

Adventist Review

General Paper of the Seventh-day Adventist Church

April 19, 1984

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with no
lights

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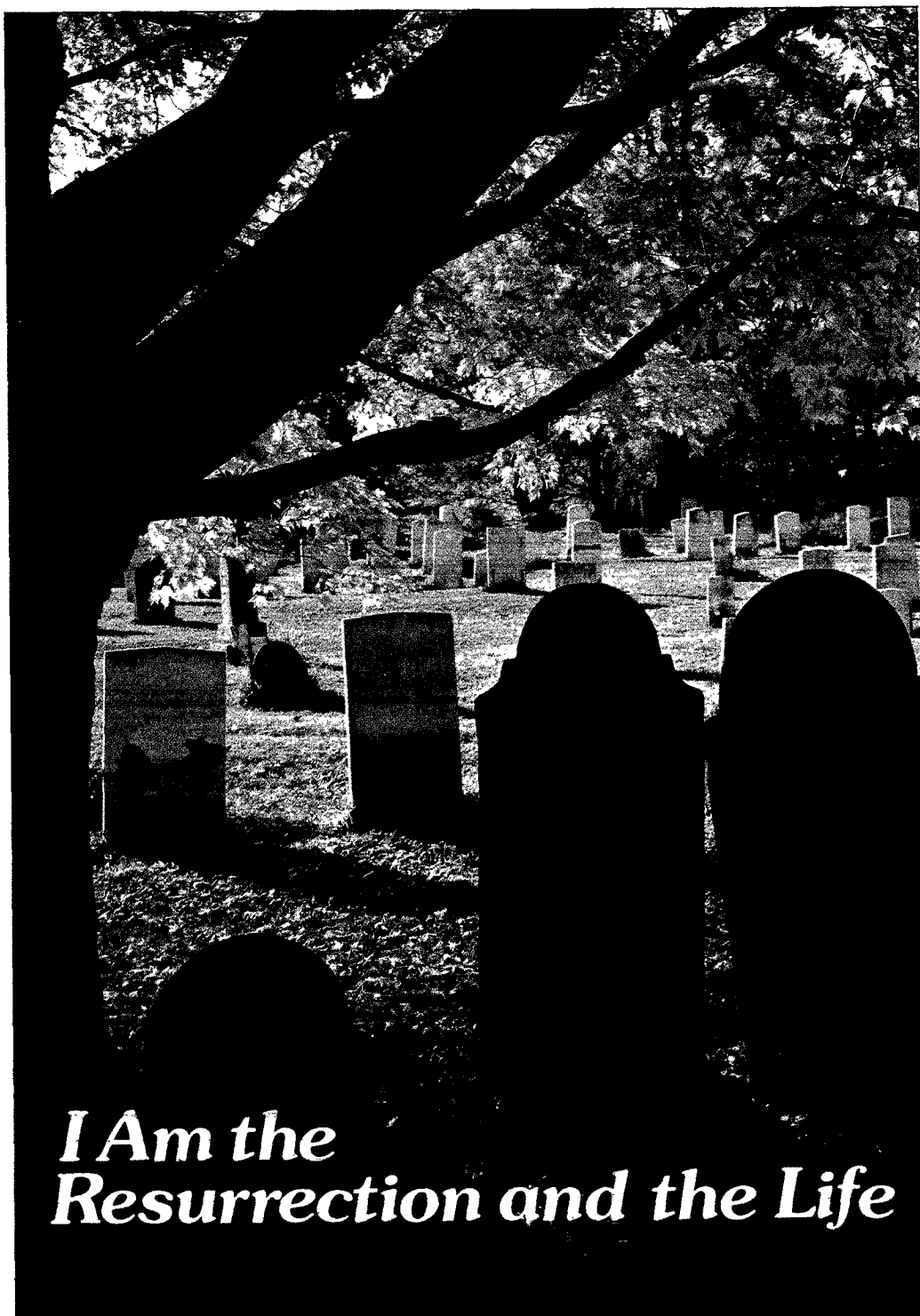
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*I Am the
Resurrection and the Life*

THIS WEEK



The Doug-Out was named in memory of a young cancer victim.

"Be it ever so humble, there's no place like home!" The words of the familiar hymn no doubt ring true with most of us. But they carry an even more poignant significance for those—particularly young peo-

ple—who because of illness are forced to leave home to be close enough to a hospital to receive treatment.

To reduce this trauma as much as possible, the Loma Linda, California, chapter of an

international group called the Candlelighters has opened a house where children being treated for cancer can stay with their parents in a more homelike environment. In this issue we share a report of how "Loma Linda's Candlelighters Let Their Light Shine" (p. 16).

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Adventist dollars

Re "Safeguarding the Adventist Dollar" (editorials, March 1, 8).

There is a hypothesis that might explain the change in giving behavior and at the same time depreciate the importance of the "confidence factor." In fact, the confidence level and certainly the dedication of North American Adventists may be higher than ever. They merely may be reacting in a predictable manner to the recent General Conference reorganization.

It is interesting to note that giving "through regular channels" began declining at the same time as the majority of church members outside North America were given full representation in the General Confer-

ence. It would be even more interesting to know if giving through regular channels by members outside North America has increased during this period.

It is easy to agree with Otto von Bismarck that "he who has his thumb on the purse has the power." It is not so easy, but just as true, to realize that people do not give as freely to someone else's purse as they do to their own. Those who "have a greater sense of satisfaction in knowing just where their dollars are going," having lost control over the regular channels of expenditures, may merely be searching for new vehicles whereby they can be good stewards of the resources God has entrusted to them. A second question that should be answered by the study proposed by the General Conference Treasurer is, Has North American total giving decreased, or has this occurred only in those offerings funneled through the General Conference?

Until it is proved otherwise, I still choose to believe our church is loved and supported monetarily more than ever before. How else can we

explain the progress that is being made? FRED L. HARDER

*Vice President
for Financial Affairs
Union College
Lincoln, Nebraska*

Two elders in an Adventist church I used to attend advocated diverting tithe to local programs. I was at one business meeting where one elder suggested that some tithe should be diverted to local programs to meet expenses.

No one at the meeting, including the pastor, corrected the elder. Being a new Adventist, I was confused by all this. Another elder told me that the conference had plenty of money and did not need the tithe being diverted.

It appears to me that some of the pastors and elders need a refresher course on tithe.

EVAN E. BASSE
Crawford, Nebraska

I belong to a group that formed a nonprofit corporation to do missionary work. Our reason was that the organized work is not doing a thing in the area where we are working.

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Adventist Review



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The cross with no lights

By DAN FAHRBACH

**It had been there all along.
But who is ever looking among
common trees for a cross?**

Every morning on a hill not far away, I pass a cross. The forty-foot cross stands in a pasture between two oak trees. This morning a red-tailed hawk perched in the left tree and looked down across the farmland toward morning traffic on Interstate 70. I've read somewhere that hawks have terrific eyesight. They could read the headlines of the *New York Times* from a quarter mile if they were interested. My eyesight is much poorer. I passed the cross on the hill every day for seven months before I saw it.

Then one day last December someone plugged it in.

No one could miss it. The whole hillside lit up like Tivoli Gardens with a farmer's idea of a Christmas display. The barn was outlined in green lights, and a red, crescent moon festooned the broad doors. Beneath the sparkling ridge and eaves of the farmhouse roof, every window glowed with orange candles and the porch banisters glittered with endless ropes of yellow lights. Even the fences along the curving driveway and around the muddy corral were decorated in splendid color. There were miles of colored lights, forty acres of lights! And above it all, suspended between the pasture and heaven, was the forty-foot cross in crystal-white lights.

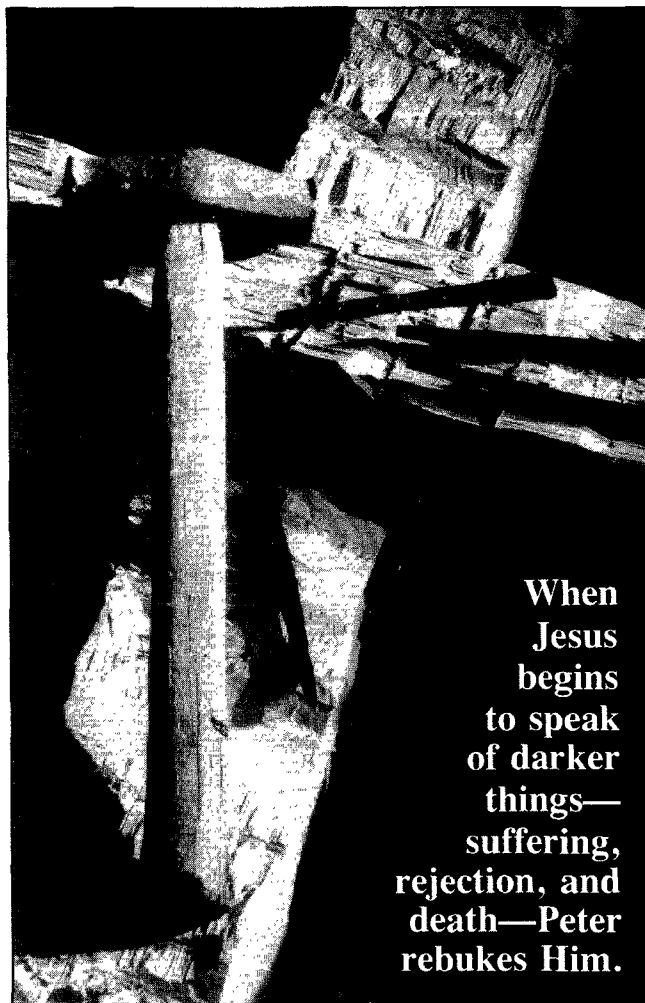
It had been there all along. Two intersecting strings of wire and bulbs. But who is ever looking among common trees for a cross?

Now that I've been clued in, of course, I can just make out its spindly geometry tangled in oak branches. It's like playing find-the-hidden-chipmunk in *Our Little Friend*—if you want to see it, you must look past what you think you see.

It gives me a funny feeling, this disguised cross on the hill. Day after day, the traffic on Interstate 70 pours by. The seasons change. But on any night he chose, the farmer could electrify his cross, and travelers could see it for miles. I read somewhere that in any place dark enough, the human eye can see a 25-watt bulb until it disappears behind the curve of the earth.

But is the farmer at fault for the ignored cross on his hill? I wonder. Why are we always drawn to the pretty, the dazzling? The cross is always there, after all, day after day. Does it have to be beautiful before we see it?

In the Gospel of Mark, Jesus asks the disciples, "'Who do you say that I am?'" And Peter with an eye for the obvious, replies, "'You are the Messiah.'" It is the right answer, but Peter is mistaken. His Messiah is only the God he wants to



**When
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rejection, and
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rebukes Him.**

see—a pretty, miracle-working, wonder boy who would become king. So when Jesus begins to speak of darker things—suffering, rejection, and death—Peter rebukes Him. He sees only glory, and if there must be a cross, may it please be weighted only with crystal lights.

But the cross on the hill called place of a skull was marked from blood and wounds. And in Mark's story, Peter is nowhere to be seen. The only one on Golgotha who could answer Jesus' question "'Who do you say that I am?'" was a centurion whose voice must have broken, "Truly this man was the Son of God." The disciples are gone. The sky is dark. There are no crystal lights. Only a soldier face to face with God on the cross.

And the world pours by, seeing only what it thinks it sees.

It always will. Even when the electric lights are blazing. But on a common hill, always nearer than we think, there is a cross, dark and undecorated. And a voice, "'Who do you say that I am?'" □

Dan Fahrbach is editor of Insight magazine.

I remember the resurrection

By JAMES COFFIN

What is the significance of the resurrection? To catch a glimpse, the author views it through the eyes of an onlooker, as it might have been.

Looking back, I can see how badly confused I really was. Of course, hindsight is always better than foresight. But even so, I should have been more perceptive. I mean, it was all so obvious. But you know how people are—if they have a preconceived idea, they fail to see even the most obvious things. Anyway, here I am rambling on, and you don't even know what I'm talking about. So perhaps I should start right at the beginning.

I grew up right here in Emmaus. True, it isn't much of a town by Jerusalem standards. But then, we don't have to put up with all the hustle and bustle of the city either. And if any of us ever want to go to Jerusalem, it is only a 15- or 16-mile walk round trip, which can be done in a day if you start early and don't have too much business to attend to.

Anyway, I grew up in a very volatile political environment. We all hated Roman domination, and we hated Roman soldiers in particular. As if it weren't bad enough to have them around keeping check on us all the time, we were forced to pay a heavy tax to the emperor, much of which went to feed, house, and clothe the soldiers—who certainly lived better than most of us.

The most irritating part was that the Romans could commandeer our services to carry their baggage for them. The only redeeming feature was that there were legal limits as to how far they could make us go. Nonetheless, it was a pretty galling experience to be subjected to. And while I don't like to admit it, I hated those Romans more than I ever hated anyone or anything.

A number of revolutionaries—zealots we called them—wanted to attempt a military overthrow. From time to time various groups made attempts, but they were never adequately organized or equipped, so the Roman occupational forces were more than capable of squelching them immediately. On the occasions when such efforts were made, the dispatch with which the conspirators were



Even in dying his manner was so different— asking forgiveness for his tormentors, making provision for his mother, and bringing comfort to a thief.

executed made that avenue to freedom somewhat less than wholly attractive.

One significant factor in our intense interest in being free from the Romans—aside from the fact that we just plain didn't like being told what to do all the time—was our belief that according to the Scriptures the time was near for the Messiah to come. Almost everyone was certain that the main function of the coming Messiah would be the liberation of the Jewish people from Roman domination.

With each passing year the sense of expectancy seemed to grow. John the Baptist really stirred things up—not to mention ruffled a few feathers—around Judea, particularly near Jerusalem. I never heard John, but stories of his encounters with some of the Jewish leaders spread like wildfire. I guess John must have laid it on the line, so to speak, with whomever he met, whether ordinary person or great dignitary. Most of us enjoyed hearing reports of his stern rebukes to our ostensibly righteous leaders—because if there was one thing that came anywhere near being as bad as the occupying Roman army, it was certain self-righteous, holier-than-thou Jewish leaders.

When I heard about the Galilean teacher Jesus turning water into wine and feeding some 5,000 people with just a few loaves and fishes, I was certain that the Romans might as well surrender; they were as good as beaten. The strategic advantage of a commander so powerful meant sure success.

I'll have to admit that the first time I heard Jesus I was disappointed—not totally disappointed, just somewhat disappointed. I had hoped that he would rant and rave against the Romans. Instead, he seemed more interested in little children and their mothers than in organizing military expeditions. Then, to make matters worse, when he finally did refer to the Roman occupational forces, he had the audacity to suggest that we should carry the soldiers' burdens at least twice as far as what they could legally require us to do. I would have written him off right then and there had it not been that he attracted me in an almost magnetic manner. I found myself respecting him in spite of what he said. In fact, when he wasn't speaking about helping *Romans*, most of what he said really made sense.

I wrestle with hatred

To be completely honest, I must confess that I couldn't get the hatred for the Romans out of my blood for a long time. I even wrestle with it still. You don't readily change emotionally-charged opinions that you have held as long as you remember. But as I listened to his teaching—and I wasn't with him all the time as many of his followers were—I slowly began to realize that his real purpose in coming was somehow much bigger than just destroying the Roman armies—which I still hoped he would do. He obviously had something far more spiritual in mind.

By the time I went to Jerusalem to celebrate the

Passover—I think it was during the third year of his public career—I had little question but that he was the long-hoped-for Messiah. In fact, all the way to Jerusalem my neighbor, Cleopas, and I talked about him. We often had studied the Scriptures together and were certain that the fullness of time had come. We were looking forward to hearing Jesus again and hoped that the questions that we still had would be cleared up during our encounter.

It is difficult to describe the mood we discovered in the city of Jerusalem the day we arrived. The city was abuzz. People everywhere were talking about the probability of Jesus' establishing his kingdom. We heard how earlier that week he had entered Jerusalem riding on the back of a donkey, greeted by the waving of palm branches and shouts of triumph worthy of a king on his way to coronation.

Cleopas and I talked about it late into the night. How wonderful to think that the reign of the Messiah was soon to be inaugurated! It was such a marvelous thought that we couldn't sleep, and we were still talking about it when we heard a crowd going down the street. It sounded as if they were angry; so we stepped out to see what was going on.

What Cleopas and I saw during the next few hours is without question the most heart-rending experience I have ever had. I must say it has stamped itself indelibly upon my brain. Only hours before, we had been told about Jesus' triumphal entry into Jerusalem. In our hearts we felt certain that he indeed must be the Messiah. Yet there he stood before us—being mocked, spat upon, whipped, and finally crucified.

Throughout the ordeal I kept thinking, If you are the Messiah, why don't you do something to prevent your own destruction? At the same time there was a dignity in his bearing, so noble, so composed, so loving that it seemed that only God Himself could respond with such grace while being subjected to such awful abuse. The question plagued me—was he the Messiah or wasn't he? When he died on Friday afternoon, my rational mind told me that he must have been an impostor. But even in dying his manner was so different—asking forgiveness for his tormentors, making provision for his mother, and bringing spiritual comfort to a thief.

When Cleopas and I left on Sunday afternoon to return to Emmaus, we had much to talk about. We recalled the jubilation of the crowds in Jerusalem and the conjecturing about the prospects of Jesus' being enthroned as king. Contrasted to this was his humiliation and death. We remembered his words to Pilate and his dying utterance on the cross, and now we had to try to account for the disappearance of his body.

As we walked together, discussing the details and sharing our inner feelings of uncertainty, we were joined by a dignified stranger who was well-spoken but who seemed to have no knowledge of what had gone on in Jerusalem over

the weekend. However, as we filled in the details and told him of our questions, he began to talk to us about the Scriptures.

I'll have to admit that a terrible feeling of hopelessness had settled over me. Jesus was the best man I had ever met. Furthermore, he claimed to *be* God. Yet with my own eyes I had watched him die. What good was a dead Messiah? But as the stranger explained various scriptures to us, things began to fit together. Many passages took on a totally new meaning. It all seemed so simple. I could now see that not only my concept of the Messiah's mission, but that of the bulk of the Jewish people, was faulty. As the stranger continued, the hope and courage that I had lost so recently began to return.

Arriving at my home, I urged him to stay for the evening meal and to spend the night. When he finally consented, I asked him to return thanks to God for the simple fare on the table before us. There was something hauntingly familiar about the way he raised his hands in blessing. Where had I seen it before? Where had I heard a prayer of such beautiful simplicity before? And then I saw those marks in his hands. It was Jesus! Jesus come back to life! He had come to us especially, to encourage us, to let us know how much he loved us! Jesus! Oh, thank you, . . . But he was gone.

With glad hearts we began the journey back to Jerusalem to tell the good news to the disciples there. Jesus was alive! The grave could not hold him! He had risen! The road did not seem long at all as we made our way back. We had good news to share. The cross was not the end; it was the beginning. We knew that our Redeemer lived!

That encounter with Jesus—the risen Jesus, Jesus who now was for me unquestionably the Christ—was the greatest experience of my life. At that moment sadness became joy, darkness turned into light, uncertainty gave way to confidence. To know that Jesus had risen from the dead—when with my very own eyes I had seen him die—meant that he *had* to be God in the flesh.

As we retraced our steps many thoughts were racing through our minds. If Jesus was master of the grave, then there *could* be a resurrection as He had taught. Death was not the end. And if Jesus' statement was true—though we had forgotten it when we most needed it—that He would only be in the grave three days, then His other predictions could be trusted also. Hadn't He said that He would come in the clouds to take His followers to heaven?

We stumbled on in our rush to share the news, at times talking, at times reflecting, but always overwhelmed by the magnitude of what we had just discovered. Why, if Jesus was alive, then He really could go to heaven where He could speak to God on our behalf. He really would be able to forgive our sins. He could be with us always, even though we would not be able to see Him. The more we thought about it, the more we were overwhelmed by the implications, as we watched the pieces of the puzzle fitting together.

I hope you'll excuse me for getting so excited. It happens every time I talk about Jesus. It may be true that this all happened a long time ago, but when I pause to reminisce, it becomes just as real to me as when it happened. The resurrection means everything to me. You see, the teachings of Jesus gave me hope and my relationship with Jesus gave me strength, but it took the resurrection to give me confidence. □

FOR THE YOUNGER SET

Time zones

By EDNA MAY OLSEN

"I suppose Linda is sound asleep in bed," said Mother as she was setting the table for Sabbath lunch.

"Yes, and Charles is probably thinking about getting up," Daddy added.

Megan looked at them in surprise. "But why is Linda asleep, Daddy?" she asked. "Is she sick? And if Charles is just getting up he must have missed church."

Daddy chuckled. "Come over here and look at this world globe. Many millions of miles from the earth is the sun, and we can think of it as standing still in the sky. However, the earth revolves one complete turn every 24 hours. When the sun is directly overhead any place, there it's twelve o'clock noon. The sun shines on about half the earth at one time; and the earth, which is 24,000 miles around the middle, has been divided into 24 time zones, the zones being 1,000 miles apart. This way each zone will have its noon when the sun is nearly or directly overhead.

"Here is the United States," said Daddy, point-

ing to a spot on the globe. "In California it's one o'clock in the afternoon, but in New York it's four o'clock in the afternoon. In London, England, it's nine in the evening, and Sabbath is over."

"Well, what time is it in India, where Linda is working?" asked Megan. Daddy turned the globe. "In India it's two o'clock tomorrow morning and dark, because the sun isn't shining there. Where Charles lives in Japan, it's six o'clock tomorrow morning!"

"That's hard to understand," said Megan, "but I think I know what you mean, Daddy."

"And," continued her father, "although the sun shines down on us only part of the day, there's One who is watching us every moment of our lives, wherever we may be in whatever part of the world—whether we're in California, New York, London, India, or Japan. He's the one who made the sun, the moon, the earth, and everything that's on it—God."



Stones on your mind?

By W. FLOYD BRESEE

Maybe God has not worked more miracles for us because we have not let Him lead us as far as we can go.

It was Friday afternoon—and Jesus was dead! Bodies decompose rapidly in Palestine's warm climate, so burial often was completed within two or three hours of death. The disciples wanted at least to give Jesus a decent burial. Jesus, though, had been charged with treason, so normally He would be buried in the place set aside for criminals. This simply could not be! But the disciples could not obtain the body—they had no "in" with Pilate. What to do? Joseph of Arimathea and Nicodemus, both wealthy and influential, came to the rescue.

Joseph hurried to Pilate and was granted permission to take the body for burial. Nicodemus, with a flourish typical of a wealthy man, came from the shops with a hundred pounds of burial fragrance. These were placed with the body and the whole bound together with linen burial wrappings. They carried Jesus to Joseph's tomb.

Then Saturday night came. Caring for the bodies of deceased loved ones was a task for the gentle touch of women. Besides, what would wealthy men like Joseph and Nicodemus know of menial labor such as preparing a body for burial? The bazaars opened for a time after the Sabbath closed at sundown. Possibly then the female friends of Jesus purchased burial spices. But it was too late to go to the tomb, so they went home to await the dawn.

Then it was Sunday morning. At daybreak the women set out for the tomb; "And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?" (Mark 16:2, 3).

We can allow that stone to represent the obstacles, the problems that confront us at this moment. Do you face the day with stones on your mind? People wrestle so anxiously with some problems that they hardly can concentrate. Are you snagged on a problem? When you are really stuck, when you cannot go far, ask God's help to go as far as you can.

The women came to the tomb asking, "Who shall roll us away the stone from the door of the sepulchre?" They faced their problem. They had no answer and never did find one, but they did face their problem. Verse 4 describes the stone—"It was very great." No doubt it was a huge flat stone—like a giant grindstone, possibly the size of an immense tractor tire. It probably sat in a slanted groove so that the stone would have to be pushed uphill and blocked



there to keep it from rolling back down across the opening.

In *The Iceman Cometh*, Eugene O'Neill has one of his characters confront each of the other figures with his problems. As each is forced to look at himself everyone in the room immediately agrees that the accusation fits—everyone, that is, except the person who has the problem. Each has invented some fantasy to convince himself that the problem does not really exist. McGloin, for example, is a former police lieutenant—and a crooked one. But, no, he is certain he was put off the force because he was "framed": as soon as he gets an honest hearing he will be reinstated.

All of us belong in that scene. Some kinds of problems force themselves upon us, but we are skillful in denying that, in the last analysis, most of our problems result from our own character defects. Like the women at the tomb, why not face our problems? Whether it is a problem of being a good wife, husband, parent, or child, we should face it. If we have trouble being honest in business and excusing ourselves by saying, "Everybody else does it," *that* is our problem. We need to face it.

Some of our problems go away the moment they are faced. On the other hand, facing our problem may bring anxiety. It was so with the women. "And they said among themselves, who shall roll away the stone . . . ?" The original language suggests, "They kept on saying among themselves." It was the chief topic of conversation. If today we face what seems an insurmountable obstacle, we have trouble thinking about anything else. Probably such anxiety is the reason we do not like to face our problems. It may be one reason why Christians sometimes are among the last to face their problems. Christianity is designed to bring peace, and facing one's problems brings anxiety. So, subconsciously we

W. Floyd Bresee is director of Continuing Education in the Ministerial/Stewardship Association of the General Conference.

almost convince ourselves that facing our problems could hardly be Christian.

Suppose we have faced our problem, anxiety and all. What next? We can see the problem but not the solution. Our text tells us: "They came unto the sepulchre . . . and when they looked, they saw . . ." They went to see. Without a solution, they came to the tomb anyway. They could not roll away the stone, but they could go to the tomb. It may be we cannot see what the distant future holds, but we can see what God wants today.

These friends of Jesus went as far as they could. And what happened? The expected obstacle was unexpectedly removed. "And when they looked, they saw that the stone was rolled away: for it was very great" (verse 4). The New English Bible says, "They looked up and saw that the stone, huge as it was, had been rolled back already."

In their eyes it was a miracle! Maybe God has not worked more miracles for us because we have not let Him lead us as far as human endurance and common sense can go. What if the women had awakened that morning and said to themselves, "No use going to the tomb; we can't roll that stone away anyhow"—then rolled themselves over and gone back to sleep? They would have missed their moment of glorious destiny. They saw a miracle only after they had gone as far as they could.

We should not deny our weaknesses or run away from our problems. When we cannot go far, God will help us go as far as we can. We will be amazed at how many unsolvable problems come to resolution when we give them our best effort.

And, who knows? Maybe God will let us see a miracle too. □

PERSPECTIVE By WILLIAM G. JOHNSON

Redemptive evangelism

The young man arrived from across the sea to begin his college studies. He had just enough cash to pay the deposit for the year, but no income to take care of the balance. The college president looked at his financial plan and said, "You will have to balance your budget before we can permit you to enroll." The young man reworked his plan, putting under "Miscellaneous" the amount he lacked. All that year he worked hard on the college farm and studied hard. At the close of the school year he had earned academic honors and had \$50 credit in his account.

George Brown is president of the Inter-American Division of the Seventh-day Adventist Church. After 31 years of denominational service he looks back on that year at Caribbean Union College as the one that established his faith in the Lord, who is able to provide. Subsequent years at the college confirmed that initial experience: by working on campus and selling books each summer, he cared completely for his educational expenses.



Elder Brown heads the work in a fascinating field. His parish stretches from Mexico to Colombia, Venezuela, and French Guiana, and embraces the sparkling islands of the West Indies. Four major languages (English, Spanish, French, and Dutch) and 275 dialects are found in this area. Brown, a native of the Dominican Republic, speaks English and Spanish.

Central America is a troubled region, however.

The economic situation is unstable. The church suffers not from lack of money, but from raging inflation. Governments have imposed restrictions on foreign exchange, causing church funds in several countries to be frozen. Of the 40 different currencies involved in the division, 28 are controlled by exchange laws.

Political unrest, sometimes accompanied by violence, guerrilla movements, and bloodshed, mar the scene. El Salvador, Nicaragua, Honduras, Guatemala—these are countries constantly in the news.

Inter-America also is the center for liberation theology—that view of Christianity that calls upon clergy to participate in, and initiate, political programs on behalf of the poor and oppressed.

In spite of the difficulties, Adventism is surging ahead. Examples:

—The Central American Union set a prayer objective of 100,000 accessions to the church by the time of the General Conference session (June, 1985); by June, 1983, they had reached 104,000.

—In El Salvador, where the political conflict is perhaps the bloodiest, baptisms are largest of any country in the whole Inter-American Division.

—David Cifuentes, a layman in Guatemala, wins 25 to 30 people each year. In 1982 he won a Pentecostal pastor and the entire congregation; the church building also was turned over to the SDA Church.

—Laypeople in Mexico have organized clubs for evangelism.

—Sixty percent of accessions to the church are youth. A congregation in the IAD typically consists of more than half young people.

"Instead of 'liberation theology' we emphasize 'redemptive evangelism,'" says Elder Brown. But the church engages in outreach ministries also; through ADRA (SAWS) feeding 30,000 people per day in Haiti, building sanitary facilities and fish ponds, conducting cooking schools and family planning sessions.

And more trained help is on the way. In cooperation with Loma Linda University, three colleges in the IAD are offering training for the Master of Science in Public Health. The first graduates from the program, about 100 in all, received their diplomas last fall. They will work with evangelists to provide a combined thrust of social and spiritual uplift.

George Brown projects excitement about his work. His bright, intense eyes sparkle and dance as he talks in precise British accents. He has learned to live with risks; erect and trim, he carries the burden of leadership with grace and good humor.

The "miscellaneous" of faith still meets every need.

From the brink of death

By HERBERT STOEGER as told to HEINZ HOPF

In a few seconds my life would be over —but God had other plans.

The crowded Boeing 737 left the Angolan city of Huambo on time. We were bound for Luanda, the nation's capital. One hundred and twenty-six passengers were on board. As a former pilot, I always follow with great interest all aeronautical maneuvers such as takeoff and landing. Also I have a passion for reckoning increases and decreases in speed and estimating flight altitude.

When we reached an altitude of approximately 2,500 feet (762 meters), there was a loud bang, followed by a heavy explosion. The two stewardesses stationed near the cockpit were catapulted into the air. A sack of fruit and vegetables near me burst, and suddenly I was covered with a mass of papaya. The plane had been hit by a missile. In the middle of its ascent, it keeled to the left, threatening to crash. If we went into a spin at such low altitude it would prove fatal.

The explosion caused panic among the passengers. Many were refugees, women with their babies. “*Uma bomba! Uma bomba!*” they shouted in confusion. Children cried. Men jumped up from their seats. Their reaction was understandable, as they may have had in mind the fate of an airplane shot down in Lubango in November. In that incident all 126 passengers died, burned beyond recognition.

Looking out the window, I could see beneath us a marsh through which a river meandered in random fashion. In 20 to 30 seconds we were going to crash—unless the fuel in the wing tanks exploded, bringing us to an even quicker end.

For a moment I felt helpless. I could do nothing to save myself, nothing to check the fateful course of events. I realized that in a few seconds my life would be over, and I would know nothing until I would stand before my God.

As I asked God to forgive my sins and accept me into His kingdom, I became calm. I took my glasses off, for, ridiculous as it appeared, I did not want to die with my glasses on. Then I waited for the end.

On my African itinerary I already had visited Kenya, where I attended a congress of the Pan African Health Service, an organization begun by the Seventh-day Adventist Church to assist in restructuring the church's medical and preventive medical work in Africa's hospitals, dispensaries, and clinics. While treatment of the many tropical diseases and prevention education will continue in all our institutions, we would like to demonstrate to our patients how to construct more healthful yet inexpensive dwellings, how to feed a family of ten on an acre (0.4 hectares) of land, and how to provide an affordable supply of pure water.

Herbert Stoeger is health and temperance director for the Euro-Africa Division. Heinz Hopf, the division's communication director, is a REVIEW correspondent.

In countries such as Angola and Mozambique, years of drought have claimed thousands of children as victims. In addition, a recent cyclone in Mozambique completely destroyed the seed germinating in fields. Civil war has contributed to the number of refugees in desperate need.

ADRA International (Adventist Development and Relief Agency, formerly SAWS) is working with other international relief organizations to develop long-range assistance programs to alleviate these problems. Part of my reason for having come to Africa was to coordinate these activities with governmental authorities and to lay plans for the relief programs. Now it appeared that in a few moments my life would be snuffed out in a plane crash.

While I was preparing to meet my Maker, the pilot, Dias Mirante, was able to stabilize the plane. Barely able to stay aloft, the plane seemed to slide more than fly toward the airport. When we made a perfect landing, the relieved passengers began to applaud. Their sense of relief was short-lived, however, because the plane did not slow down after landing, but raced uncontrollably along the airport's short runway. Because its flaps were not functional and its engines had no power, there was little that could be done to reduce the craft's speed.

Panic reigned again as we reached the end of the runway, bumping along for a few more seconds. There was a crunching sound as the wings of the plane apparently hit the concrete posts of the airport enclosure. We heard the sound of tearing metal as our bodies jerked violently forward, straining against our seat belts. Suddenly the plane became totally dark, and the cabin began to fill with red dust.

For a moment I was paralyzed with fear. Thousands of liters of aviation fuel would be spilling from the broken wings. Surely the plane would explode.

Instead, light flooded the plane as the emergency exit fell open. Springing through the welcome opening, I fell head over heels out of the wreckage, then dragged myself away from the plane's fuselage as quickly as possible. Blue smoke was rising from one of the engines. The other engine lay 98 feet (30 meters) away in a maize field.

As I hobbled up to the airport, a helicopter loaded with Cuban soldiers landed next to me. An officer pointed to the wreckage on the slope, asking if I had been in it. I pointed to heaven with my left hand. “A miracle,” I said. He nodded and repeated to the others in Spanish, “*Un milagro.*”

My African brethren who had accompanied me to the airport rushed out to meet me, weeping. When our plane had burst apart and disappeared in a cloud of smoke, they were certain we all must have been killed.

Although we were thanking God in German, Umbundu, and Kimbundu, our sentiments were the same. He alone had saved my life and the lives of all the passengers, twice protecting us from certain death. The God of old is still alive and cares for humanity. I know. □

Going the second smile

I spent time each day dedicating my face to God. The rewards were not long in coming.

By GINGER MOSTERT CHURCH

Consider your face. Does it wear a smile or a frown, or is it in neutral? Personally, I like to wear a smile.

I haven't always had this love affair with smiles. Ten years ago, when I was a young mother with two small sons, life wasn't as easy as I thought it would be. My husband traveled quite a bit. We lived in a house that was too small. It always seemed too hot or too cold, and the wind blew almost constantly. As if this were not enough, my beloved father died.

To help working parents keep their children in church school, some days after school hours I took care of seven children under 7 years of age. One day as I picked up the exuberant group, Doug, my own first-grader, said, "Mamma, I wish you would always smile when you pick us up."

Didn't I always smile? I tried to blame it on the sun that shone in my eyes at that time of the afternoon—surely that

Ginger Mostert Church is editorial secretary for Insight magazine.

Grin and share it

A smile costs nothing, but gives much. It enriches those who give it. It takes but a moment, but the memory of it sometimes lasts forever.

None is so rich or mighty that he can get along without it, and none is so poor but that he cannot be made richer by it.

A smile creates happiness in the home, promotes good will in business, and is the cornerstone of friendship.

It can perk up the weary, bring cheer to the discouraged, sunshine to the sad, and is nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed, or stolen, for it is something that is of no value to anyone until it is given away.

When people are too tired to give you a smile, give them one of yours. No one needs a smile so much as he who has none to give.—Anonymous.

must cause my face to look like it was frowning. But deep in my heart I feared that was only a small part of the problem.

That night when I got a chance to be alone, I opened *The Adventist Home* to the chapter on cheerfulness. There I read, "Smile, parents; smile, teachers. If your heart is sad, let not your face reveal the fact. Let the sunshine from a loving, grateful heart light up the countenance." I was struck by the sentence "It is not the will of God that we should be gloomy or impatient. . . . God would have us cultivate a cheerful, happy spirit, that we may show forth the praises of Him who hath called us out of darkness into His marvelous light."—Page 432.

That was what I wanted for my children—an always-cheerful mother. But how could I accomplish this? How do you take a sad, tired, or worried face and make it smile? I tried my best, but the results were not what I had hoped.

Later when I heard a sermon on talents, the Lord whispered in my ear, "Ginger, smiling is a talent." From that moment on I was challenged with the idea that I would give the Lord my face to use as He saw fit. Could He really give me a smile—continuously? I read everything I could on the subject. The material was so exciting I was already noticing a big change in my face. Could I really develop smile lines that would be a testimony to the love of God? Growing old wouldn't be nearly so hard if I could do it gracefully, with smile lines among the wrinkles.

I spent time each day dedicating my face to God, asking Him to use me in this new way. The rewards were not long in coming. People began asking me how I could smile *all the time*. This gave me new courage and love for the Lord who was answering the desire of my heart.

I read that Jesus' face always shone while He was on this earth. Was it possible that He could make my face shine too? I asked God to grant me this wish. My joy was indescribable the day I was stopped by a stranger in the hall of the hospital where I worked. "Thank you for your smile," she said. "Your face just seems to shine." The miracle! The Lord had given me my greatest wish. He was using my face, my talent.

The only way I can keep from smiling now is to *decide* to look sad, to give in to discouragement and let my face mirror a worry I am harboring. But I would so much rather smile and thus share the feeling of peace and joy the Lord has given me. Every day I remember the words "Those who in everything make God first and last and best, are the happiest people in the world. Smiles and sunshine are not banished from their countenance."—*Fundamentals of Christian Education*, pp. 83, 84.

I challenge you to give your face to the Lord. It will open an exciting new world to you. You will feel your heart beat faster and find renewed energy each time you use your God-given talent of smiling. I find myself thinking, "Happy is that people, whose God is the Lord" (Ps. 144:15). With a smile on your face, how can you feel otherwise? □

The promise of celebration

Gentle spirit. Loving, selfless wife and mother. Whirlwind homemaker. Superb teacher. Gardener, seamstress, cook, pianist. All poured into a petite, redheaded being who was my friend.

The sun should have been shining yesterday and Paddy should have been celebrating her birthday. I would have called her and asked what she had been doing, what her three daughters were up to, what her husband's recent projects were. She would have spent a few minutes talking about herself, more talking about her family, and then quickly turned the conversation from them to me. That was Paddy—always turning attention away from herself to others.

I lived in her home for four months some ten years ago. During that time we antiquesed several pieces of furniture, wallpapered the master bedroom, and accomplished numerous other tasks and projects. I think she always had a list of things to do that was twice as long as reasonable. And she completed most of it. I doubt that she had more energy than other people; I rather think that she was determined that her job would not interfere with her family's well-being. So she rushed her girls to music, swimming, and gymnastics lessons. She canned food, planted a garden, and entertained. She also found room in her heart and home for various

Andrews University students who needed a place to live and heal. I am only one of several of that elite "alumni" group. None of us can praise Paddy enough.

Yesterday, as I said, the sun should have been shining and she should have been celebrating. But instead, the sky cried and so did I. Because on a Sabbath morning last January, Paddy died.

Death, like the widest of oceans, the cruelest of walls, the largest of silences, separates us from one another. Although it sometimes brings rest and relief from pain, it is never welcome, rarely accepted. We would rather our loved ones die

Jesus died that death need not be final; His resurrection sealed His promise; His coming will grant us complete immunity from the power of death.

than suffer or grow helpless in age, but we would prefer by far that they be healed or never be ravaged by time. We long for a time and place where we can hold them close with no threat of separation.

We are promised such a place. Jesus died that death need not be final; His resurrection sealed His promise; His coming will grant us complete immunity from any lingering power death has over us.

We are promised that those who have lived for God here on this pain-racked planet will live again. They will celebrate once more. And it will be very good.

A. A. S.

A flask of love

By CAROLYN BYERS

*Expensive, yes,
and unnecessary,
but it described how she
felt.*

*Rational, no,
nor premeditated,
but she could not restrain
herself.*

*Embarrassing, yes,
and so obvious.
Why did it turn this way?*

*Condemning, no,
not Jesus.
He defended her all the
way.*

*Lasting, yes,
till the end.
(No disciple stooped to
wash it off.)*

*Mentioned, no,
but remembered
when mixed with blood and
tears.*

*Mingled, yes,
with thorns.
The soldiers caught the
whiff.*

*Protective, no,
but bracing.
Nails pierced right on
through.*

*Everlasting, yes.
That's love
when poured from the flask
on Him.*

I pick very carefully where I place my money, and I do support a lot of the self-supporting work along with paying tithe and Sabbath school offerings and supporting the local church. A lot of the people giving to the self-supporting work are strong believers in supporting the church, but they are like me and want to put their money where the best use is made of it.

DOLORES J. ADAMS
Gentry, Arkansas

After losing confidence in the organization, I tried diverting tithes and offerings toward special projects and appeals. In addition, I started heavily subsidizing a local Bible worker. My personal finances deteriorated into chaos, my whole life became confused, and I felt the hand of the Lord was heavy upon me. When the realization that I was doing wrong finally penetrated my dull mind, I was in a quandary as to how to pay God back. I firmly resolved to, and the Lord helped me, so much so that I also was enabled to repay all of my back tithe plus 20 percent (according to Lev. 27:31).

H. SUE-A-QUAN
Guelph, Ontario

In *Selected Messages*, book 2, page 390, Ellen White encourages us, "God is at the head of the work, and He will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port."

In Acts 5:39, Gamaliel warned Israel not to fight against God. I detect this to be a growing problem in Adventism today. Paper after paper comes into our homes criticizing leadership and pointing out errors. Few of these papers ever lead us to pray for our leaders or ask us to reconsecrate ourselves more fully to Jesus. The tares will be with us until the harvest. That is

not news; the gospel is to be our news.

It is much too easy for the carnal heart to turn from an institution, a school, a medical facility, or a church, and say, "You're not working in the right way." And instead of constant prayer and trust in our Leader, we go out and start our own project, doing things our "own way." BILL COLBURN
Parsons, Kansas

Classic

"The God Who Surprises" (Dec. 15) is a classic. Not only is it tightly and beautifully written but its message is so bold, so on target, that it should shake the sleeping church into response.

JUNE STRONG
Batavia, New York

Abuse

Re "The Abusive Family" (Family Issue, March 15).

The article omitted one very real reason wives stay and face abuse—we feel it is our Christian duty. We read about enduring persecution for Christ's sake and about how our conversation and lifestyle may win the unbeliever, and multiplied verses about God giving strength to endure.

Where is the voice that says to us, You have suffered enough; there is nothing more to be gained in this relationship?

If I am being attacked "only" verbally, how am I different from Jesus? He stuck it out for 33 years, but so have I. I also know He will let me know when it is time to take some action.

But, oh, how I wish that somewhere in the church a little voice could be heard telling me I'm not a bad person if I just cannot make it until death do us part.

NAME WITHHELD

Bics and Investment

As manager of Valley Natural Foods, I was impressed by the Bic razor story (Jan. 19). I determined to do something for Investment as well.

Twice in the past six months I have held a 20-percent-off sale

on items that were not moving well. Both times I sold none of those items. So I decided that I would have a different kind of sale. All those same items that were not selling well would be marked. I made no price reduction, but as they went by the cash register, the regular sale price would be recorded, and 20 percent of that amount would go for Investment.

Now, for many days \$30 to \$50 worth of these items is selling, and every week I turn in about \$25 to Investment.

The remarkable thing is that when customers ask what the little purple dot that identifies these items means, I tell them about Investment, and another sale is made! It is *His* sale.

FRANK FOURNIER
Kamloops, British Columbia

Homemade tractor

Re "Africa-Indian Ocean Division: Two and a Half and Healthy" (Feb. 23).

"No, he didn't build another one," we tell people when they ask.

The tractor in the picture is the original built by Carey Carscallen, along with his students, while he was principal of Lukanga Technical School in Zaire. It was indeed built because there was no tractor available, but was transported to Rwanda from Zaire when Carey was called to head the Industrial Technology Department at the new University of Central Africa. A hitch to operate the rototiller was added there.

I'm sending this clarification because many people where we have presented mission programs have seen slides of this tractor, and they wonder.

VERN AND LOIS CARSCALLEN
Potlatch, Idaho

Musical lift

Because everyone experiences lows at times, I thought someone might be helped by the "remedy" that worked for me recently.

It seemed I could not sink any lower physically, mentally, or

spiritually while yet breathing a weak prayer. Then a copy of *Christ in Song* on my desk caught my attention.

Before opening it at random, I prayed, "Dear Lord, You select the songs and I'll sing them." As I sang aloud, faintly at first, my strength increased. After five songs, things looked bright again.

This experience reminded me of a quotation: "When the ebb is the lowest, the tide turns." I believe this is true when we look to the One who controls not only the tides but all that pertains to this world and to His beloved children. NAME WITHHELD

Ellen White's sources

I thought "Ellen G. White's Use of Historical Sources in *The Great Controversy*" (Feb. 23) was timely, well written, and provided information many nonscholar Adventists have not known heretofore. As a church we need to wrestle a bit more with our concept of inspiration. The knowledge of how Ellen White's books came to be written is invaluable in the effort to wean ourselves away from the verbal inspiration concept.


KAREN WILLARD HALLOCK
Renton, Washington

Elder Olson felt free to say that "possibly 50 percent or more of the material in the book was drawn from other sources." Other students feel that this "more" part may extend to nearly 90 percent. But the real problem does not seem to be the total percentage of what was borrowed, but what authority should be assigned to the borrowed material.

This problem not only involves historical statements in the borrowed material but includes the evaluation of scientific and even theological statements that are present.

Since so much of *The Great Controversy* is from other authors, the problem of authority in this area is not an easy one, as Elder Olson so clearly states. MOLLEURUS COUPERUS
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Books, gardens, and trees win friends for Ethiopian

When Ethiopian Atrefe Fereja left his job in the city 14 years ago to go on his own to work among his tribe, there was not an Adventist in the whole of the Gurage area. Idol worship and superstition were widespread, but Atrefe, a new Adventist, wanted to share his newfound faith.

Recognizing illiteracy as a major problem, Atrefe established a basic school for the children, which now offers three grades and has an enrollment of more than 350 students. He established a demonstration garden to show the local people better gardening methods, and has been the prime mover in planting some 24,000 trees to beautify the area and prevent soil erosion.

Although the Adventist message was not readily accepted at first, through the years Atrefe has witnessed the baptism of 42 persons, including his mother, sister, and other close relatives. His foresight and practical kindness have endeared him to the people, and they now are convinced that he is in their midst to help them.

GIRMA DAMTE
Communication Director, Ethiopian Union

AYVSC offers youth options for service

By RICHARD BARRON

Ask a student on an Adventist college campus what AYVSC stands for, and likely you will receive the correct answer—Adventist Youth Volunteer Service Corps. Ask the average adult church member, however, and your answer might be a questioning look, for AYVSC is relatively new to the church at large.

When people ask me what AYVSC stands for, I describe it as a "worldwide umbrella" that encompasses all volunteer programs of the church in which youth become involved. The concept was adopted at the Annual Council in Manila in 1982. During the 1981-1982 school year about 800 youth from North America and the other world divisions gave volunteer service in one of the AYVSC programs.

A number of youth volunteer opportunities come under this AYVSC umbrella. Probably the most familiar of these is the student missionary program. Others include the Adventist Youth Taskforce in North America, PRISMA in South America, AYVSC International, Island Impact Ministries, and an interdivision camp exchange program.

I consider the student missionary program to be one of the most dramatic breakthroughs in modern missions. It began at Columbia Union College in 1959 and has spread to five divisions of the world church. Young men and women

between the ages of 18 and 30 serve a term of volunteer service overseas in projects that do not involve learning a foreign language, but meet spiritual, educational, and physical needs.

Student missionaries usually pay their own round-trip transportation to the calling field, but once there they receive free room and board and a small monthly stipend for their personal needs. In 1982 the student missionary program attracted approximately 300 SDA young people who worked as paramedical personnel, teachers, maintenance and construction workers, pastors, clerical workers, and agricultural advisers.

It has been exciting for me to discover how far-reaching the student missionary program has become. On one of my visits to Southwestern Adventist College I met a young ministerial student who several years earlier had been stationed with the United States armed forces in Korea. He was not a Christian at the time. One day a young Korean woman spoke to him about Jesus Christ. He asked her how she had become a Christian. She told him she had met the Saviour at a Seventh-day Adventist English language school.

Upon his return to the United States, this serviceman found a Seventh-day Adventist church, took Bible studies, was baptized, and is enrolled at Southwestern Adventist College in the ministerial course. When he heard about the student missionary program, he signed up for it.

What makes this AYVSC

Richard Barron is associate youth director of the General Conference.

program so popular among young people? Our youth have a desire to help others, and AYWSC offers a means to satisfy that desire.

The student missionary program offers them opportunity to see the world and to enrich their lives by serving the Lord in a different social and cultural milieu. Approximately 100 full-time missionaries were once student missionaries.

Other AYWSC programs enable young people to give from a few months to a year of volunteer service in their own country. In the North American Division the Taskforce offers college students opportunity to work in Vacation Bible Schools, local church youth programs, and hospitals, as assistant deans on academy campuses, teachers' aides, Christian youth workers, and assistants to evangelists. PRISMA is the South American Division equivalent of North America's Taskforce. This year these programs involve approximately 500 young people from the Australasian, Euro-Africa, Far Eastern, Inter-American, North American, Northern European, and South American divisions.

In Norway young people recently participated in a boat ministry. They contacted many people who otherwise would have had no way of learning about the Seventh-day Adventist Church.

AYWSC's camp exchange programs send young people from one division to another. Youth from Scandinavia have spent six to eight weeks in North America, working in the summer camp program as youth counselors.

Many academy students have participated in Island Impact Ministries, programs in which young people, their teachers, and their youth directors work to give a physical, spiritual, and emotional boost to special projects overseas. Recently North American students from two unions, eight local conferences, and six academies went to Mexico and the Caribbean. This summer a group from Georgia-Cumberland Academy will be going to Pugwash, Nova Scotia,

to do light construction and maintenance. A team also will conduct a Vacation Bible School in a nearby town.

This short-term glimpse of mission service sometimes gives these young people their first real understanding of the international aspect of our church. In the short time they are overseas some are able to form friendships with young people in the host countries.

The AYWSC program is open to all Seventh-day Adventist youth 18 to 30 years of age, students or nonstudents. They must be baptized and committed to the Lord Jesus Christ. Our current list of AYWSC openings

ranges from Brazil to Bujumbura, Italy to Indonesia, Japan to Jerusalem. Many countries need the services of AYWSCers, but budgetary problems make it next to impossible for them to receive this help.

One division president explained why so few AYWSC workers are called to his field: "Even though the AYWSC participants pay their own transportation, to house and feed them plus give a \$10- to \$15-per-week stipend would be to give them more than some of the national workers with families receive. The problem is not that we do not need them, but that we cannot afford them."

Student mission program expanded

Adventist college and university student missionary orientation courses will begin using a new textbook entitled *Go, A Student Missionary Manual*. The book was coauthored by Madeline Johnston and Nancy Vyhmeister, both former missionaries connected with the Office of World Mission at Andrews University.

Since the 1982 Annual Council the student missionary program has been open to all baptized Adventist youth 18 to 30 years of age who are in good and regular standing and interested in nine to 12 months of mission work. The expanded program, called the Adventist Youth Volunteer Service Corps (AYWSC), is open to both students and nonstudents. Applicants must be prepared to leave their country, pay their own travel expenses, and live among and work for people of another culture. They must be willing not only to work at the job of their choice but to share their faith, give Bible studies, and lead others to Christ.

Applicants must complete a personal information form that is available from the General Conference Youth Department, 6840 Eastern Avenue NW., Washington, D.C. 20012. When the General Conference youth leaders receive the completed form they will send character-reference forms to various individuals. The local church of which the AYWSC applicant is a member will assist the General Conference in the selection process. The local church board, meeting with the local conference youth director, will serve as a screening committee.

When all forms have been returned to the General Conference Youth Department, the Appointees Committee will go through the applicant's file for final approval. Each approved applicant will be sent a copy of the new orientation textbook, to be read and studied—along with other materials—as a preparation for volunteer service.

At present, seven of the church's world divisions have young people participating in the AYWSC program. These young people are making a significant contribution to the church's missionary work and can be found in many countries working in a variety of capacities.

A recent telegram informed us that because of the devaluation of a certain country's currency by 600 percent, all volunteer calls were to be canceled. We did not relish having to notify the participants involved with this news. Their replies told us that their call to mission service was sincere. Each one stated, "If the mission field will provide us with food and lodging, we will work without the stipend."

It is unlikely that any volunteer will have to work without a stipend. Local Adventist Youth societies, church groups, and individuals are offering not only to help raise money for airfare, but also to provide living expenses. We see a great deal of merit in the local churches' supporting the young people this way.

I am thankful to belong to a church where the mission fires burn with ever-increasing brightness. Because this fire will burn until Jesus comes, we will need more and more young people to heed Jesus' call: "As my Father hath sent me, even so send I you" (John 20:21).

PANAMA

GC president and health director conduct crusade

General Conference president Neal C. Wilson, health director Mervyn Hardinge, and preacher-musician Charles L. Brooks conducted a health-evangelism crusade in Panama City, February 11-March 3.

The Minister of Health of Panama cut the ribbon to open Health Expo '84. Tom Davis, health director of the Central American Union, and several Panamanian Adventist doctors and nurses were on hand during the next 21 nights to oversee dozens of health exhibits. Approximately 2,000 persons attended nightly.

A free health evaluation was offered to those attending. Blood pressure, height, weight, exercise patterns, and information regarding a person's health habits were fed into a computer, which then produced a state-

ment of health as well as recommendations for lifestyle improvement.

Every night hundreds of people stopped at the various booths, which dealt with such subjects as cancer, alcoholism, smoking, drugs, child care, nutrition, exercise, and mental health. More than 1,800 visitors enrolled in the Real Truth health lessons.

The health lectures showed how health and disease are influenced by an interplay of heredity, environment, and the way we live. We cannot choose our parents, but we can examine our habits.

The gospel of Jesus and the health instruction were interwoven. Each evening Dr. Hardinge pointed out the benefits of sensible living and trust in divine providence. Elder Wilson wove into his moral lectures the fact that a simple lifestyle is important to one's Christian experience.

On the last Sabbath, 307 persons were baptized. Hundreds of others already had been baptized as a result of the work of ministers and laypeople preparing for the campaign.

SIEVERT GUSTAVSSON
*Health Director
Inter-American Division*

Loma Linda's Candlelighters let their light shine

By LYNN C. PENCE

Simply being different from other young people may be the worst experience for a child with cancer. Other children don't lose their appetite and their hair. They don't have to go to hospitals and be away from their families.

But help is available in the form of a support group in the Loma Linda area that is devoted to preserving a normal lifestyle for young oncology patients and their families. The group, called the Candlelighters, has opened a house near the Loma Linda University Medical Center (LLUMC) for use by families whose children are in the hospital.

Candlelighters is an international nonprofit organization of parents who have had children with cancer. They believe "it is better to light one candle than to curse the darkness." Their goals are to exchange information about the disease and provide support through a system of "second families."

Adventist Betty Grames, a board member of the local chapter of the Candlelighters,

has been instrumental in preparing the house for families in need. Betty and her husband, George, a physician specializing in nephrology at LLU, became interested in Candlelighters a few years ago when tests showed that their 17-year-old son had a sarcoma.

The Grameses' son, Barry, now is a junior at LLU's La Sierra campus. He skis and swims despite radical abdominal-wall surgery as a result of the sarcoma. Barry's picture is one of many hung in the Candlelighters house near the medical center. His story had a happy ending. Many others do not.

The house, named the Doug-Out in memory of the child Douglass Michael York, is owned by the medical center. The Candlelighters were given a three-year lease with an option to renew. Since the Doug-Out was opened last January, more than 60 families have relied on it for shelter, often more than once. The house is available primarily for families of child oncology patients and also those with catastrophic illnesses.

Area merchants have helped prepare the Doug-Out for families. Many of them have donated or discounted necessary



Candlelighter Betty Grames has been instrumental in preparing the Doug-Out for the families of child oncology patients.

items. Some have responded to needs before the Candlelighters approached them. Furniture, drapes, appliances, carpeting, linoleum, bedding, and termite repair, all were donated at little or no cost.

The Doug-Out has been considered a worthy charity by several organizations. A club breakfast benefiting the Candlelighters made three times its usual profits. A beauty shop donated the collections from an entire day, including tips. Under the supervision of Karen Torrey, the fourth-grade Sabbath school room at the University church raised enough money to purchase a set of *Uncle Arthur's Bedtime Stories*. Pathfinders at the University church collected dozens of cans of food for the families using the Doug-Out.

"It's heartwarming to see the people in the community come to life through giving," says Betty. "So many people are willing to help."

The modest, two-bedroom

house is within walking distance of LLUMC. Frequently as many as three families share the single kitchen and bath. The garage has a free washer and dryer.

Resident caretaker Scott Hosie is a lab technician at LLU's biochemistry department. Scott also is a survivor of a sarcoma. Chosen as caretaker from nearly one hundred applicants, he lives in a separate cottage directly behind the Doug-Out. Scott makes the kitchen, bath, and laundry facilities available to any family at LLUMC, even if they are not living in the house. Numbers are such that many families still cannot be accommodated and are forced to spend nights in hospital lounges.

Candlelighter members are convinced that a much larger house could provide valuable shelter for more families. The organization is pursuing plans to build a ten-bedroom residence with individual kitchens and baths. The proposed build-

Lynn C. Pence is communication secretary for the Loma Linda University church.

ing would be similar to the Ronald McDonald houses. Families would be allowed to cook their own meals on their own schedules just as they do at the Doug-Out.

As Betty explains, "We want to make the lives of these families just a little bit easier and a little more normal at the time when they need it most."

CANADA

Conference uses ads to improve church image

Before and after the news broadcast at 9:00 A.M. on British Columbia's CKNW radio station, the announcer says, "This news is sponsored by the Seventh-day Adventist Church—people who care." Just before the news, listeners hear a caring message from the church or a spot announcing an approaching event—a Five-Day Plan, nutrition school, or N.E.W. S.T.A.R.T. program.

This media thrust is the first stage of an Adventist Awareness program developed for British Columbia during 1984. Already there have been some exciting responses.

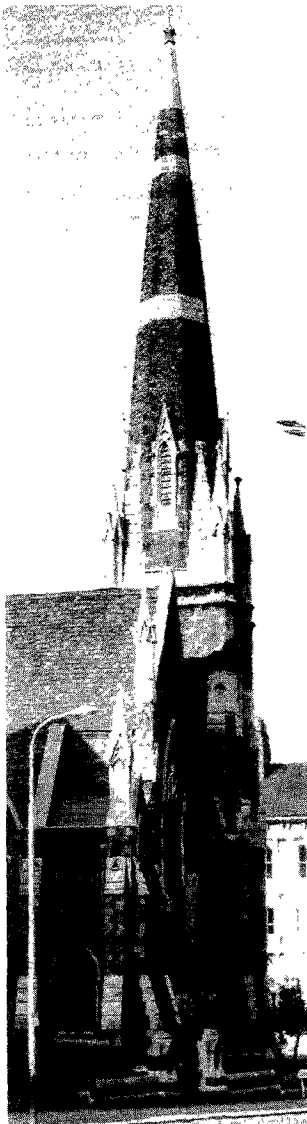
For instance, Clive Jackson, from the British Columbia Television station, which covers the entire province, called the conference office one morning two weeks after the Adventist Awareness campaign began.

"It seems strange for a church to be sponsoring the news," he exclaimed. "Why are you doing this?"

"We believe we have an image problem," responded Phil Dunham, secretary of the British Columbia Conference, "and we have decided to attempt, partially at least, to solve the problem through advertising."

Mr. Jackson replied, "I can't believe that a church would recognize it has a problem and then do something about it—like advertising! Would it be all right if I come out to film an interview for a news special?"

Within an hour the television crew had arrived, and the interview was under way. Mr. Jackson asked questions such as



"What if you don't agree with the news?" and "Tell me about your church beliefs."

In explaining to Mr. Jackson what we believe our image problem to be, Elder Dunham suggested that an interview with a random number of people on the streets of Vancouver would reveal that not many know that Seventh-day Adventists are a church group.

Accepting this challenge, the crew left the conference office and set up their camera in a mall in the city. Elder Dunham's prediction came true—out of 20 people questioned, only one knew who Seventh-day Adventists are. This, with the interview, became part of a two-minute special aired on the noon news the next day.

Adventist Awareness orga-



SDAs purchase historic church in England

The same year that Adventism's first denominationally sponsored overseas missionary, J. N. Andrews, arrived in Europe (1874), the well-known devotional preacher F. E. Meyer became pastor of the wealthy and influential Victoria Road Baptist church of Leicester. Because of the opposition to his strong evangelistic ministry, he resigned, and with a nucleus of earnest Christians he formed a new church with an emphasis on soul winning. After many years the Victoria Road Baptist church declined, its services were discontinued, and the building fell into disrepair.

Because it is a historic building, the Adventists were able to purchase it, for £72,000 (about US\$110,000), with the agreement that it would be restored for worship services. The Lord Mayor of Leicester has been influential in securing funds for the renovation, and most of the labor has been done by the Adventist members and their pastor, Vincent Goddard.

Today this imposing stone structure with its lovely stained-glass windows and 1,000-seat sanctuary is a Seventh-day Adventist church. It was opened officially on November 26, 1983—one of 11 new or used churches purchased or built within the British Union thus far during the One Thousand Days of Reaping.

HAROLD CALKINS
President
British Union

nizers believe there needs to be considerable exposure of the name Seventh-day Adventist to establish public credibility. Their goal is to communicate through the media who Seventh-day Adventists are, what we do, and how we would like to become involved in serving our communities.

When a recent Revelation Seminar was being advertised in newspapers and on the radio, CJOR's News Watch host, Bob Spence, called to ask whether we would like to discuss the seminar on his program. Bob Tetz, pastor of the Vancouver Central church, had an opportunity to talk for 12 minutes about Adventist beliefs and the seminars, which were beginning the next week.

Plans for the remainder of

1984 include more advertising, the airing of Faith for Today's one-hour special "So Near, So Far" during a prime-time slot in June, and outreach activities that demonstrate that Adventists are a caring church.

MYRNA TETZ
Communication Director
British Columbia Conference

TEXAS

Southwestern lowers tuition

For the first time in more than 50 years, Southwestern Adventist College is lowering tuition.

"We believe that this is a real breakthrough," explains board chairman B. E. Leach. "Adventist college students

will have paid almost \$60 million in tuition in 1983-1984, and those tuition costs have risen 20 percent faster than family incomes. This cannot go on forever, so 'forever' must stop now!"

Elder Leach called the board's action "the most revolutionary budget voted during my 26 years on the board."

Although college tuition for the 1984-1985 school year was cut only a symbolic \$4, the decrease represents an actual \$200 to \$300 reduction over the normal increase necessary to keep pace with inflation. Tuition cost for a student taking up to 17 hours will be \$2,221 per semester.

In days of rising prices and a decreasing number of available

18-year-olds, how is such a cut possible? "It's a remarkable achievement," Elder Leach says, "especially in light of the fact that we have never accepted any Federal aid other than individual student loans and grants. We're able to cut tuition because we have a good income from our Louisiana gas and oil wells and because of increasing philanthropy, which netted the college \$1 million in 1983."

Elder Leach pointed out that Southwestern Adventist College, known as one of the finest small colleges in the Southwest, is committed to providing excellence in education at an affordable price.

SHARON H. LEACH

Public Information Officer
Southwestern Adventist College

India's Northern Union: from gigantic to merely huge

By J. R. L. ASTLEFORD

Early this year the most populous union in the Adventist Church, the Northern Union of the Southern Asia Division, underwent what in surgical terms is known as bifurcation, a single unit being divided into two—in this case, divided into the Northern Union and the Northeast India Union.

Certain problems had made administration of the huge territory of the former Northern Union extremely difficult. The vast distances (from Pakistan in the west to Burma in the east; from Ladakh in the north to Madhya Pradesh in the south) and difficulties in travel (sometimes it took ten days for workers in the Mizo Section to reach Delhi for union meetings) represent but a few of the problems. At its year-end meetings the Southern Asia Division executive committee voted to divide the union into western and eastern segments.

J. R. L. Astleford is health and temperance director of the Southern Asia Division's Northern Union.

The new Northern Union includes the Himalayan kingdoms of Nepal and Bhutan and the northern states and territories of India—Jammu, Kashmir, Punjab, Chandigarh, Himachal Pradesh, Rajasthan, Haryana, Madhya Pradesh, Delhi, Uttar Pradesh, Bihar, West Bengal, Sikkim, and the Andaman and Nicobar Islands. The population of the Northern Union still is some 378 million. The union's three sections and attached fields have almost 100 churches and a membership of nearly 15,000. The union's former officers—R. D. Riches, president; S. Chand, secretary; and B. C. Kurian, treasurer—retained their respective positions.

The new union, known as the Northeast India Union of Seventh-day Adventists, includes the northeastern Indian states of Assam, Meghalaya, Arunachal Pradesh, Manipur, Nagaland, Mizoram, and Tripura. The population of the area served by the union is approximately 27 million. The union's three sections and attached

Newsbeat

By VICTOR COOPER



■ **Welcome:** The General Conference Secretariat is inviting the various divisions to send as many delegates as possible to the Ministerial Association meetings to be held in the Louisiana Superdome in New Orleans, June 24 to 26, 1985, immediately prior to the General Conference session.

■ **Bibliotheca:** For the first time in its history the General Conference is to have a reference library. Before its removal to Hagerstown, the Review and Herald library served the needs of General Conference personnel. Frances Blahovich, who has been appointed General Conference librarian, is gathering reference materials and housing them in an area of the building formerly occupied by the Review and Herald.

■ **Dedication:** Genevieve E. McWilliams, medical director of the 135-bed Giffard Memorial Hospital, Andhra Pradesh, India, is retiring in the United States after 31 years of medical mission service at that institution. The General Conference Committee has voted an expression of appreciation for her services.

■ **On the move:** James Cox, former president of Australia's Avondale College, shortly will transfer to Washington, D.C., to engage in inner-city work for the Potomac Conference. Russell Bates, an associate director of the General Conference Lay Activities Department for nine years, holding responsibility for literature evangelism, home visitation, and prison ministries, has chosen to transfer to Live Oak, Florida, where he will serve as pastor of four churches.

■ **Of primary importance:** A new format has been adopted for the primary Sabbath school lesson quarterly, which will feature four-color covers, among other changes. The first edition will be ready in 1985. The quarterly's editor, Helen Craig, of the General Conference Sabbath School Department, says the publication also will contain exercises to enable children to relate the lesson to daily living.

■ **Holding their own:** North American Adventist Book Center sales for 1983 totaled \$36 million, and literature evangelist sales came to \$28 million, figures that Clyde Kinder, an associate director of the General Conference Publishing Department, says are similar to 1982 totals.

fields have more than 80 churches and a membership of some 10,000.

The new union's officers are: president, L. Hminglana, formerly president of the Mizo Section; secretary, C. Pheirim, recently pastor of the Calcutta English church; and treasurer, J. I. Khonghat, recently the president of the Northeast India Section (now to be the Meghalaya Section). A constituency meeting will be held mid-February to elect the other union personnel and section officers.

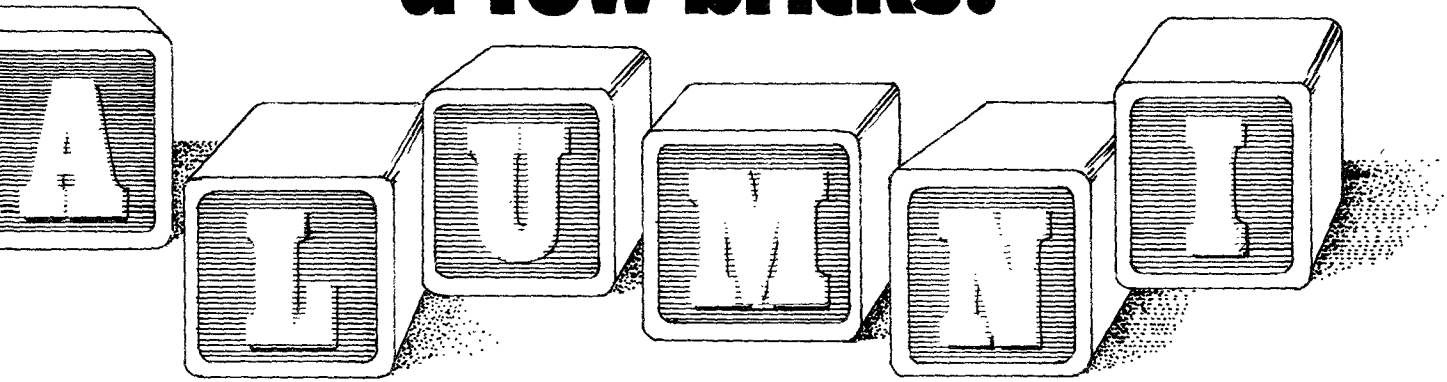
It is interesting to note the ratio of Adventists to non-Adventists in the two new unions. In the Northern Union

the ratio is 1:26,118, while the Northeast India Union has a ratio of 1:2,844.

Because of the problem of overlapping responsibilities, meager budgets, and the lack of qualified personnel, the unions have been asked to exercise restraint in the appointment of personnel. With the exception of the publishing department, each department will be represented at either section or union level, but not at both.

Southern Asia Division leaders feel confident that the formation of a second union will go far toward solving the problems that have hampered progress in the old Northern Union.

Just because your gift won't build an entire building doesn't mean you can't help buy a few bricks.



Right now at each of the 11 Adventist colleges and universities in the U.S. and Canada there are serious programs to continue improving the quality of education that's offered. Part of that improvement includes updating and expanding facilities to meet current and future needs.

The people who manage these schools are also trying to do a lot of other things that aren't as visible as putting up new buildings. Like increasing the number of scholarships, keeping the cost of tuition from going through the ceiling, buying new lab equipment, upgrading the curriculum.

All of these projects require a great deal of money—money that comes from a wide variety of places and people. Some of the money, for example, comes from large corporations and foundations. Some of it comes from gifts made by wealthy individuals. Some of these funds come from alumni.

In fact, it's the contributions from alumni like yourself that provide the key to these other gifts. Other donors want to know that the alumni believe in their alma mater!

Look at it this way. Whether a gift is large or small, your alma mater needs one just as much as the other. Because alumni gifts are the building blocks for all other support.

**Here's my gift
to help my college—
where it's needed most.**

Name _____

Address _____

City _____

State _____

College _____

Class of _____

Please complete and mail, with your check,
to your college.

Support Your Alma Mater

When you contribute, others do too!

Andrews University, Berrien Springs, MI 49104 • Atlantic Union College, South Lancaster, MA 01561 • Canadian Union College, College Heights, Alberta, Canada T0C 0Z0 • Columbia Union College, Takoma Park, MD 20912 • Loma Linda University, Loma Linda/La Sierra, CA 92354/92505 • Oakwood College, Huntsville, AL 35806 • Pacific Union College, Angwin, CA 94508 • Southern College, Collegeville, TN 37315 • Southwestern Adventist College, Keene, TX 76059 • Union College, Lincoln, NE 68506 • Walla Walla College, College Place, WA 99324

CORRESPONDENTS

WORLD DIVISIONS—Africa-Indian Ocean, J. B. Kio; Australasian, R. M. Kranz; Eastern Africa, Ruby Patterson; Euro-Africa, Heinz Hopf; Far Eastern, S. Wayne Young; Inter-American, Fred Hernandez; Northern European, H. J. Smit; South American, Assad Bechara; Southern Asia, A. M. Peterson

CORRESPONDENTS

NORTH AMERICA—UNIONS: Atlantic, Leon H. Davis; Canadian, P. F. Lemon; Columbia, Ernest N. Wendth; Lake, Jere Wallack; Mid-America, Halle G. Crowson; North Pacific, Morten Jueberg; Pacific, Shirley Burton; Southern, George Powell; Southwestern, Richard W. Bendall

UNIVERSITIES: Andrews, Andrea Steele; Loma Linda, Richard Weismeyer

Africa-Indian Ocean

■ Nine Catholic families who bought Collins Bibles from an Adventist Book Center now are studying to become Seventh-day Adventists, reports Paul Chima, president of Bendel Mission in Nigeria. After buying the Bibles, they invited Pastor Chima to study the Bible with them in their homes.

■ Anthony Nwachuku, a literature evangelist, has opened a Sabbath school in an unentered area in Bendel State in Nigeria. Twenty adults are worshipping regularly on Sabbath.

■ About 40 youths from four states in Nigeria—Kwara, Lagos, Ondo, and Oyo—met recently at Ibadan to undertake a month-long literature evangelism course. The group—which included professional nurses, teachers, university students, and government civil servants—took a month's vacation from their work to be engaged in literature evangelism, led by O. A. Ajibade, an area sales promoter. At the end of the month \$3,000 worth of message books had been sold, more than 3,000 tracts were distributed, 32 were baptized.

■ Seventy people were baptized in Nigeria in 1983 as a result of contacts by literature evangelists.

Eastern Africa

■ One-hundred-year-old John Otieno Oloo was among 49 persons recently baptized in Lake Victoria, in the Kenya Lake Field. Although age has stiffened his muscles and joints so that movement is almost impossible, he insisted that his grandchildren place him on an oxcart and push him to the shore of the lake, where 3,000 people had gathered to witness the baptism.

■ Catherine Nasimiyu Siundu has been appointed headmistress at Chebwai Primary School in western Kenya. She is the first woman to occupy that position in the school's 47-year history.

■ Recent graduation ceremonies for the largest nursing class in the history of Kendu Adventist Hospital School of Nursing, Kenya, honored 22 candidates. One hundred percent of the class passed the government examinations.

■ Recently the Adventist Church received much publicity in Ethiopia as a result of its international aid program.

Euro-Africa

■ During 1983 an average of 150,000 copies of the newsletter of the German Adventist radio outreach Voice of Hope were distributed by the churches each month.

■ In 1983 the German Voice of Hope (Stimme der Hoffnung) library for the blind had a circulation increase of 13.5 percent over 1982 for its nine periodicals and regular publications.

■ To celebrate its twentieth anniversary, the German Adventist audio-library for blind people in Darmstadt pre-

pared a special leaflet for distribution throughout the city. An actress read the information sheet, entitled "Light in a Dark World," and contacted the church, indicating her willingness to help make audiotapes for use by blind people, which she now is doing.

■ After several years without a permanent meeting place, the 70 members of the Adventist church in Nantes, France, have built a sanctuary. One member donated FF340,000 (US\$45,000), others donated time, and the new chapel was inaugurated late last year.

Northern European

■ According to figures issued by E. W. Howell, British Union Conference secretary, 825 new members were received into the church by baptism and vote during 1983, bringing the union's membership to 15,643. Net gain for the year was 437.

■ In spite of economic constraints, the British Voice of Prophecy correspondence school received 12,036 applications for courses, compared with 11,603 during the previous year. Of 1,389 students who graduated, 78 were baptized.

■ A building has been acquired for use as a church and school in Galway, Ireland—made possible by "Friends of Ireland," a North American organization interested in Adventism in Ireland. The building has been refurbished completely, and the premises now contain a worship hall, well-equipped kitchen, a large schoolroom, and guest rooms. An American donor also has made possible the purchase of a new minibus, which is used to transport some of literature evangelist Eithne Amos' many customers to church. Seven

children attend the church school, and church pastor Don Vollmer is kept busy visiting members and interests. More than 50 worshipers meet regularly on Sabbaths.

Southern Asia

■ Some 300 people attended the Western Region January camp meeting at Utholi, in Bangladesh. One third of those attending were visitors from nearby villages.

■ Yvonne Bazliel, medical director at the Simla Sanitarium and Hospital in the Himalayan foothills, has been admitted as a Fellow of the Royal College of Obstetricians and Gynecologists (FRCOG) in London. Dr. Bazliel served Southern Asia for many years at Adventist hospitals in Rangoon, Karachi, and Simla.

■ The new publishing department director for Pakistan is Kingsley Peter. He replaces Austin John, who has taken another departmental responsibility. Last year, under Pastor John's leadership, the Pakistan Union achieved a 40 percent sales increase over the previous year. New director Kingsley Peter achieved the highest record ever in Southern Asia, with Rs256,627 (US\$19,009).

North American Atlantic Union

■ During February 8-10, pastors of the New York Conference gathered at Union Springs Academy for a two-day retreat. The meetings covered various areas of the pastoral ministry. Featured guest speakers were William Bornstein, Ministerial secretary of the Canadian Union Conference; Steven Vitrano, professor of preaching from the Theological Seminary,

Andrews University; and Royce Williams, director of field services for *It Is Written*. Other presentations were made by conference office staff members.

■ During March 4-7 the Atlantic Union Conference hosted a Caring Church Seminar at the College church in South Lancaster, Massachusetts. Pastors and laypersons from around the union attended.

■ On March 9 Southern New England Conference evangelist O. J. Mills began a "Studies in Daniel and the Revelation" series in New Haven-Milford, Connecticut. Although a major snowstorm had been forecast, more than 150 persons were present on opening night. Mills reports that 80 nonmembers are registered for the second session of meetings.

■ The College church in South Lancaster, Massachusetts, recently hosted a cooking school seminar for the community and church members. Sylvia Fagal, a registered dietitian, directed the program and instructed the class on such topics as "Balanced Nutrition," "Eat to Your Heart's Content," and "Proteins, the Body's Building Blocks."

Lake Union

■ The Milwaukee-Sharon Pathfinder Club in Wisconsin enjoyed their Halloween canned-goods drive so much they decided to make it an ongoing project. Pathfinder director Anthony Kelly arranged with a local food store to have Pathfinders come twice a week to collect surplus food, dented canned goods, and merchandise with missing labels. The Community Services department places the food in food baskets and distributes it to those in need in the community.

■ Pathfinders from Michigan, directed by M. Y. Fleming, conference Pathfinder director, joined forces with medical personnel to distribute 1,500 pairs of prescription eyeglasses and \$12,000 worth of medical supplies to people on the Caribbean

island of Hispaniola. After the trip, Darcy Worley, a Pathfinder, wrote to Elder Fleming: "This trip has brought me closer to God. . . . I will never forget our trip."

■ Wisconsin literature evangelists recently met at Wisconsin Academy to praise the Lord for the 40 people baptized during 1983 who were first contacted by them. During 1983 literature evangelists in Wisconsin sold more than \$310,000 worth of literature, enrolled 3,446 persons in Bible courses, and gave 914 Bible studies.

■ Adalee Bogue, director of the Shelbyville, Indiana, Community Services Center, recently received a phone call from a man who wanted to see the center. After touring the facility and hearing about the work being done, he handed her a \$100 bill.

■ The witnessing class at Capitol City church in Indianapolis, Indiana, recently was honored by church members for their service. Each week class members take Amazing Facts brochures to names furnished to them by church members or the local Better Living Center. According to Judy Crawford, Lake Region Conference Bible instructor and the one who trained the class, six families now regularly attend church as a result of the class's effort.

Mid-America Union

■ A year ago the president of the South China Island Union Mission, Samuel Young, and Joseph Nozaki, a physician in Taiwan, contacted Eden Valley Institute in Colorado, presenting the needs in Taiwan and requesting help. Five adults with their six children left in January to establish a school and training center in the village of TaChin. Two more people from Eden Valley will be joining them soon.

■ "Combining computers with business" is how George Selivanoff, chairman of the division of business at Union College, describes the purpose of the college's new microcomputer

lab. The ten IBM personal microcomputers are used to train students in classes like microaccounting, microcomputer applications, FORTRAN, and word processing. Although Union already has a computer terminal in every dorm room, Larry Ray, director of academic computing, pointed out a need for a microlab, saying, "The micro's software is different. It has spread sheets and graphics capabilities, and many students will be working with micros when they graduate."

Loma Linda University

■ Knut Andersson, assistant professor of geology, has received a \$6,500 grant from the university to do research on foraminifers, a group of microfossils. Foraminifers are a group of one-celled animals measuring about one-half millimeter in diameter. Their fossils are used by geologists to identify different rock levels. Dr. Andersson will begin collecting samples next summer in southern Idaho, extending his search to Wyoming and Montana.

■ Barry Taylor, professor of biochemistry, was invited to speak at the Gordon Research Conference held at Oxnard, California, in February. He was one of more than 100 scientists selected from North America, Europe, and Japan who were invited to discuss the mechanism by which microorganisms sense and respond to environmental stimuli such as oxygen, light, heat, nutrients, and toxic chemicals.

■ Three Loma Linda University School of Dentistry faculty members, headed by Leif K. Bakland, professor and chairman of the Department of Endodontics, have been invited to conduct a two-week continuing-education program in the Middle Eastern country of Kuwait. Accompanying Dr. Bakland will be his brother, Thor Bakland, professor of restorative dentistry; and John Peterson, Jr., chairman of the Department of Pediatric Dentistry. In addition to presenting numerous lectures, the Loma Linda dentists will work with

Kuwaiti dentists in their clinics. Dr. Leif Bakland participated in a similar continuing-education program in Kuwait last year.

■ Lawrence Longo, professor of physiology, obstetrics, and gynecology, received a \$126,643 award from the National Institutes of Health to continue his study on fetal oxygenation and placental gas exchange. Dr. Longo has been involved in a wide spectrum of research, including pregnancy and infant health, smoking and women, maternal adaptations to pregnancy, and study of the entire fetal circulatory-endocrine system.

■ The 1984 edition of *Who's Who Among Students in American Universities and Colleges* will include the names of 35 students from Loma Linda University who have been selected as national outstanding leaders.

■ Kathleen Zolber, chairman of the Department of Nutrition and Dietetics in the School of Allied Health Professions, will be the initial speaker for a ten-session Telenet program sponsored by the Regents Network office at Kansas State University. The teleconferencing network will link national leaders by long-distance phone hookup for lecture-discussion on various topics.

■ Hong Kong Adventist College, which is affiliated with Loma Linda University, recently received 89 industrial arts books from Art Walls, chairman of the Department of Industrial Arts and Technology. Mr. Walls visited the campus recently and noted a deficiency in both the quantity and quality of the institution's industrial education books. Since his department had some books that were not being used, he donated them to Hong Kong's industrial arts/vocational education department.

■ David Baylink, professor of medicine, was the featured speaker at a Japanese meeting commemorating the introduction of a drug to treat osteoporosis in Japan. The drug corrects one of the major defects in older women, that of low calcium absorption.

Ordinations

John Jensen, pastor, Westchester, California, in Downey, California, on January 14.

Pedro Carrera, pastor, South Gate, California, Spanish church, in Lynwood, California, on November 26, 1983.

James Shipp, associate pastor, Bellflower-Lakewood, California, church, in his church on January 7.

Byron Dulan, pastor, Mid-city church in Los Angeles, in Compton, California, on November 26, 1983.

Albert Frederico, associate pastor, Temple City, California, church, in his church on January 28.

Homer Hart, associate director of youth ministries, Southern California Conference, in Compton, California, on November 26, 1983.

Luis Garcia, U.S. Navy chaplain, in El Sereno, California, on July 2, 1983.

To new posts

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

FAR EASTERN DIVISION

Regular Missionary Service

Bangele C. Aba, of Philippine Islands, returning to serve as director, Kendu Adventist Hospital, Kenya, left September 1983.

Nancianceno D. Alzola (and **Aida** and family), of Philippine Islands, returning to serve as treasurer, Central Uganda Field, left September 1983.

Larry Asunción (and **Marilou** and family), of Philippine Islands, to serve as surgeon, Haad Yai Mission Hospital, Thailand, left January 1983.

Benjamin A. Coe (and **La Paz**), of Philippine Islands, returning to serve as assistant administrator, Taiwan Adventist Hospital, left September 1983.

Danny and Myrna Dial (and family), of Philippine Islands, to serve as English teacher and principal tutor, and director of nursing service, respectively, Malamulo College and Malamulo Hospital, Malawi, left June 21, 1983.

AUSTRALASIAN DIVISION

Regular Missionary Service

Ronald Baird (and **Veronica**), of Australia, returning to serve as director of the health, temperance, and youth departments, Southern

Asia Division, India, left October 23, 1983.

Laurie Draper (and **Joyce**), of Australia, to serve as head of the mathematics and science department, Pacific Adventist College, Papua New Guinea, left July 31, 1983.

Ian Grice (and **Georgine** and family), of Australia, returning to serve as associate auditor, Southern Asia Division, India, left August 1, 1983.

Ross Jose (and **Roslyn** and family), of Australia, to serve as physician, Nairobi SDA Clinic, Kenya, left November 23, 1983.

Pak Lee (and **Wilma** and family), of Australia, to serve as head of the commerce department, Pacific Adventist College, Papua New Guinea, left September 28, 1983.

Lorna McCallum, of Australia, to serve as office secretary, Trans-Africa Division, Zimbabwe, left December 12, 1983.

Bruce Mitchell (and **Valmae**), of Australia, to serve as secretary-treasurer, Western Pacific Union Mission, Solomon Islands, left September 20, 1983.

Don Mitchell (and **Lorraine**), of Australia, returning to serve as president, Papua New Guinea Union Mission, left October 21, 1983.

Rek Moe (and **Maureen**), of Australia, returning to serve as president, Western Pacific Union Mission, Solomon Islands, left November 28, 1983.

Ray Swendsen (and **Lily** and family), of Australia, returning to serve as evangelist, Papeete, Tahiti, left September 28, 1983.

Volunteer Service

Adventist Volunteer Service Corps: 4

Student Missionaries: 9

Prayer circle for evangelism

The following pastor-evangelists in the North American Division would appreciate the prayer of REVIEW readers as they conduct evangelistic meetings during the One Thousand Days of Reaping.

Information to be included in this listing, including opening and closing dates, should be sent to your local Ministerial Association secretary or conference president three months in advance of the opening date.—W. C. Scales, Jr., NAD Ministerial Association Secretary, General Conference of Seventh-day Adventists.

North Pacific Union

Edwin G. Brown, through May 20, Baker, Oregon

Merlin Knowles, through June 30, Gooding, Idaho

Dennis Seaton, through June 1, Lewistown, Montana

David Wellman, through May 20, Sidney/Plentywood, Montana

Bob Goransson/Hugo Santilliana, through June 16, Wenatchee, Washington

Cal Johnson/Doug Sharp, through May 19, Shelton, Washington

Verne Snow/Clayton Jepson, May 11-June 17, Sequim, Washington

Les Fowler, through June 16, Republic, Washington

Pacific Union

John VanDenburgh, May 19-June 30, Pomona, California

Julio Peverini, through May 26, St. Helena, California

Southern Union

Carmelo Rivera, May 16-23, Atlanta, Georgia

Deaths

ALDERMAN, Mrs. Lee O.—b. March 3, 1893, Sydney, Fla.; d. Jan. 3, 1984, Plant City, Fla. A pioneer of Plant City, she taught 21 years in Florida church schools. She is survived by her daughter, Wilva McDaniel; one sister, Evelyn Rogers; two granddaughters; and five great-grandchildren.

BERGMAN, Amelia Mae—b. April 23, 1920, Puyallup, Wash.; d. Feb. 2, 1984, National City, Calif. She worked as a nurse at Paradise Valley Hospital in California. Survivors include her husband, Ernest; one son, Richard Cross; one step-daughter, Joann Holder; two sisters, Mary Knauff and Vera Davis; three brothers, Leon, Robert, and Lowell Bock; and one grandson.

CALES, Raymond—b. June 1, 1895, on the Cherokee Strip, Oklahoma Territory; d. September, 1983, near Tulsa, Okla. A pastor in Arizona, California, Colorado, Illinois, and Oregon, he also served as Sabbath school director of the Southern California Conference. He is survived by his wife, Della; one son, Paul; nine brothers and sisters; one grandson; and two great-grandchildren.

COSENTINE, Erwin Earl—b. Aug. 23, 1896, Eagle Bend, Minn.; d. Feb. 20, 1984, Loma Linda, Calif. A pioneer educator for our denomination, he helped to establish Eastern New York Academy (now Union Springs Academy); served as educational and MV secretary of the Carolina and Georgia conferences; was principal of New Zealand Missionary College and president of Avondale, La Sierra, and Union colleges; and for 20 years was secretary of the General Conference Education Department. Survivors include one son, Robert; three daughters, Ruth Maschmeyer, Verna Barton, and Clara Morris; two sisters, Aletha Caster and Myrtle Aldrich; nine grandchildren; and 18 great-grandchildren.

COTT, Elizabeth Buhler—b. March 17, 1894, Henderson, Nebr.; d. Feb. 18, 1984. She was a pioneer missionary to the Davis Indians in British Guiana with her husband A. W. Cott, and was known as "Aunt Betty" to many junior boys and

girls from Wawona Camp in Yosemite National Park, where she was camp nurse for many years. Survivors include two daughters, Joyce Faver and Patricia Durden; two brothers, Jake and Ben Buhler; one sister, Esther Huggins; six grandchildren; and two great-grandchildren.

CURTIS, Rose T.—b. March 25, 1893, Dodge County, Minn.; d. Jan. 19, 1984, Loma Linda, Calif. Her 50-year service record includes 37 years as a secretary at the General Conference and ten years at the Voice of Prophecy. Surviving her are two brothers, Ross and Wilbur.

DENMAN, Marion—b. June 11, 1907, Denman, Nebr.; d. Dec. 4, 1983, Riverside, Calif. An academy teacher at Hutchinson, Minnesota, and Keene, Texas, he was principal of San Diego Academy for eight years. Survivors include his wife, Nellie; two sons, Roger and Alden; one daughter, Joan Fehlenberg; one sister, Hazel Pellymounter; 14 grandchildren; and one great-grandchild.

DURICHEK, Violet Elaine—b. June 22, 1933, Hinsdale, Ill.; d. Jan. 20, 1984, Fort Worth, Tex. She was a secretary in the Georgia-Cumberland Conference; served as nurse and teacher for four years in Bangladesh; and also worked as a secretary and teacher in Oklahoma and Texas. Survivors include her husband, Peter; her parents, Harmon and Margaret Starr; one son, Donald; one daughter, Donna; three brothers, Phillip, Wilfred, and Robert Starr; three sisters, Helen Baues, Marilyn Sowder, and Sharon Smith; and two grandchildren.

MAY, A. L.—b. April 10, 1909, Bridgeport, Tex.; d. Jan. 22, 1984, Clovis, N. Mex. A singing evangelist and pastor, he worked in Texas, New Mexico, Missouri, and Oklahoma. He is survived by his wife, Maurine; two sons, Richard and Phillip; one brother; two sisters; and four grandchildren.

MURDOCH, William Gordon Campbell—b. Sep. 25, 1902, New Cumnock, Scotland; d. Nov. 16, 1983, Loma Linda, Calif. He served as president of Newbold and Avondale colleges and taught for 28 years on the faculty of the Seventh-day Adventist Theological Seminary, serving as dean of the seminary for 13 years. He is survived by his wife, Ruth; three sons, Lamont, Floyd, and William; one daughter, Marilyn Herrmann; and eight grandchildren.

PETERSON, Lorenz E.—b. Nov. 14, 1889, Racine, Wisc.; d. March 1, 1984, Horse Shoe, N.C. He served the denomination for 50 years as supervisor of the physical therapy departments at New England Sanitarium and Hospital in Massachusetts, Washington Adventist Hospital in Maryland, and Hinsdale Hospital in Illinois. He is survived by three sisters, Ethel Gillespie, Blanche Pettit, and Olga Morgan.

SQUIRES, Walter David—b. April 25, 1923, Bixby, Okla.; d. Jan. 7, 1984, Glendale, Calif. He served as a church school teacher in Pomona and Glendale, and was a chaplain at the White Memorial and Glendale Adventist medical centers. He is survived by his wife, Mary Lou; one daughter, Marilyn Hawkins; one son, David; three sisters, Ada Cox, Veta Carlin, and Nita Ibsen; and four grandchildren.

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Requirements: 8 units required for graduation; a unit equals one semester's work. Students must be 25 or over. Some previous college work is desirable, though exceptions are sometimes made.

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Voluntary SDA hospital support up 20 percent

Reports from 53 Adventist Health System/United States hospitals, which account for 89 percent of the acute-care beds in the organization's five regional corporations, show that they received \$10.3 million in voluntary support last year. This represents a 20 percent increase over the \$8.58 million received in 1982.

Although the \$10.3 million comprises only about two thirds of 1 percent of the total gross revenue of AHS/US hospitals, we are grateful for this additional income to help meet capital and operational needs.

Beyond the monetary benefit, philanthropy provides an important outreach for the health arm of the church. Voluntary support efforts enable Adventist institutions to come in contact with thousands of people who otherwise might not have a chance to share in the gospel commission to heal the whole person.

DONALD W. WELCH

New Zealand camp meeting has own radio station

A novel feature of the January, 1984, camp meeting in Auckland, New Zealand, was a camp radio station that broadcast continuous programs from 6:30 A.M. to 10:00 P.M. for nine days. News, announcements, Adventist Book Center specials, talks, and interviews all were available to campers on their own radios.

Station manager was Eric Greenwell, a pastor who prior to studying theology and entering the ministry had been a radio station manager. Members of his church at Hamilton, led by

technician Colin Amos, purchased and set up the necessary equipment in a trailer that had been towed to the campground. Maximum output was 100 watts.

Conference communication director Calvyn Townend organized a team of reporters who scoured the camp for news, which he read at news times.

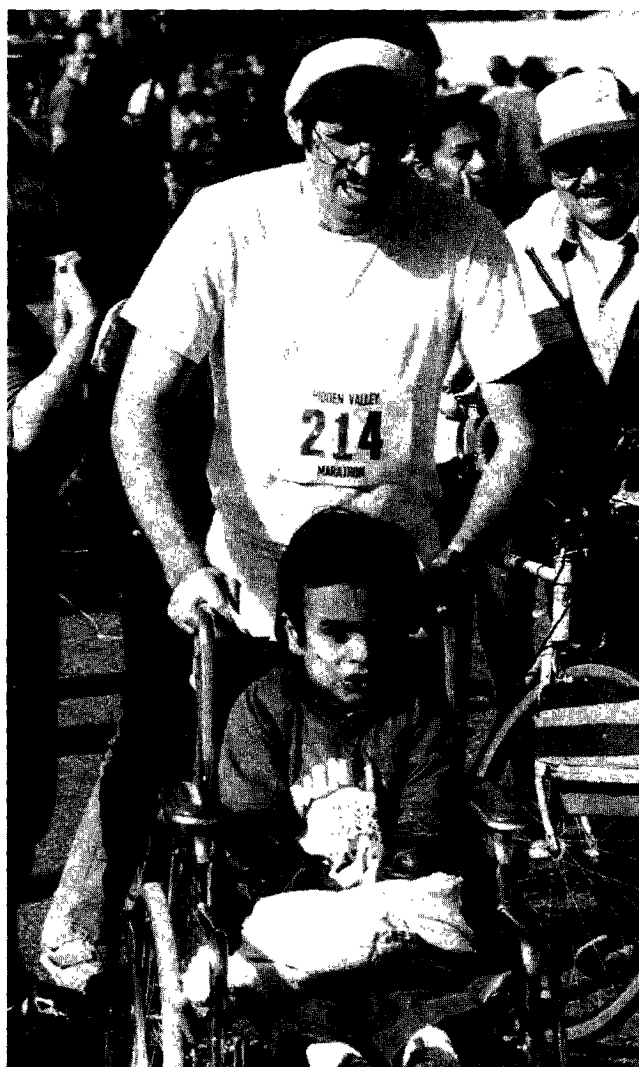
Next year will be the centenary year of the Seventh-day Adventist work in New Zealand. The leaders of the church hope to obtain temporary licenses to operate a similar radio station in all major cities of the conference as part of the centenary celebration.

J. B. TRIM

For the record

Intercession: Through Operation Intercession, staff in the Euro-Africa Division office each day pray for specific workers throughout the division. Paulino Marcelino, youth director of the Angola Union, had been notified that on January 11 division employees would pray for him and his loved ones. Wanting to join the division staff in their petitions, he and his family were gathered in their home praying when a large-caliber artillery shell hit the house, penetrating the roof and several walls and coming to a stop in his living room without exploding. Nobody was hurt; but had the shell exploded, it is almost certain no one would have survived.

New leader: Don Welch, president of Adventist Health System/United States, has been elected chairman of the multihospital governing council of the American Hospital Association, an organization designed to develop and implement policies and programs to promote the recognition, support, and growth of multihospital systems.



California pastor on the run

On Sunday morning, February 12, Ole Olesen and Albert Hernandez (in wheelchair) participated in a 10-kilometer (6-mile) race being run in conjunction with the Hidden Valley Marathon at Newbury Park Adventist Academy, California, and sponsored by the Adventist Walk/Run Association.

Some of the hills were tough, but Ole kept pushing, and Albert cheered him on in his own way. Albert suffers from hydrocephalus, which has left him without motor control over much of his body. He cannot walk or talk and has only limited use of his arms. He communicates by using sign language.

As they neared the finish line, Ole ran harder to complete the race in under an hour and ten minutes. Their finishing time: one hour eight minutes 58 seconds. "I'll never set any speed records doing this," said Ole, the associate pastor of the Thousand Oaks Adventist church. But the smile on Albert's face was all that really mattered.

WILLIAM NOEL