and shared space, most living things have a territory they consider their own. When two people set up housekeeping there are bound to be jurisdictions. Which one of you will run the kitchen, or will it be a shared venture? If there is only one bathroom, who will polish the mirror and clean hair out of the drain? Talk about furniture and personal belongings you each bring. Is it OK for your housemate to use your power saw, sewing machine, and TV whenever he wants to? Speak up about family heirlooms or treasures that require TLC or a hands-off policy. Is your friend's silver and imported china for daily cornflakes or only holiday buffets?

Religious attitudes

Finally, be aware of religious attitudes. Belonging to the same denomination is a start. But even this does not guarantee that you will have identical religious ideas and practices. One of you may be a devoted church-goer while the other looks on Sabbath as a time to solo in the hills. You may look forward to out-loud prayers and devotional readings, while your friend tends to pray in his closet. If you feel too strongly that your belief is right and the other person's is wrong, living together might only bring on a religious war. Remember that it is OK to have different views—and it is OK to continue living alone with your religious freedom.

Of course, religious attitudes will affect many other things—from TV viewing habits to what you will and will not eat. If you expect to be companionable check your attitudes and their boundaries. Advice to singles is like advice to marrieds. Don't expect to change each other. A good friend may try to make concessions. But changes that go against the grain will soon become burdens too big to be borne.

In conclusion, realize that finding a roommate or housemate may take some trial and error. A rigid checklist cannot produce a relationship, and happiness cannot be programmed. But happiness is more likely to result if you find a person you are comfortable with, if you share many things in common and respect your differences.

The instinct to live in companionship is one instilled by the Creator. Living alone has some advantages, but even the perfectly created Adam felt lonely. He had face-to-face communion with God and a world full of dazzling creatures. But he longed for a human friend. The single person needs intimate friendships where the focal point is, not sex, but experiencing an emotional and intellectual bond. For some the option is, not marrying, but sharing. Two can stick together. □

More baptisms for our dollars?

From the standpoint of business efficiency and baptismal results, the gospel commission to carry the message everywhere and to all people does *not* make good sense! The best business judgment would be for us to put our money and effort where we can get the most baptismal results. Doing so would eliminate working in many areas of the world and would lead us to concentrate our time and effort on those groups that promise to be the most responsive. Undoubtedly such concentration would increase our membership and bring in more tithes and offerings. We could then point with pride to the tremendous advance of the Lord's work—but we would be farther than ever from entering the kingdom.

Every Adventist whom I know at least pays lip service to the concept of reaching all political and geographic entities with our message and giving every living person an opportunity to make an intelligent choice in order that probation can close. Yet in practice we seem more often than not to put our money where we can see the most immediate results in baptisms or some other tangible result or measurable goal. This practice results in neglecting large blocks of people and populations that *must* be reached if the work is to be completed successfully.

Is it not time to expand our horizons and address ourselves to the immense task and challenge that is presented by those who are more difficult to reach and influence? Let us plan so that by God's grace we can go home with Jesus as soon as possible.

L. R. V.

Lessons from Elijah *Continued from page 3*

permeated the arts with sex and violence. Of the written word he declared: "Is it not . . . a melancholy experience traveling about the world, to notice on airports and railway stations the identical rows of paperbacks everywhere, all luridly and blatantly appealing to our basest and most degraded impulses? . . . It seems a deplorable outcome of the spread of the language of Shakespeare and the Authorized Version of the Bible thus to provide a vehicle for the dissemination of illiterate filth."

He then turned his attention to the theater. "Let a collection of yahoos but take off their clothes, cavort about the stage, and yell obscenities, and a great breakthrough in dramatic arts is announced and applauded."

Reflections

By JOHN E. NEFF

*Lovely pictures sharp and clear
In quiet waters oft appear
Of that reflected from above
As double portions of God's love.*

*As we these lovely pictures view
Let us there our faith renew
That our lives may always be
Pure reflections, Lord, of Thee.*

Defiantly, Mr. Muggeridge said he was willing to accept ridicule and to be considered a "fainthearted prude," but he would not be "mesmerized by the motley procession of writers, critics, crazed clerics, and other miscellaneous intelligentsia prepared at the drop of a hat to pronounce the latest outpouring of substandard smut an essential contribution to contemporary letters."

Today's Baal worshipers

In many ways our day is similar to Elijah's. "In the exaltation of the human above the divine, in the praise of popular leaders, in the worship of mammon, and in the placing of the teachings of science above the truths of revelation, multitudes today are following after Baal. Doubt and unbelief are exercising their baleful influence over mind and heart, and many are substituting for the oracles of God the theories of men. It is publicly taught that we have reached a time when human reason should be exalted above the teachings of the Word. The law of God, the divine standard of righteousness, is declared to be of no effect. The enemy of all truth is working with deceptive power to cause men and women to place human institutions where God should be, and to forget that which was ordained for the happiness and salvation of mankind."—*Ibid.*, pp. 170, 171.

In times like these perhaps we need to hear God's voice asking, "What doest thou here?" God has not asked us to count the number of people who are on His side, but He has commanded us, as He did Elijah, "Speak out against wrongs. Call sin by its right name. Hold up the standard of truth."

Elijah obeyed God, and moved ahead. Let us follow his example, encouraged by the promise, "When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook."—*Ibid.*, p. 260.

K. H. W.

60,000 SDAs in Philippines mobilize to build college

By DAVID J. RECALDE

"Frosties! Frosties!" shouted a 9-year-old boy to the seating crowd gathered at the annual festival at the only Adventist academy on the Philippine island of Negros. "Buy frosties! They're cheap and sweet. And just what you need to combat the heat!"

"How much? How much?" came a chorus in response.

"Just a peso apiece," was the boy's quick reply.

"Oh, that's expensive! Why do you charge so much?"

"It's for my Peso Parada!" the boy replied with a smile.

"What's that?" asked a stranger in the crowd.

"Peso Parada is our fund campaign for our college project. We're building a college in the Central Philippines, and we're raising funds. I have a goal to reach."

"That's great, boy! Here, give me two frosties," and with that the man handed him a two-peso bill. Another bought three frosties. In less than ten minutes his frosties were sold out. At that point in time he had turned in more than 70 pesos for the Central Philippine Union Mission college-development project. He had raised this by selling frosties, ice candies, Indian mangoes, and guavas.

Seventy pesos (one peso

David J. Recalde is educational superintendent of the Negros Mission and associate director and curriculum adviser of the Central Philippine Union Mission college development. For ten years he was principal of the Negros Mission Academy, the school that is being upgraded and will form the nucleus of the proposed college.

equals 13.5 cents in U.S. currency) is quite a small amount when one thinks of the 15-million-peso multipurpose auditorium the college development board has envisioned building just to begin the college program in June, 1982. But what that boy is doing is typical of the fund-raising activities the more than 60,000 members of the Seventh-day Adventist Church in the central Philippines have embarked upon.

One couple in southern Negros who own a fishpond and a lumberyard give ₱2.50 for every ₱100 income from their business enterprises. In December, 1980, they turned in to the mission office more than ₱2,000.

A small sugar-cane planter pledged one truckload of sugar cane. A farmer gave a goat. Another couple gave a pair of ducks, while still another gave three goats. A former officer of the Far Eastern Division promised to give one carabao.

One worker from another mission designated a mother hen "Mrs. CPUC" and pledged all the eggs that the hen lays for the college project. A store owner keeps a piggy bank beside her telephone, and has instructed her sales clerks to deposit every telephone call fee into that bank for the Central Philippine Union College. Almost

all the church workers in the Central Philippine Union Mission contribute an average of 2.5 percent of their salary every month for this project.

About the middle of 1980 an old farmer came to my office and brought in ₱50 he had solicited from a friend. "How about your personal contribution, Brother?" I asked.

"Oh, don't worry. It will come," he assured me.

For several months I did not hear anything from him or about his promise, but I prayed that the Lord would bless him and all the others who have made personal commitments to the college fund.

This past January I was surprised to see the farmer sitting in the lobby of the mission headquarters. After a pleasant greeting he came to the point: "Pastor, I have come to bring my pledge." Then from his pocket he pulled out ten crisp ₱100 bills—his initial gift for the project.

A few days later I met his daughter, a literature evangelist in Negros Mission. When I told her about her father's gift she told me the story behind that gift.

She said that for some time after making his promise her father worried about how to fulfill it. He also had not decided how much to give. He did not reveal his plans to his wife beyond telling her that he had promised to give to the union project, and that the year was about to close and he did not have enough money to give a sizable amount.

Finally his wife said, "Why don't you sell a piece of our land and give the proceeds for the college project?"

I don't know what happened after that, but I know that during the first month of this year, I gave him receipts totaling ₱1,000.

The daughter was smiling as she told me the story, and I could not keep from asking, "Now that your father has given, what about you? When will you bring your gift?"

"Ah, Pastor, *matupa lang na iya!*" she replied. ("Don't worry, Pastor, that will just come!")

Filipino workers are converted

A part of the initial program of the college development in the Central Philippine Union Mission is the development of the 71-hectare site to a productive school farm. This job has led to the cultivation of various crops on the site. The work necessitates the employment of seasonal and temporary workers who are living in the surrounding areas and several out-of-school youths. Many of them were former occupants of the newly acquired land. These laborers are non-Adventists.

The initial development program of the college has given these workers their first opportunity to associate with Seventh-day Adventists. Working with them gives us the opportunity of telling them of the love of God and of how to live healthfully.

A few weeks ago the owner of the land adjacent to the future college site made the following remarks: "Before the CPUM college development came to this place, that man [pointing to a young man plowing our field] was a drunkard and a troublemaker. He would be under the influence of liquor even early in the morning. What a change in his life! We have a better place now. Your college development has had a great influence among the people."

That young man now is a baptized member of the church, busy preparing others for baptism. There are 25 newly baptized members in the company that meets regularly every Sabbath, in a temporary meeting place on the site.

S. M. RADA, Sr.,
College Development Director
Central Philippine Union Mission



The land on which church members in the Central Philippine Union Mission plan to build their new college is fertile. Ruben Geslani and Edgar Verde, who have been cultivating the land, carry a large jackfruit on their shoulders. Also growing on the land are coconut palms and banana trees.

It surely came—two weeks later—when with a broader smile she rushed into my office, exclaiming, “I’m back, Pastor. Here is my promise.” And reaching into her handbag, she drew out four \$50 bills.

“How did you come up with your gift so quickly?” I asked.

Her reply brought a lump to my throat: “I withdrew it from my savings.”

Adventists in the Central Philippines believe in Adventist education. We believe that establishing schools is one of God’s effective ways for saving our youth. We believe that we need training schools to help provide the church with “an army of workers . . . rightly trained” to carry God’s work forward and bring it to a glorious finish. We are grateful that on thirteenth Sabbath, June 27, Sabbath school members around the world will unite with us in support of our new college.

MEXICO

Dental students provide care

Before students and faculty from Loma Linda University School of Dentistry in California started their summer mission project in the area around Cuauhtémoc, Chihuahua, Mexico, the word *Adventist* was a strange word. Today by God’s grace Adventists are known and esteemed by many of the denominations that do missionary work in the area.

This work began eight years ago when Santiago Schmidt, a retired minister, was invited by the Mexican Union to begin volunteer missionary work among the Mennonite people. Six years ago, at Elder Schmidt’s invitation, Harry Ridgley, from Loma Linda’s School of Dentistry, came to this area to do dental examinations on the school children. Now each summer as many as 20 students and faculty spend

two weeks providing dental treatment to the Mexican people, the Tarahumara Indians, and the German Mennonites. The dental work consists of cleaning, extractions, fillings, and oral hygiene instructions. The governor of the state of Chihuahua has been very favorable toward this project and desires that this work continue.

God has blessed this work, and today, because of donations from Adventist friends and members in America, a home and an auditorium have been built in Cuauhtémoc. One family gave more than \$50,000 toward this building project, which will be situated on a city block of land. The auditorium holds 300 people and contains sleeping rooms with bath facilities. A minister and his family sent by the General Conference to direct the growing work in this area live in the house.

Many baptisms have resulted from this work, in which the needs are great. As soon as funds become available, a school building with several classrooms will be built.

DAVID L. ANDERSON
*School of Dentistry
Loma Linda University*

CALIFORNIA

Growth featured at session

Believing that a constituency meeting should be a time for inspiration and education, as well as business, laymen, pastors, and administrators of the Southern California Conference organized their 1981 biennial session around the theme “That They May Be One” and the concept of “A Mission for Everyone.”

The session, held April 11 and 12 at the White Memorial church in Los Angeles, brought together approximately 1,000 delegates from 120 churches and companies in what may be the most ethnically diverse conference in North America, if not the entire world. Its 36,552 members worship in 15 languages every Sabbath of the year.

The session planners, headed by a lay financial executive, sought by music, multimedia, theme lectures, and interviews to bring from diversity a united commitment to church growth in southern California.

Beginning five weeks before the session, preliminary meetings were held in five geographical areas of the conference. At these meetings delegates received briefings on conference affairs and asked questions. The meetings facilitated lay involvement in setting the agenda for the session and made unnecessary some of the departmental reports, that often occupy much time at constituency meetings. The time thus freed was used to promote the theme of the session.

At the session itself, Des Cummings, Jr., executive secretary of the Institute for Church Ministry at Andrews University, gave several presentations on church growth and development in North America. Harmonizing with Elder Cummings’ lectures was a multimedia program prepared by the conference communication department to accent the president’s report.

The mission of the church was emphasized during the constituency session in interviews with new converts. One featured a woman drawn to the church by an Adventist physician who studied the Bible with his patients. Another focused on a family brought back into harmony by the gospel. A third featured two teen-agers who came to the Lord through beach evangelism.

While the main body of delegates was receiving instruction and inspiration on church growth, as well as hearing reports on finances, education, and other areas, the nominating committee did its work of recommending officers and department heads. Their deliberations were lengthy, since southern California has a tradition of strong grassroots interest in how the conference should be run.

During the constituency meeting the conference officers demonstrated a spirit of

openness with the delegates, and the delegates had an opportunity to express their views on conference concerns. A major area of concern was Christian education and how to finance it. Another was the size of church administration and the need for increased funding on the local level. The delegates could not be characterized as mere "rubber stamps," approving whatever was put before them. Votes were not always unanimous. Not all names submitted by the nominating committee were voted into office.

The incumbent officers were reelected. They are Harold L. Calkins, president; Lorenzo W. Paytee, secretary; Relious L. Walden, treasurer; and Augustine Cortez, field secretary.

All during the Southern California Conference session its people demonstrated their desire for strong spiritual leadership, for greater witness to the 8 million people living in its territory, and for each segment of the conference to strive toward the finishing of God's work in southern California.

MARILYN THOMSEN
*Public Relations Director
Southern California
Conference*

LOMA LINDA

Ground broken for science hall

Groundbreaking services for the new Alumni Hall for Basic Sciences were held Monday afternoon, March 9, on the Loma Linda, California, campus of Loma Linda University. Those who attended were alumni, Loma Linda University staff, and General Conference officers, including Neal C. Wilson, president of the General Conference and chairman of the board at the time when planning for the new building was begun.

Slated to be constructed on the site where Daniells Hall, the men's residence hall, now stands, the new Alumni Hall for Basic Sciences will house the School of Medicine's



Participating in groundbreaking ceremonies for the Alumni Hall for Basic Sciences at Loma Linda University are E. C. Wines, vice-president for public relations and development; Neal C. Wilson, General Conference president; F. W. Wernick, General Conference vice-president and chairman of the LLU Board of Trustees; Roy E. Shipley, M.D.; Henry Hadley, M.D., School of Medicine Alumni Association president; Edwin Krick, M.D., past president of the alumni association; Harrison S. Evans, M.D., former vice-president for medical affairs; and Allan W. Perry, M.D., incoming alumni association president. It is expected that the building will be completed in 1983.

departments of microbiology and pathology.

"We are now using essentially the same basic-science facilities that were used in the 1940s, with the exception of our biochemistry building," says V. Norskov Olsen, Loma Linda University president. "During the 1940s and 1950s we had approximately 150 medical students using the basic-science facilities—75 freshmen and 75 sophomores. Today we have approximately 320 in the freshman and sophomore medical classes, with several hundred dental, nursing, and allied health students using the same facilities," he added.

Practically every one of the 2,500 students enrolled on the Loma Linda campus uses the basic-science facilities, which were designed for a fraction of that number. In addition, the university's existing facilities are critically short of laboratory and research space for faculty members.

Three years ago, when the proposal for the new building was made, the estimated cost was \$6 million, with some additional cost for furnishings and financing.

"The School of Medicine Alumni Association accepted the challenge to raise \$3.35 million of the total project cost," says Marlowe Schaffner, LLU vice-presi-

dent for medical affairs, "with the General Conference, the university, and other donors completing the necessary funding.

"In the fall of 1979 the alumni association started its formal fund drive, and completed it on March 9. In the meantime the estimated cost of the project has risen to \$9 million, because of inflation and minor changes in building design," Dr. Schaffner says. "As of March 9, the School of Medicine Alumni Association had exceeded its goal, with cash and pledges of approximately \$4.2 million."

By the time construction on the building begins later this year, approximately \$3 million will be in hand.

In addition to the funds donated and pledged by the School of Medicine alumni, School of Dentistry Century Club members are donating \$25,000 per year for the next several years to the project.

Construction of the new building, which is expected to be completed in 1983, is a major step in a six-year development program on the Loma Linda campus. The university is also undertaking a development program on the La Sierra campus that will get underway this year, with a multipurpose classroom building and an industrial building as the first steps.

Loma Linda University has a rich heritage and a specific mission to perform on behalf of the world church. The physical needs of the students must be met, but looming above the buildings and classrooms is the training and character development of those who walk in its halls. The staff and board of the university are committed to this task and seek the Lord's help to carry out their mission.

FRANCIS WERNICK
*Chairman of the Board
Loma Linda University*

SOUTH AUSTRALIA

Radio spots draw viewers

During the four months leading up to George Vandeman's seminar in Adelaide, South Australia, various forms of advertising were used to attract new viewers to the It Is Written television program. The most successful form of advertising proved to be 30-second spot advertisements on radio. On all occasions when radio advertisements were broadcast, the responses to the free book offers were far above normal. On one Sunday the responses were five times higher than usual. These advertisements, broadcast between midnight

and 6:00 A.M., cost only \$1.00 each.

On March 20 in Adelaide, Pastor Vandeman recorded advertising tags to be used in future radio advertisements for *It Is Written*. He also recorded two television commercials to be broadcast free by the two channels carrying the *It Is Written* program in the South Australia Conference.

In Adelaide, a city of 934,000 television viewers, ratings reveal that 33,000 people view the *It Is Written* program on Sunday mornings.

N. E. DEVENISH
*South Australian
Conference*

GUATEMALA

**AWR station
increases power**

TGMUA, the Adventist World Radio station in Guatemala, increased its power to 10,000 watts and changed its antenna to broadcast toward the northeast on Thursday night, April 23. Initial reports indicate that it is being heard better in most parts of North America, especially on the East Coast. It is hoped that this change also will provide better reception in the Caribbean area.

Larry King, an Adventist

who is chief engineer of a radio station in California, gave a week of his time to go to Guatemala and work on the station in order to assure its proper operation. For the past year the station has been operating with less than 2,000 watts.

This Adventist World Radio station has been established to broadcast especially to Latin America and is presently operating on 5980 KHz in the 49-meter band. The program is in Spanish from 7:30 to 9:00 P.M. CST (0130-0300 GMT) and in English from 9:00 to 11:00 P.M. CST (0300-0500 GMT). Reception

reports from anyone anywhere will be greatly appreciated. Address them to Adventist World Radio, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Reports from the Bible correspondence school in Guatemala show a tremendous increase in student enrollments since the complex of three stations went on the air last year. This includes a local station on 1330 KHz (5,000 watts), and an FM station on 105.5 MHz (3,500 watts).

TULIO R. HAYLOCK
*Associate Communication
Director
General Conference*

Murdered missionary's sister says thank-you

After the funeral of Donald and Ann Lale, expatriate workers in Zimbabwe who were murdered, the president of the Trans-Africa Division, Kenneth W. Mittleider, received the following letter. The author is Donald Lale's sister, Pat Walker, a non-Christian living in Oxford, England, who wanted to let others know of her appreciation for church members' love and kindness to her.

"Please forgive me for taking so long before writing this, the first of my thank-you letters to the people in Zimbabwe who were so closely involved in the aftermath of Don and Ann's deaths. This is my official letter of thanks to the Seventh-day Adventist Church as an organization—if anything written so deeply from the heart can be termed 'official'—and it is my further intention to write in due course to each person who gave so unstintingly of his or her time, energy, and support when we of the family most needed it.

"I shall always remember my visit to Zimbabwe as the most traumatic nine days of my life, but superseding the horror and grief were three experiences that I will carry in my heart forever.

"First of all, from the moment our aircraft touched down on the Salisbury tarmac (runway) and we were met at the foot of the steps by your people, I felt enfolded in a love and strength and protection the like of which I have never before encountered. It was such a tangible thing that I, who am normally formal and reserved with strangers, at once felt that I was among friends with whom I could communicate without restraint. The sense of enfoldment intensified throughout the nine days as I met more people from Salisbury, then others at Inyazura and Bulawayo. All gave of themselves and their homes; their hearts and their own special abilities; and finally when you all came to help us on our way at the airport, I felt wrenched away from dear friends as if I had known them for years.

"The second experience, the service and burial of

our loved ones at Solusi, goes far beyond the medium of words, but perhaps I was able to communicate a fraction of it to your wife as she supported me so kindly at the graveside. I could only say again and again, 'I am not crying with grief, I'm crying because it is so beautiful.' During the services at Salisbury and Solusi I was moved by the singing of the Inyazura students and the children from Anderson School; by the gentle organ music and the unaccompanied Solusi quartet; and not least by the solo sung by the blind African brother at the committal. I was so pleased to be able to hear again at Solusi the simple loving words of Don Thomas and Ken Kronje that I had been unable to take in at the Salisbury service; and at the graveside I was overwhelmed by the awe-inspiring love for Donald and Ann that radiated from the hearts of all those grieving African people, as well as from our own people. This memory of a unique beauty will remain with me after the grief and pain of loss have receded, I am sure.

"Third, I would like to express my gratitude and admiration for the Adventist organization that swept into action and masterminded every last detail from start to finish, in double-quick time and with no expense spared. How you achieved such magnificent coordination over those great distances when floods and outbreaks of fighting conspired against your every move, I cannot imagine. I have always considered the Royal Air Force to be good at pulling out all the stops for bereavements, but we are not normally beset by war and rising waters. Your own personal involvement, your concern and sorrow made me feel especially privileged, and no words can adequately express my thanks to you personally."

Patricia Walker closed by suggesting that Elder Mittleider print her letter in the church paper. She writes, "In that way perhaps I can reach the many kind people whom I do not know by name."

BARBARA MITTLEIDER
REVIEW Correspondent

Inside Washington By VICTOR COOPER

● **New telephone system:** A new Bell Telephone system, Dimension 2000, has been installed at the General Conference headquarters. Each employee has his or her own telephone number and can be dialed directly. Each can make outgoing calls—including long-distance, via WATS lines—without reference to the switchboard. Employees also can place three-way conversations. If an outside line is busy, employees can program their telephones to call them back when the line is free. An employee can route his calls to another location if he or she is going to be out of the office temporarily. Callers who do not know the telephone number of General Conference employees may reach the switchboard by calling (202) 722-6000.

● **Broadcasting pioneer:** "Everyone in Brazil who wants to hear our radio program can hear it." Robert Rabello, emeritus speaker on Brazil's Portuguese radio program, A Voz da Profecia, told the General Conference Committee of the growth of the church. First on the air in 1943, A Voz da Profecia is the oldest religious broadcast in Brazil. It is heard on 300 stations, and in most parts of the country it can be heard several times a week. In addition to three large Bible correspondence schools, many Bible schools are operated by local Adventist churches.

"By mid-1981," said Pastor Rabello, "we hope to operate a Bible school in each of the 60,000 homes in which Adventists live. Twenty-five percent of baptisms come from the Voice of Prophecy, and we hope to make that figure 50 percent."

Energetic Pastor Rabello, who was staying in Washington with Leo Ranzolin, his son-in-law, continues to minister by radio in association with the program director and speaker, Roberto Conrad.

● **Kiesler joins BRI staff:** Herbert Kiesler, chairman of the religion department at Canadian Union College, has been called to be an associate director of the Biblical Research Institute. Dr. Kiesler obtained his Ph.D. degree in New Testament studies from McGill University in Montreal; earned his B.A., M.A., and B.D. degrees from Andrews University; and has given service to the church as a pastor in the Michigan, Ontario, and Quebec conferences, and at his home in Hamburg, Germany.

● **Resource guide:** The Health and Temperance Department has produced a new 107-page *Health Resources Guide*, which provides descriptive information and prices on books, cookbooks, periodicals, special-edition magazines, correspondence courses, manuals, pamphlets, audio-visuals, and miscellaneous organizational-promotional materials available from denominational institutions. Single copies sell for \$2.00. Bulk prices are available. Interested persons should contact Don King at (202) 722-6719.

● **SDA chaplains meet:** Chaplain (Major) Richard Stenbakken, a member of the Army Chaplains Board, told the General Conference Committee on April 23 that he had been asked to brief General Edward C. Meyer, chief of staff of the U.S. Army, on his program to strengthen home and family relationships. Major Stenbakken, who conducts training courses for Army chaplains, was in Washington, D.C., April 20-23, along with 20 other chaplains attending the twenty-sixth annual SDA chaplains' conference conducted by the National Service Organization. Each of the chaplains spoke to the General Conference Committee. The four-day conference was conducted by NSO Director Charles Martin.

Elder Martin said plans were made to assist church members who face Sabbath problems during military service. A task force was appointed to work on production of leaflets for 17-year-olds to prepare them for the draft expected in the future.

OMEGA

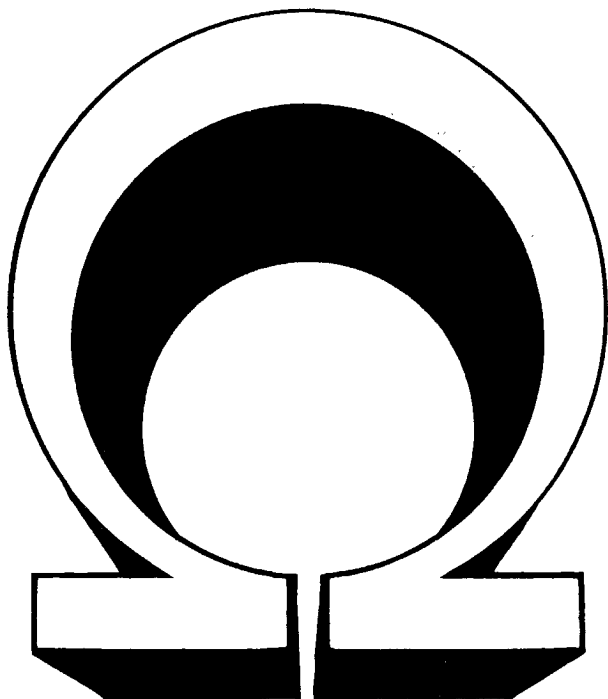
by Lewis R. Walton

Paper **US\$4.95**

Those familiar with denominational history can identify the beginning of the twentieth century as a time of fearful discouragement for the Seventh-day Adventist Church, as some brilliant and respected leaders succumbed to influences that resulted in their being separated from the movement. Ellen White called this apostasy the alpha, warning that it would be followed by an even greater falling away—the omega. The author of this new book suggests that we look at some of the things happening currently within the church in light of those early events. This is the type of book that will be read and reread many times as we examine ourselves and our current stance compared with history.

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Australasian

- Palu Fuatapu, Tonga and Niue Mission evangelist, recently conducted a series in Pea, on the island of Tonga. At the recent annual session of the mission 38 persons were baptized, 22 as a result of this crusade. Another 16 postponed their baptism because of opposition.
- The Church Press Limited has awarded a Commended Certificate to the Australian *Signs of the Times* for layout in its annual award presentations for 1980.
- The Adventist Media Center reports widespread response to its advertising in the *Reader's Digest*. So far more than 2,500 applications have been received for the "Here's Life" Bible-reading guides.
- The premier of the North Solomon Islands, Leo Hanneth, made a speech at the dedication of the new Kapikave church and presented a check to the mission secretary "in appreciation for what the Seventh-day Adventist missionaries have done for the people of Kapikave."
- A new dormitory has been built to accommodate the young men at Kukudu School in New Guinea. The erection of the building was made possible by the generosity of a group of Australians who donated money and then traveled to Kukudu and constructed the building.
- The death of Elisha Gorapava, Ministerial secretary of the Western Pacific Union Mission, is a great loss to the Australasian Division. Pastor Gorapava suffered a severe heart attack on February 1 and died soon after. For 30 years he had served the church as an evangelist, pastor, and administrator.

Far Eastern

- The local Adventist pastor's weekly radiobroadcast in Dumaguete City, Negros Mission, has been voted "number one" of all religious programs in the area. The Negros Mission, in the Central Philippines Union, has five weekly radiobroadcasts, two being produced by local-mission departmental directors and three by local pastors.

- Simply Food, a lunch counter owned and operated by the Guam Adventist Book and Food Store that provides simple vegetarian meals, lists lawyers, judges, and other professional people among its clients. The lunch counter has received commendation in the local newspaper.
- Far Eastern Division membership, which at the beginning of 1974 was 261,915, had grown to 430,313 by the end of 1980. If the growth trend continues, the division should reach between 600,000 and 700,000 by 1985.
- G. R. Watts is transferring from Youngberg Memorial Adventist Hospital in Singapore to Penang Adventist Hospital in Malaysia.
- Officers of the South China Island Union recently elected by the Far Eastern Division executive committee are L. R. Colburn, president; John Chow, secretary; and D. G. Bullock, treasurer.
- Joshua Mok Wone is the new president of the West Malaysia-Singapore Mission, replacing T. K. Chong, who has retired and is now living near Avondale College in Australia.

Inter-American

- By the time the Word of Life Crusade conducted by Don Crowder in Nassau closed on May 3, 310 persons had been baptized. More than 100 persons have been baptized in the tent crusade S. N. McKinney is conducting in Freeport, Bahamas.
- During Easter-week evangelistic meetings in the Inter-Oceanic Conference, 400 persons were baptized, and a baptismal class was organized in each place a meeting was conducted. More than 200 crusades were conducted that week in the Northwest Mexican Conference, and as a result 208 persons were baptized.
- Myrl Manley, who spent 22 years in India and Burma and for the past seven years was president of Union College, has answered an SOS call to serve as president of Caribbean Union College in Port-of-Spain, Trinidad.
- A year and a half ago WORA, channel 5 in Mayaguez, Puerto Rico, granted Antillian College half an hour a week for a program produced by the Adventist Span-

- ish churches in New York, Yesterday, Today, and Tomorrow. The listeners' response to the quality of the program has been so favorable that station managers now are broadcasting the program three times a week.
- More than 1,500 children attended Vacation Bible Schools in the Panama Conference during February.
- Members of the church organized in San Jose, Costa Rica, after the Kenneth Cox Prophecy Crusade have acquired a lot, moved their tabernacle there, and are converting the building into a church.
- One hundred persons were baptized April 11 in Santiago, Dominican Republic, bringing the total to more than 200 during the reaping meetings of Jose Osorio, Antillian Union evangelist.
- With an enrollment of 279, the Savanna-La-Mar High School in Westmoreland, Jamaica, has outgrown its old wooden structure with its single bathroom. Constituents are beginning phase 1 of a modernization program.
- As a result of a Five-Day Plan to Stop Smoking televised in Paramaribo, Surinam, the owner of the Radica radio station, a Hindu woman, asked, "Why don't you also approach Hindus and Moslems with the Five-Day Plan?" Leaders in the Surinam Field assured her they would do everything possible to work with these groups. She referred them to a Hindu doctor, who has promised to assist in presenting a Five-Day Plan for the 110,000 Hindus living in Surinam.

Trans-Africa

- M. M. Muhau was the guest speaker for a youth rally held April 21-25 at Nembudzia Township, near Gatooma in Zimbabwe. The main objective of the rally was to revive and reclaim the youth who had gone through troublesome times during the war years. There were more than 625 young people present on Sabbath, including 73 in baptismal classes. Forty-eight made their decision for Christ.
- Two special booths were set up by Bulawayo Adventists at the International Trade Fair in Zimbabwe. The Home Health Education Service offered a gift family Bible to all those who registered. The Better Living center distributed leaflets encouraging people to consider their health. During

- the first two days of the fair more than 200 indicated an interest in nutrition classes or a Five-Day Plan to Stop Smoking.
 - Jere Patzer, North Pacific Union youth director, and Mrs. Patzer recently completed a six-week tour of South Africa. Sponsored by the South African Union and escorted by the union youth director, John van der Vyver, they visited key educational centers and major church youth groups. They conducted Weeks of Prayer at Sedaven High School, Helderberg College, and Good Hope College, and seminars with conference youth directors. Their last appointments were with the youth and church members at the Hartenbos camp meeting, where they were joined by the division youth director, P. J. Salhany, and his wife, Dorothy.
 - On February 2 high winds and torrential rain caused extensive damage at Cancele Mission in Bhacaland, Transkei. Giant gum trees were uprooted, roofs were blown off, the library was ruined, and walls collapsed. Sheets of roof iron had to be recovered from the tops of trees; some sheets were never found. Although much of the roofing has been restored, students sit under the open sky in the classrooms. The church still is open to the elements where the rear wall collapsed.
- North American**
- Atlantic Union**
- The Heritage Room of the G. Eric Jones Library on the campus of Atlantic Union College, South Lancaster, Massachusetts, has been named in honor of Oscar E. Schmidt. During the recent Alumni Weekend the college president, Larry E. Lewis, commended Mr. Schmidt for his 25 years of service to the college and for his present contribution to the school as head librarian.
 - The Fernwood church school in Salamanca, New York, has received the grand prize of \$1,800 worth of Hobart professional home kitchen appliances in a True Value KitchenAid contest. The school plans to sell the appliances and use the proceeds to meet operating expenses.
 - Representatives of the Adventist church in East Palmyra, New York, have presented several copies of the book *Project Sunlight* to public libraries in Wayne and Ontario counties. They also have distributed the book to per-

sons who contributed \$5.00 or more to the Ingathering campaign.

- L. E. Smart, director of development at Atlantic Union College, says that the BECA goal of 648 alumni donating \$31,750 to the college has been reached. BECA is the Business Executive Challenge to Alumni, a special funding program established by the General Conference to encourage alumni support of Adventist colleges. Gifts are matched and compounded by the BECA organization.

Columbia Union

- Monte Sahlin, pastor of the Allentown, Pennsylvania, church, conducts The Bible Forum radiobroadcast on two stations every Sunday. According to American Research Bureau ratings, the 30-minute Bible study, with interviews, has a listening audience of about 20,000. Several people are involved in personal Bible studies because of the program. Robert and Jean Becker, owners of a local car dealership, sponsor the broadcast.

- W. A. Thompson, secretary of the Columbia Union Conference, has retired after 42 years of service to the denomination. He served as an officer of the union since 1970 and was the first black in the North American Division to be elected to a union executive position. He will continue to serve the church as pastor of the Edmondson Road congregation in Baltimore, Maryland.

- The Metropolitan church in Plainfield, New Jersey, recently held a graduation for 18 persons who had studied the Amazing Facts Bible course. Bible Instructor Rochelle Haynes has been visiting these and other students since last year.

Mid-America Union

- Open house and a dedication service were held for the new Moberly Regional Center in Moberly, Missouri, on Sunday, May 3. The new facility replaces the former Community Memorial and Woodland hospitals, both of which were acquired by the Adventist Health System/Eastern and Middle America, Inc., in 1978. The new facility has approximately 111,500 square feet of space and a 110-bed capacity. It has 62 physicians and 250 full-time employees serving a population of 35,000. The administrator is James C. Culpepper.

- The new Denver Community Service Center was dedicated on May 5. The center is supported by five churches: Denver First, Denver South, Denver Spanish, Denver West, and Littleton. Gideon A. Haas is the executive director.

North Pacific Union

- Thirty-five people were baptized at the conclusion of evangelistic meetings held in Billings, Montana. Dan and Kay Collins, from Amazing Facts, worked with the pastor, Jim Brackett, in the series.

- A year ago Idaho Conference constituency delegates voted to implement a total preventive health program for the conference. A seven-member health resources committee was set up. Since then the committee has conducted workshops for elementary teachers and for faculty members at Gem State Academy. The committee has also prepared a family and congregational health plan for the general membership.

- Under the direction of Milton Johnson, a physician and local elder of the Hermiston, Oregon, church, members have been organized for disaster relief service. One of their first actions was to prepare 400 packets that contain a complete change of clothing. The program is coordinated with relief agencies in the area.

- Dedication services have been held for the new Myrtle Creek, Oregon, church, the first church to finish repaying its loan from the North Pacific Union Conference Revolving Fund. The beginnings of the Myrtle Creek church go back as far as 1927, when services were held in various homes in the community. The congregation was organized in 1942. Four years later, members moved into a new church, but over the years they outgrew it and constructed another new church.

- The baptism of 32 persons in four area churches resulted from evangelistic meetings held at the Milton-Freewater, Oregon, church by Les Fowler. Assisting were Laymen William Greenley, Alden Vixie, and Jerry Schroeder, and the local pastor, Marlo Fralick.

- Pathfinders from Springfield, Oregon, under the leadership of club director Frankie Stebbes, conducted a one-day scavenger hunt that benefited a dozen community agencies. Materials collected included books, clothes, sheets, yarn, eyeglasses, and hair dryers.

Pacific Union

- Two Bakersfield, California, ASI members are completing a dream to accompany their Bible concordances for use in study. It is an every-word concordance (except prepositions and conjunctions) to the writings of Ellen White. Recorded on Laser-Discs, the concordance is a 90-million-word library that can be held in one hand. Richard Reed, an electronics-and-computer specialist, implemented the project with financial backing from Mike Backer. The text of all Ellen White books was set on 15 home computers by both Adventist and non-Adventist workers.

- Perry Pedersen, an associate in the General Conference Lay Activities Department, and W. Lee Grady, manager of SAWS in Watsonville, California, were guests at the six area Community Services Federation meetings in the Central California Conference.

- Melvin Warfield is the new pastor of the Los Angeles Smyrna congregation, which was organized last fall after a series of meetings conducted by George Rainey. Already the membership has grown to 255.

- As a result of the San Jose Central church's Blitz Day, when members hung literature bags on 5,000 doorknobs on homes surrounding their church, four people have requested Bible studies, 30 attended a Five-Day Plan to Stop Smoking, five were at a seminar on death and dying, two have been at Sabbath worship services, and one former member is again studying doctrines.

- More than 100 volunteers of the ASI Mission Builders are on the Hawaiian island of Molokai erecting a sanctuary to seat 200 members, a day-care center, a two-room elementary school, a parsonage, and a duplex for the teachers.

Southwestern Union

- Shirley Pinterich has been appointed vice-president of nursing at Huguley Memorial Hospital, Fort Worth, Texas. She has been interim director of nursing at Huguley since October, 1980.

- On May 16 a new Spanish church was organized in Odessa, Texas, with 30 charter members.

- The Houston, Texas, Cosmopolitan church was organized on May 2. During the past four years eight churches have been established in Houston. Already this

year more than 200 converts have been baptized.

- Three hundred and sixty campers from Oklahoma, representing 16 Pathfinder Clubs, attended a camporee at Wewoka Woods Adventist Center the weekend of May 2.

- The Texas Border Institutes of English are expanding. Currently ten Taskforce workers are teaching 275 students in Brownsville, Texas, and 143 in Hidalgo. A third school is to open in Laredo this summer.

Andrews University

- The Siegfried H. Horn Archeological Museum at Andrews sponsored a special exhibit entitled "Tell Heshbon: 3,000 Years of Frontier Life" during April. Nearly a hundred artifacts unearthed during the university's expeditions to the Middle East were brought from Jordan especially for the exhibit. Many of the artifacts had never been seen in the United States.

- W. Peter Blitchington, associate professor of educational psychology and counseling, has had a book published by Tyndale House Publishers, Wheaton, Illinois. Entitled *The Energy and Vitality Book*, the book describes how to work with one's temperament to channel energy into productive, focused activities.

- Charles Davis, associate professor of music at Andrews, recently returned from his third trip to Mayaguez, Puerto Rico, for a week-long violin workshop in the unusual Suzuki method of violin instruction. His annual workshop is held at Antillian College, which organizes the session and enrolls students ranging from preschoolers to college-age individuals. Enrollment was 25 the first year, but has risen to some 60 students.

- Andrews has announced the formation of a new department of information and computer science beginning July 1, 1981. This department will bring together classes formerly taught through mathematics, engineering technology, allied health, and business administration departments. Chairman is Lawrence Turner, Jr.

- Joe Grider, from the SDA Theological Seminary, has coordinated a new program to help students find jobs to help defray the expenses of college. In the first month of the program, which is called job exchange, he placed 15 students in jobs.

To New Posts

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

NORTH AMERICAN DIVISION

Marc Jeffrey Beaven, pastor, Washington-Charleroi-Uniontown churches in Pennsylvania; formerly a pastor in the Florida Conference.

Graham M. Bingham, pastor of the Burnt Mills church in Silver Spring, Maryland; formerly pastor of the Oak Cliff church in Dallas, Texas.

Robert W. Dunn, treasurer and financial manager of The Quiet Hour radio and television organization, Redlands, California; formerly business administrator and associate pastor of the Takoma Park SDA church.

Charles Ferguson, pastor, Baton Rouge, Louisiana, church; formerly pastor of the Alexandria, Virginia, church.

Richard W. Haas, pastor of the Johnstown, Somerset, and Indiana churches in Pennsylvania; formerly pastor-chaplain in Minnesota and Wisconsin.

Regular Missionary Service

Donald Walton Christensen (AU '67), returning to serve as financial consultant, Mountain View College, Malaybalay, Philippines, and one child left San Francisco, April 8, 1981. **Sharon Sue (Miklos) Christensen** (PUC '65), and two children left San Francisco to join her husband, April 26, 1981.

Mary Catherine (Dietz) Hayward (Catholic U. '73), to serve as director, nursing service, Haiti Hospital, Port-au-Prince, Haiti, and **David Richard Hayward, Jr.**, of Glengary, West Virginia, left Miami, April 30, 1981.

Sherry Karon Read (LLU '74), returning to serve as physician, Scheer Memorial Hospital, Kathmandu, Nepal, of Oconto, Nebraska, left Chicago, April 22, 1981.

Nationals Returning

Theophilus Oladele Afolabi (Ala. A&M U. '80), to serve as agriculturalist, Adventist Seminary of West Africa, Ikeja, Lagos, Nigeria, left Miami April 8, 1981.

Peggy Kok Wai Chaw (LLU '80), to serve as dietitian, Bangkok Adventist Hospital, Bangkok, Thailand, left San Francisco, April 28, 1981.

Volunteer Service

Deanna Sue Anderson (LLU '73) (Special Service), to serve as dental hygienist, Cambodia-Thailand Relief Team No. 17, Bangkok Adventist Hospital, Bangkok, Thailand, of Ukiah, California, left Los Angeles, April 6, 1981.

Ewald Arthur Bower (LLU '40) (Special Service), to serve as anesthe-

siologist/physician, Bangkok Adventist Hospital, Bangkok, Thailand, of Glendale, California, left Los Angeles, April 6, 1981.

James D. Jacoshen (LLU '76) (Special Service), to serve as dentist, Cambodia-Thailand Relief Team No. 17, Bangkok Adventist Hospital, Bangkok, Thailand, of Jackson, California, left Los Angeles, April 7, 1981.

Hugh Carroll Love (LLU '61) (Special Service), to serve as dentist, Cambodia-Thailand Relief Team No. 17, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Los Angeles, April 6, 1981.

Glenn Crawford Lutz (Special Service), to serve as nurse, Cambodia-Thailand Relief Team No. 17, Bangkok Adventist Hospital, Bangkok, Thailand, of Realto, California, left Los Angeles, April 7, 1981.

Myrl Otis Manley (Stanford U. '66) (SOS), to serve as president, Caribbean Union College, Port-of-Spain, Trinidad, and **Gertrude Elizabeth (Sherman) Manley**, of Boring, Oregon, left Miami, April 30, 1981.

Jesse C. Richards (LLU '36) (Special Service), to serve as physician, Adventist Health Services, Majuro, Marshall Islands, of Inglewood, California, left Los Angeles, April 28, 1981.

Warren William Runyan (WWC '49) (Special Service), to serve as administrator, Youngberg Memorial Adventist Hospital, Singapore, of Coeur d'Alene, Idaho, left Los Angeles, April 27, 1981.

Gary Lyn Ver Steeg (UC '76) (Special Service), to serve as teacher, Ikizu Secondary School, Musoma, Tanzania, East Africa, of Newton, Indiana, left New York City, April 6, 1981.

AFRO-MIDEAST DIVISION

Regular Missionary Service

Yohana Lusingu (and family), of Kenya, to serve as president, Tanzania Union, left January 5, 1981.

Notices

SDAs conduct Yosemite services

Sabbath services are being conducted this summer in the Yosemite National Park Church Bowl (near the Ahwahnee Hotel). They will continue through Labor Day weekend. Sabbath school convenes at 10:00 A.M., the worship service at 11:00 A.M. **HENRY T. BERGH, Pastor**

Correction

A News Note in the May 28 REVIEW, p. 22, mistakenly stated that meetings in Monaco would be conducted under the auspices of the Prince of Monaco. The series, entitled "Bible and Archeology," was presented with the backing of the Ministry of Culture through its foundation "Prince Pierre of Monaco."

Ordinations

John Anderson, pastor of the Valley Center, California, church, was ordained in February.

Romulo Daquilla, on March 14, in the Surinam Mission. A graduate of Philippine Union College, he is the youth director and cashier of the Surinam Mission and pastor of the Carmel church.

At the recent triennial session of the North Dominican Mission the following were ordained: **Abraham Hidalgo, Raul Perez, and Domingo A. Melenciano**.

Ordained at the new Philippine Union College campus in Silang, Cavite, Philippines, were: **D. S. Botabara, J. Ferrolino, S. G. Macatiag, Jr., and E. Trono**.

Ordained recently in Dacca, Bangladesh, were: **S. K. Dass**, Bangladesh Union education director; and **S. H. Dio**, union publishing director.

The following were ordained in the Southeastern California Conference: **John T. Anderson**, in Escondido, California, on February 7; **Gary O. Taber**, in National City, California, on January 31; **Mario M. Perez**, in Barstow, California, on March 7; and **Jorge P. Soria**, in Indio, California, on March 14.

Deaths

ANDERSON, Verner G.—b. April 14, 1901, in Minneapolis, Minn.; d. May 7, 1981, in Apopka, Fla. After graduating from Union College in Lincoln, Nebraska, in 1924 he began his denominational service as a pastor-evangelist in the Iowa Conference. After serving for three years in this capacity he was appointed home missionary secretary of the conference. Following this he served as home missionary secretary of the Northern and Southern Union conferences from 1927 to 1934. In 1934 he was elected president of the Kentucky-Tennessee Conference and served in this capacity until 1937. Following this he served as president of the following conferences: Colorado from 1938 to 1939; Oregon from 1939 to 1943; North Pacific Union from 1944 to 1948; Southern Union from 1948 to 1956; and the Columbia Union from 1957 to 1958. At the 1958 General Conference session held in Ohio he was elected as a general vice-president of the General Conference and served in this capacity until his retirement in 1961. Survivors include his wife, Beth; a son, Verner J.; a daughter, Joyce Frances Mills; and six grandchildren.

LEDINGTON, Esther—b. Nov. 19, 1891, Oslo, Norway; d. April 5, 1981, Hawaii. She and her late husband, Stanley, taught music at Hutchinson Theological Seminary in Minnesota, at Broadview College in Illinois, and at Union College in Lincoln, Nebraska. Survivors include her two sons, Harold and Bill; a daughter, Phyllis; 11 grandchildren; and 15 great-grandchildren.

LUTHER, Annie M.—b. Jan. 22, 1901, Leedsville, Ontario, Canada; d. April 20, 1981, Sacramento, Calif. After graduating from Emmanuel Missionary College (now Andrews University), she served as a Bible worker for 17 years for the Williams brothers, Dan and Melvin Venden, and George Vandeman. She also served as a teacher for 17 years in Grass Valley, Stockton, Placerville, and at Sacramento Union Academy, and as a minister for five years in Benton Harbor, Michigan.

Survivors include three brothers, Charles and Robert Ford and Albert Griells; and a sister, Dora Frost.

NEWKIRK, Clifford L.—b. Sept. 15, 1940, at Osceola, Iowa; d. Nov. 6, 1980, in St. Louis, Mo. After graduating from Union College, Nebraska, he served in the Christian Record Braille Foundation for five years and then served as a church school teacher for the next four years. He then went into nursing home management. Survivors include his wife, Jacqueline; three children, Kiff, Kody and Kirsta; and his parents, Elder and Mrs. Clifford L. Newkirk.

SORENSEN, Maggie I.—b. March 9, 1899, Exira, Iowa; d. March 28, 1981, Riverside, Calif. After she graduated from the academy at the Danish Norwegian Seminary in Hutchinson, Minnesota, in 1917, and completed the normal course at the same institution in 1919, she was asked to serve as a teacher in the Exira, Iowa, church school from 1919 to 1921, and then at the elementary church school in Hutchinson, Minnesota. In 1922 she married Manuel Sorensen and sailed to Ethiopia, where they taught and where he later served as superintendent of the Ethiopian Union Mission. From 1940 to 1944 they served in Jamaica, where Manuel was president, manager, and treasurer of the West Indian Training College and where Maggie taught in the elementary school. In 1944 Manuel was asked to return to Ethiopia, while Maggie and the children located in College View, Nebraska. In 1951 they were called again to serve in Jamaica, where he served as president of the West Indian Training College and she as a teacher and librarian, for a total of nine years. Survivors include her husband; two daughters, Margaret J. Spear and Shirley A. Maxson; three sisters, Lillie Christensen, Hazel G. Fattig, and Ida K. Roberts; four brothers, Alfred, William, Russell, and Harrison Hanson; six grandchildren; and one great-grandchild.

WENTLAND, Jr., Rankin H.—54, d. May, 8, 1981 in an automobile accident near Mount Clemens, Mich. He was a graduate of Andrews University, and was ordained to the gospel ministry in 1951. From 1956 to 1960 he served as a missionary in Vietnam, and was president of the Vietnam mission when Communist forces took control. Upon returning to the United States he served as pastor in College Place, Washington, before moving to the Portland, Oregon, area in 1972. He served as pastor of the Stone Tower and Mount Tabor churches in Portland and was elected executive secretary of the Oregon Conference in 1976. Survivors include his wife, Shirlee; three sons, Timothy, Daniel, and Paul; his parents, Elder and Mrs. R. H. Wentland; a brother, Roger; and three grandchildren.

Coming

June	
20	North American Missions Offering
27	Thirteenth Sabbath Offering (Far Eastern Division)
July	
4	Vacation Witnessing
4	Church Lay Activities Offering
11	Christian Record Braille Foundation Offering
August	
1	Unentered Territory Evangelism
1	Church Lay Activities Offering
8	Oakwood College Offering
September	
5	Lay Preacher's Day
5	Church Lay Activities Offering
12	Mission Extension Offering
12-	Adventist Review, Guide,
Oct 3	Insight Campaign
19	Bible Emphasis Day
26	Pathfinders Day
26	Thirteenth Sabbath Offering (South American Division)

New health plan for Africa

Samuel DeShay, General Conference associate Health and Temperance Department director, recently completed a fact-finding safari in Africa. He sought the reaction of division administrators, hospital staffs, and government officials to a program in which all African SDA mission hospitals would be placed under one administrative head, sponsored by one of the American hospital corporations.

Included in this pan-Africa concept is a training program for African professionals in which a three-year program would be offered in four of the existing mission hospitals for medical graduates of African universities. This residency would be in family and community health and necessarily would include some emergency surgical training.

Loma Linda University has agreed to sponsor such a program and would grant a Master's degree in public health to those completing the training. In addition a B.S. and an M.A. in health would be offered to qualified pastors, nurses, and teachers. The administrative headquarters for such a program would be at one of the Adventist colleges in Africa.

The presidents of all four divisions with territory in Africa have expressed approval of the pan-Africa concept. Administrators of the hospitals visited were enthusiastic about cooperating with the program. Solusi College and the University College of Eastern Africa are more than willing to do their share in making this idea a reality.

On May 19, R. J. B. Willis, director of Adventist Health Services; Dr. DeShay; and Vernon W. Foster, Trans-Africa Division health director, met with the minister of health and the president of

Bophuthatswana. The secretary of health, the director of nursing, and the foreign minister hosted the Adventists at a luncheon and expressed their willingness to cooperate.

The most enthusiastic support came from Quett Ketumile Masire, president of the Republic of Botswana, and was expressed in an interview arranged by veteran medical missionary Karl Seligmann.

Retiree chapter organizes at AU

Approximately 65 retirees in the Berrien Springs, Michigan, area met in the Pioneer Memorial church on the Andrews University campus on May 11 to organize a chapter of retired denominational workers for fellowship and missionary outreach projects.

D. A. Delafield, recently retired from the General Conference, presented information on retiree chapters already organized in various parts of the United States. Two committees were appointed—a nominating committee and a constitution-and-bylaws committee.

Record offering for churches

During the last quarter of 1980, 4 million Sabbath school members heard of the need for hundreds of new churches throughout the Trans-Africa Division. At that time that division had 2,140 organized churches and 5,471 Sabbath schools. Many of these congregations had no church building.

Members responded by giving a record Thirteenth Sabbath Offering of \$1,760,297.53 to help change that situation. The Special Projects portion, \$440,074.38 (25 percent), is to be used to erect up to 500 new churches. This is

possible only because the local congregations have pledged to provide most of the labor required.

On January 1, 1981, the new Africa-Indian Ocean Division was organized, incorporating as part of its territory the Central Africa and Zaire unions, which formerly were part of the Trans-Africa Division. In view of this, \$88,014.88 will go to the Africa-Indian Ocean Division, and \$352,059.50 to the Trans-Africa Division.

HOWARD F. RAMPTON

Record Big Week in Pacific Union

The Pacific Union Conference publishing department reports the largest Big Week totals ever achieved by a union in North America. The total processed sales for one week amounted to \$325,845. This exceeds their record for 1980 by \$106,361.

Petro Kamilos and the literature evangelists of the South-eastern California Conference led the way with a total of \$120,937. This was the first conference to exceed the \$100,000 mark in a Big Week endeavor. The Southern California Conference was a close second with \$92,884.

A total of 1,400 customer contracts were processed; 60 percent of these—or 840 homes—received large Spirit of Prophecy books as a part of their unit of sale.

J. N. HUNT

For the record

Bibles and diplomas: Each of Union College's 183 graduates was presented a personalized Bible along with a diploma this year. The college purchased copies of the *New International Version* and had them imprinted with each graduate's name and "Union College" on the cover. Dean Hubbard, college president, wrote a personal message to each senior on the flyleaf.

Tragedy in Angola: All six workers of the printshop at Bongo Mission Station, Angola, were killed a few

days ago when their truck hit a mine on the road. They were on their way to pick up a load of paper. The printing press is now without any workers, according to Heinz Hopf, REVIEW correspondent.

New positions: R. I. Gainer, treasurer, Far Eastern Division, formerly treasurer, Pennsylvania Conference. □ Kathleen Zolber, president, American Dietetic Association. Mrs. Zolber is professor of food systems management at the Loma Linda University School of Health and director of nutritional sciences at the LLU Medical Center.

Died: Marguerite Lee, on May 22 in Loma Linda, California. She served with her husband, James Milton Lee, in Korea and the Philippines. □ Andrew Fearing, 74, on June 6 in Zephyrhills, Florida. He was associate secretary of the General Conference Ministerial Association for 17 years before his retirement in 1975.

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