

# Review

THE ADVENT REVIEW AND SABBATH HERALD ++ WEEKLY INTERNATIONAL EDITION

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## COME, Ye Thankful People, Come!

*WHEN WILLIAM CAREY* learned that a fire had completely destroyed all of the manuscripts on which he had worked for years, he knelt down and thanked God that he had the strength to start over again.

Not wasting a moment in despair, he launched into the preparation of dictionaries, grammars, and other books for the people of India, where he had pioneered mission work. Carey produced far better work than that which had been destroyed.

A man who had been robbed wrote in his diary, "Let me be thankful. First, because I was never robbed before. Second, because although he took my purse, he did not take my life. Third, because although he took all I possessed, it was not much.

By

DONALD W. MCKAY

And fourth, because it was I who was robbed, not I who robbed."

At this Thanksgiving season let us say, "Thank You, Lord, for health and strength to do Thy will." Let us be grateful for the simple things in life—food, clothing, shelter, and a life of sweet accord with family, friends, and fellow beings.

Thanksgiving comes at the end of harvest. It is a time to give thanks for all the blessings the year has brought. It is homecoming day, when families are reunited, when loved ones sit around the table to enjoy food and fellowship.

Even if mercies may seem to have been fewer than sufferings, it is always possible for a devout soul to believe that "He who worketh high and wise" will work all things together for good to those whose affections and hopes are set with unswerving faith upon the Giver of all good gifts.

Above all, we should be thankful for the promise of a soon-coming Saviour who at His coming will reunite us with departed loved ones.

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever" (Ps. 107:1).

"Thanks be unto God for his unspeakable gift."

2 Corinthians 9:15

## The Age of Aquarius

**W**RITING in *Newsweek* magazine recently, George Ball, former assistant U.S. Secretary of State, set forth the following parable. "Since the beginning of time, . . . the villages in a mountain canyon had been periodically ravaged by floods. Finally, the leaders convened a great meeting and decided to invest their efforts and resources in building a large, strong dam. Thereafter, for a quarter of a century, the dam sheltered the villages from disaster, prosperity prevailed, and life was tranquil—until, at last, a new generation began to grow up, free from the apprehensions of the past and filled with exciting ideas about a world of song and beauty.

"Inevitably the new leaders turned their attention to the dam. It was, they announced, huge and ugly and an affront to the environment. Besides it blocked out the sunset and had to be repaired every year. One leader wrote a folk song proclaiming it a symbol of imperialist megalomania, and people spoke excitedly of little else, until someone brought forth an argument that seemed quite unanswerable. After all, it was pointed out, no one ever talked about flood damage except the old fogies over 30 who were not to be trusted anyway. Who among the new leaders could recall any floods in his lifetime? . . .

"So, after a season of demonstrations, more speeches, a pageant and several rock festivals, they blew up the dam and used the fragments for a people's playground. And let me tell you straight, man, when the waters came down it was really the Age of Aquarius."

We shall not here discuss the political point Mr. Ball was making, but we feel that the parable illustrates an important truth. One of the marked differences between man and the brute creation is that man can review the records and happenings of the past. And, profiting by his perspective on the past, he can form judgments and chart his course with a view to improving on the record of his forebears. This is the concept set forth in the expression, "Each generation stands on the shoulders of the previous generation."

Repeatedly in the Bible, God urged His people to keep clearly in mind their past experiences. "Remember what the Lord thy God did unto Pharaoh" (Deut. 7:18). "Remember what Amalek did unto thee" (chap. 25:17). "Remember the days of old, consider the years of many generations" (chap. 32:7). "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons" (chap. 4:9). By looking at the past, Israel could make decisions based on the fact that God is all-powerful, that He can deal effectively with nations that defy Him, that He can overrule the laws of nature, that He keeps an account with individuals and nations,

that He expects obedience, that He deals tenderly with the weak.

Never was an overview of history, both sacred and secular, of greater value than today. On moral standards, for instance. Those who are tempted to look indulgently upon today's permissive, lax sexual attitudes should study carefully Israel's Baal-peor experience (Num. 25:1-9). And leaders who question whether decisive action sometimes is necessary to reverse apostasy, might well look at the same experience.

Then there is the question of ecumenism. Without the witness of history one might be persuaded to look benignly on the seven-headed, ten-horned power of Revelation 13. Carried along by the spirit of fellowship and good will, he might see no harm in joining today's growing religious confederacy. But a study of history leads one to a wiser course. Many times in the past the beast of Revelation 13, while making friendly overtures to its enemies, has used those overtures merely to serve its own long-range interests. The basic nature of this power is revealed not by an occasional kindly gesture here or an apparently conciliatory move there, but by its over-the-centuries performance. Anciently God said to His people, "Remember what Amalek did unto thee" (Deut. 25:17). There was danger that with the passing of the years and the rise of a new generation His people might become so ecumenical in spirit that they would decide on a policy of peaceful coexistence with this sinful nation. God said, "Remember. . . . Thou shalt not forget it" (verses 17-19).

### Learn From Others

In many other matters it is time to look at history and learn from the mistakes of others. For example, let us look at other denominations and note how they arrived at their present state of apostasy. How were their institutions permitted to sow the seeds of skepticism that eventually resulted in a harvest of modernism? What route did other churches take to reach their present state of shrinking budgets and dropping per capita? Did it begin with a decreased burden to fulfill the gospel commission overseas? Did it begin by increased spending in the homeland—for more elaborate and luxurious churches and institutions, and for more organizational and administrative machinery?

From the very beginning God has led the remnant church. He has led in its discoveries of truth, in its matchless organization, in its plans for world outreach. So let us not "forget the way the Lord has led us, and His teaching in our past history" (*Life Sketches*, p. 196). Let us build on the past, not ignore it or consider it of little value. Failure to do this will result in disaster far greater than "the Age of Aquarius" of Mr. Ball's parable.

K. H. W.

# This Week...

The date of this issue is the date of the celebration of Thanksgiving Day in the United States. This national holiday is in sentiment and ceremony not unlike harvest and thanksgiving festivals that come this time of year in other parts of the world. We pause again to thank our Creator for another year of blessing.

Donald W. McKay, a retired layman in New York City, contributed the cover thoughts.

Alma McKibbin, who celebrates her one hundredth birthday November 26, retired for the first time just 50 years ago, in 1921. She began her denominational work in California when the work there was in its infancy.

Mrs. McKibbin graduated from Healdsburg College in northern California in 1891 and went south to pioneer church school work near San Diego. From there she went to Santa Ana to again start a church school. Soon thereafter she returned to Healdsburg to teach elementary school.

Eventually she joined the college faculty. Ten years later, when the college was moved to Angwin and renamed Pacific Union College, she moved too and taught Bible for many years. One of the buildings on the campus is named in her honor.

Then in 1921 she retired and moved to Mountain View, but no sooner did she arrive there than the school board of Mountain View Academy prevailed on her to teach Bible. She finally retired in 1928.

But her work continued, for during her long teaching career she had written the Bible textbooks that were used from the third through the eighth grades in Adventist schools. The five REVIEW staff members who attended church school received Bible instruction from Mrs. McKibbin's books.

This week we salute Mrs. McKibbin who celebrates her one hundredth birth-

day (pages 6 and 7), and in paying tribute to her, we must remember all those who, past and present, have shared her spirit, her faith, and her hope. Mrs. McKibbin knows in whom she has believed. She knows that we need not fear the future unless we forget who has led us in the past.

Because of the special feature on Alma McKibbin this week, we have omitted the Adventist Confession of Faith series. We will continue next week with an article on the Sabbath.

Anyone turning on a radio these days would possibly be inclined to take issue with the old line, "Music hath charms to soothe a savage breast." It is not surprising that many are questioning where the contemporary Christian should stand regarding contemporary music.

This week the REVIEW begins a series on this subject (page 4) by Harold Lickey, teacher of vocal and choral music at Walla Walla College.

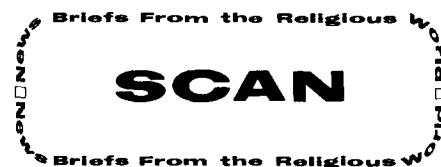
Dr. Lickey, who holds his Doctorate of Music from Indiana University, began his career in 1950 as a music teacher at Enterprise Academy in Kansas. After a year there he joined the original Faith for Today quartet and sang for four years. Since 1954 he has been teaching in Seventh-day Adventist colleges—Union (1954-1956), Southwestern Union (1956-1960), Pacific Union (1960-1965), and Walla Walla.

Harold Lickey is the son of Arthur E. Lickey, well-known Adventist pastor and writer.

We blush to admit a mistaken identity that was published in the November 4 REVIEW. In a picture caption we stated that R. J. Radcliffe was General Conference auditor. He was. But for more than two years now he has been vice-president for financial affairs at Loma Linda University.

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## MORE YOUTHFUL ALCOHOLICS IN GREAT BRITAIN

LONDON—The grim and growing problem of youthful alcoholism was graphically brought out at a press conference when it was revealed that over the past 15 years the average age of members of Alcoholics Anonymous has dropped from the late 40's to the mid-30's.

An official commented, "We estimate—and our figures cannot be precise—that about 4 per cent of the alcoholics in Britain are in their teens or very early 20's. Five years ago we just did not have any problem among young people. Today, AA has six groups specializing in people aged under 25, and the numbers are growing rapidly."

## ANGLICANS MUST RISK "OFFENDING," SAYS OFFICIAL

TORONTO, ONT.—The new director of the Anglican Church of Canada's national program, Clarke Raymond, believes the church must risk "offending people" in the 1970's if it hopes to do its work effectively.

He said that statements and decisions the Anglican Church will make "may not go down well" among some groups. He believes there should be "higher standards of membership and leadership."

## PLANS ADVANCE FOR "KEY 73" EVANGELISM EFFORT

ST. LOUIS—Leaders of the first joint effort for spiritual renewal among North America's major denominations met in October here for what was described as a crucial strategy session.

The effort, known as Key 73, aims to bring together millions of American and Canadian Christians in a varied year-long program of evangelism during 1973.

# ◆ Advent Review and Sabbath Herald ◆

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS + 121ST YEAR OF CONTINUOUS PUBLICATION

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In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published six issues of *The Advent Review*. In November of that year these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled *ADVENT REVIEW AND SABBATH HERALD*. Its objective is unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other of the church's distinctive truths.

TO OUR CONTRIBUTORS: The Review welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the Review. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but will be accepted without remuneration, and will be returned only if accompanied by a stamped, self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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**F**ROM the earliest times man's total experience has been enhanced through the medium of music. In contemporary life music has assumed a prominent, even dominant, role. It seems that it is needed as an adjunct to almost all types of activity in which men are engaged. There is music in the supermarket, the restaurant, the barbershop, the office, at the dentist's office, in the car, the airplane, the church, and by all means in every room of the house.

It has always been recognized that great power, almost a magical power, lies in this realm of sound. The great intellects of ancient Greece actually assigned specific qualities of influence to various combinations of tones. Even casual observers today note that music does indeed affect the behavior of man. Careful scientific research under controlled conditions has demonstrated this beyond refutation. Commercial interests have long been aware of such relationships. Fortunes have been and are still being made by entrepreneurs who know how to satisfy the demand for a music-induced experience.

The connection between such a powerful medium and the philosophy and ultimately the behavior of man must be of vital concern to the Christian. The "experiencing" of music affects the man and in turn the creative product of the man, resulting in a spiraling growth the di-

*Harold Lickey is a professor of music at Walla Walla College.*

rection of which depends on the nature and quality of the experience.

The past ten to twelve years have seen the growth of an unparalleled phenomenon in the history of music. The life-style of a vital segment of our society has to a large degree been created and nurtured by the form of popular music known under the broad and descriptive title of rock and roll. Throughout the land teen-age society is dominated almost totally by the rock culture. Central to the movement's philosophy is the removal of all restraints of any type upon the individual's behavior. It is only natural that such a concept is extremely appealing to those in whom the tendency to rebel at such restraints is at its peak of intensity.

The ability of the media to saturate the air waves via television and radio, the ready and inexpensive availability of recordings and record players, and the numerous publications that thrive upon the activities of the purveyors of this medium of expression, all play their part in the scene.

#### **A Confused Scene**

During this past decade the attendant rapid acceleration of social change has created a communication problem of major proportions. Some say that the older generation continues to provide answers for questions that the younger generation is no longer asking. Others might prefer to say that youth are seeking to answer for themselves

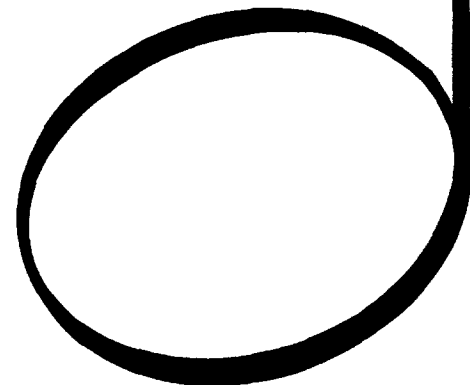
questions that their elders failed to answer. Amid this confused scene many youth leaders and pastors are struggling to develop new programs designed to appeal to the youth. They achieve varying degrees of success and find it increasingly difficult to assess the validity of such programs. Recognizing the central role of music in the lives of the youth, leaders place great emphasis on music in any gathering, whether youth rally, Bible conference, Sabbath school, or church service.

While many are showing such concern, there is another sizable segment of adults that is largely unaware of the existence of any need for concern in this area. Twenty years of exposure to the theatrical entertainment of television has gradually eroded their sensitivity to such matters. The unrelenting pressure of their children has brought about a progressive surrender of control over behavior. The youth threaten the parents with uncooperative, rebellious behavior and peace is bought at a high price indeed.

Yet another group among church people would strongly defend much of the current pop music scene, seeing much good in it. They feel that the case for moral involvement is highly exaggerated, if indeed it exists at all. Those who speak out against this music are considered blue-nosed, unprogressive people who are holding back the denomination's approach to "relevancy." They point to lyrics that demonstrate sociological and even reli-

# **THE CHRISTIAN** and Contemporary Music

By HAROLD LICKEY



gious orientation as justification for involvement in such music.

Amid such a complexity of viewpoints, how is one to arrive at an intelligent approach to this central issue? Is it really a matter of opinion and taste after all? If so, many would heave a great sigh of relief as they turn their attention to less controversial matters and their radio stations back to the rock sound without guilt feelings. If there is no moral issue involved in one's choice of music, one would be forced to admit that individual taste is all that matters. Those who take a purely educational approach would naturally hope to expand the musical fluency of individuals so that a wide range of types and styles might be accessible to them. Quality within each type would be sought so that only the best of each would be accepted, that is, quality rock, quality jazz, quality rhythm and blues, quality folk, and perhaps even quality classical music.

Once the dominant role of pop music in the lives of the youth is admitted, there can be no avoiding of the challenge that fact presents to the serious-minded Christian. One must develop a certain expertise on the subject through a face-to-face confrontation with available facts and inspired counsel. In any area where personal opinion is as strong as it is in the field of music, truth is difficult to perceive. Bias is so evident that objectivity is all but impossible.

The honest seeker for truth would begin by going to God's Word to find basic principles that may apply. One of the first texts to come to mind would doubtless be Philipians 4:8: "Whatsoever things are pure, whatsoever things are lovely, . . . if there be any virtue, . . . think on these things." The word *pure* allows for no dilution, no compromise in quality of content in those things upon which the mind is allowed to dwell. "Wherefore gird up the loins of your mind, be sober, . . . as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation" (1 Peter 1:13-15). Note that the Christian must forgo the "former lusts." This call to lofty concepts of living is echoed in the familiar passage in *Education*, page 18: "Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached." The careful student of the Scriptures and the Spirit of

Prophecy will no doubt bring to mind numerous similar passages that establish guidelines for the Christian's daily choices.

In seeking to identify with the will of God, no avenue of communication with Him should be neglected. The Scriptures come first, followed closely by the Spirit of Prophecy writings. Basic concepts of righteous living are clearly set forth in these sources. Opinions formed and expressed without recourse to these basic sources are premature and subject to all the varieties of personal likes and dislikes. Even while these inspired sources are being consulted truth may be obscured unless the seeker is willing to follow where that truth will lead. Earnest prayer in which true submission to the will of God is sought is an absolute necessity when one begins any such study. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). It is only under the guidance of the Spirit that truth is discovered.

#### Multitude of References

With this in mind it is appropriate to consider a few of the multitude of specific references to music found in the volumes of the Spirit of Prophecy. What a marvelous source of straight-to-the-point guidance! And what a tragedy that so many think of the red books as only a large collection of no-no's, rather than a providential provision to aid men in their journey toward heaven. He who seeks to know God's purposes for music could not do better than to read the following clear-cut statements. "Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God."—*Patriarchs and Prophets*, p. 594. "The history of the songs of the Bible is full of suggestion as to the uses and benefits of music and song. . . . Rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul."—*Education*, p. 167.

By direct implication it is clear that music may be other than rightly employed, and may accomplish ends contrary to those that God intends. Any medium so full of potential would certainly not go unnoticed and unused by the one most anxious to thwart God's plans. "Satan has no objection to music if he

can make that a channel through which to gain access to the minds of the youth. . . . He works through the means which will exert the strongest influence to hold the largest numbers in a pleasing infatuation, while they are paralyzed by his power."—*Testimonies*, vol. 1, p. 506. Particularly noteworthy are the terms "strongest," "largest," "pleasing infatuation," and "paralyzed." And again in *Testimonies*, volume 1, pages 496, 497: "I feel alarmed as I witness everywhere the frivolity of young men and young women who profess to believe the truth. . . . They have a keen ear for music, and Satan knows what organs to excite to animate, engross, and charm the mind so that Christ is not desired. The spiritual longings of the soul for divine knowledge, for a growth in grace, are wanting."

It is clear that Satan may use music to produce exactly the opposite results from those expressly intended by God. Instead of awakening "in the soul devotion and gratitude to God" music can paralyze the listener and produce a condition in which "the spiritual longings of the soul for divine knowledge, for growth in grace, are wanting." In consideration of this ominous fact, is it any wonder that communication with those who feed on a steady diet of such debilitating fare has become extremely difficult?

These statements were made by a keen observer of spiritual conditions among the young people of her day, one who was deeply concerned with eternal issues. They were not made in response to a request from some college music faculty, but were born of a great love for youth and an intense desire to see them have eternal life. In the light of these counsels would it really be possible to suppose that there is no moral involvement in one's choice of music?

Knowledge always brings responsibility. Knowing Satan's intentions with music, the Christian becomes responsible to be a Spirit-led observer of the contemporary music scene, seeking to avoid deceptions that would weaken his desire for Christ and destroy his taste for spiritual things. The challenge must be faced, recognizing that God would not expect something of His children and then leave them to flounder without guidance on the subject. Specifically, the Christian must seek to discover the ways in which Satan is working today through contemporary forms of music experience. ♦♦

(Continued next week)

# ONE HUNDRED

## An Understanding Heart

By ALMA MC KIBBIN

Condensed from a talk given to the Mountain View, California, MV Society, February 1, 1963.

I WANT to speak to you concerning the understanding heart. Three thousand years ago a young and inexperienced man was given an important position. It was Solomon. He went to God with his problem and said to Him, "I am but a little child: I know not how to go out or come in. . . . Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" (1 Kings 3:7-10).

I think our heavenly Father is pleased with everyone who prays such a prayer, for we all need an understanding heart. Most of the trouble in the world is caused by misunderstandings, whether it be among nations or among people or among students in school. Most of it is because we do not understand one another. We judge by appearances, and appearances are often deceitful. And we are poor judges. We need what Solomon prayed for—an understanding heart.

Every one of us has an influence, a powerful influence. I read this concerning influence: "Every soul is surrounded by an atmosphere of its own—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected.

"This is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or evil which no man can measure."

*Christ's Object Lessons*, pp. 339, 340.

We make mistakes when we judge our brother because we do not always have an understanding heart. But when we stand before the judgment seat of God we shall have One to judge us who knows us through and through. And He makes no mistakes. He has an understanding heart. Said Paul, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way" (Rom. 14:13).

This matter of judging others incorrectly is a very serious matter. When a new student comes to school, immediately you form your judgment, and you say, "I like that person," or, "I don't know whether I like him or not." We should not judge until we know him. And it takes an understanding heart to know him, and an understanding heart is given by God. It's one of those great gifts that come to one who prays as did Solomon.

Most of the new students are fearful because they are strangers. He who has an understanding heart will speak that cheering word. There is a stanza in an old hymn that I learned when I was a child that has been a great help to me through life, helping me to understand others.

"Lord, teach me to feel another's woe,

To hide the fault I see;

That mercy I to others show—  
That mercy show to me."

Teachers must learn to understand. If they don't, they will make some dreadful mistakes. I came near making an awful mistake once as a teacher. And two of my students helped me to understand.

At the beginning of one school year a young man came to Pacific Union College and was placed in my Bible class. He had finished the

eighth grade many years before and then had left school, and hadn't been in school for a number of years. He was now 22 or 23 years old. He was placed in my ninth-grade Bible class, Old Testament history, and was very earnest and very diligent. *He studied*. I marked the notebooks every six weeks.

The first time I returned his notebook—it was very well done—I marked it "Excellent." But when he opened it and looked at it page by page, the frown on his face grew deeper and deeper. He said, "Don't I get a star for all this work?" "No," I said. "We don't give stars in the ninth grade."

After another six weeks he handed in his notebook again, and it was beautifully done, perfectly done, and I gave him another good mark—"Excellent. 100 per cent." But he was more dissatisfied than ever. He said, "Not a star anywhere in this book." And I thought, What is the matter with that young man? I could not understand.

One day two young men came to visit me. One was his roommate. He said to me, "My roommate is very discouraged. He is threatening to leave the school; in fact, he said he might pack up this evening when he comes in."

"What is the matter?" I asked.

"No matter how hard he works in class, he can never get a star."

"Well," I said, "you know we don't give stars except in the primary department here."

"Yes, we know that, but it has been such a long time since he was in school, and evidently his teachers then, even in the eighth grade, placed stars on their students' work. And he just thinks that he isn't succeeding."

"Well," I said, "doesn't he know that no other student in the class is getting stars?"

"Yes, he knows that, but it doesn't seem to impress him. We wondered, if we got some stars and put them in his notebook, would it be all right with you?"

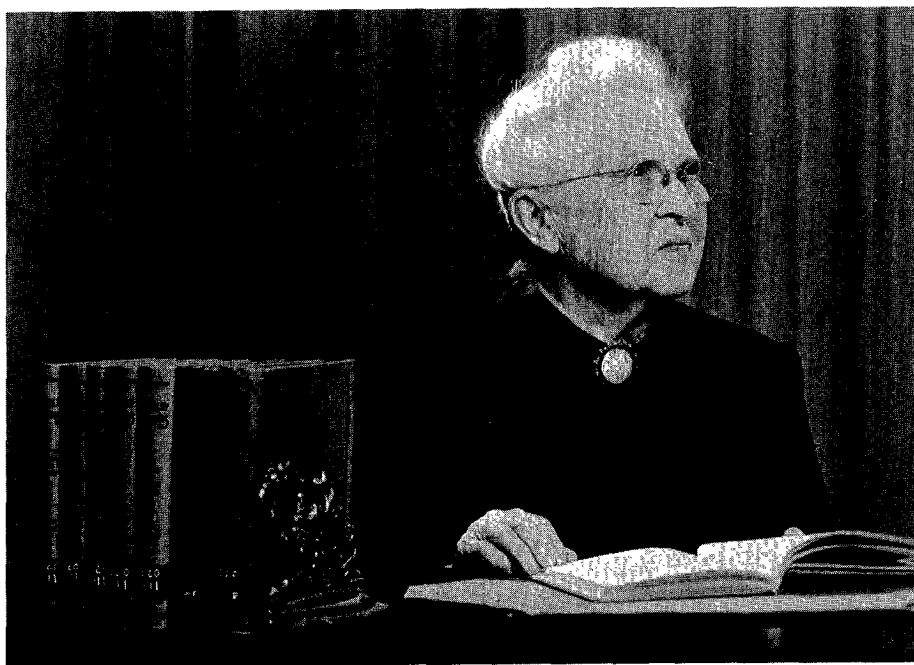
All at once my poor slow thinker caught up. I said, "Boys, can you go to his room and get the notebook

(Continued on page 9)

# YEARS WITH GOD

## An Interview With Alma McKibbin

By ERIC KREYE



**S**HORTLY before her one hundredth birthday [Nov. 26, 1971] I visited with Mrs. Alma McKibbin, one of the pioneer church school teachers of Seventh-day Adventists in the golden West. Mrs. McKibbin's life inspires all who know her. Hundreds of students have passed through her classrooms, and each one has been influenced by her strong faith in God and the Inspired Word. (Mrs. McKibbin, incidentally, is the sister of Dr. Alonzo Baker, of Loma Linda University.)

*Sister McKibbin, God has given you a long and happy life. What can you tell the young people about the purpose of life?*

I was blank when I was born—a great blank—to be filled with something useful to myself and others. My life has been absorbed in learning something that could in turn

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be absorbed by those who follow me along the path of life. For life is real and it has so many problems. You want help, don't you, to solve those problems? And I who have walked before you should be able to help you with your problems. Maybe I can; perhaps not. I'm sad if I can't; very happy if I help you in the least along the way of life. For that is the purpose of living—to help others along this life.

*Has your path grown easier through the years?*

The path is just as strange to me from here on to the grave as it was to me when I began it. I must learn this path well, this shorter path, to finish life. And I cannot do that alone. I must have help, much help, and I'm promised it. At all these steps I've had help, and He who has given me help will not forsake me now, but help me more, as my own feet grow feeble and my eyesight dim. I can't see the road as plainly now, and my steps are feeble, but God has promised help.

This alone gives me courage to finish the journey.

The promise of help is a wonderful stimulus. It gives us courage in these weakened muscles, this shortened breath. These failing powers are strengthened for just a few more steps till we have finished the way. Oh, how good are the promises that are given to us that we will not be deserted at the end of the path, but that help will come as we need it and will continue to need it as our steps grow feeble as the days go by.

*How many students have you taught through the years in Seventh-day Adventist schools?*

I can't tell exactly, because some teaching is unconscious. In fact, much of life's message is unconscious to the one who writes it. I'm not conscious of how many I may have influenced for good or for evil. Note that I said "evil" as well as "good." Do I know evil? I surely do. Haven't I fought against it for 99 years? It isn't easy to walk this narrow way! It's easy to make missteps. People blame you if you trip and fall. I've been over the way and I know what all those little missteps mean, but I cannot go back, not one step can I go back to make it right. There are temptations at every little turn, to go this way or that way or down that way. You have to be careful and study the way. But we have a Guide—I'm so glad we have a Guide. This is it, yes, this is my Guide. When I can't find the way, I turn to this Book [the Bible]. It is my refuge at all times—always, always, always.

*I understand you have a book of remembrance where the name of every student you ever taught has been recorded. Is that right?*

Yes, I have their names, and I know what some of them are doing in the world. I hear from them from here and there. But there's One who knows them, sees them always, and has a perfect record of everything in their lives—knows them as I cannot know them. And to Him I address my petitions for help for them in the positions that they occupy.

God assures us that our names are written in the book of life. And

our prayer is that they may be kept there, and never, never erased.

*You have mentioned our great need to read God's Word. Is this the way to develop a personal relationship with Jesus?*

Yes, and prayer. We miss so much by not praying. Everything is promised to us if we will only ask for it. I have only what's given to me, and for God's complete blessing I must ask. When I was a child my father and mother provided for me, and yet when I came into the house hungry I had to ask Mother for some bread and butter. They had it, but I had to ask for it.

*Do you mean that we don't ask enough for the Holy Spirit?*

We don't feel the need for His presence and power as we should. When you want something very much, you ask for it.

*Recently you spoke of the wonderful hope we have in Christ our Lord. What does this hope mean to you personally?*

We have the hope of resurrection from death. We have been promised that we shall live eternally. This is the greatest hope. If you study the life of the Reformers, you'll find that's what they wanted to impress

upon the people before they left them—that they'd all meet again. They'd go to the stake, and while the flames were rising around them, they would exhort the people to remember the promises of God. They died praising the Lord for His promises and for the hope they had of rising from the dead and living eternally. The death of the martyrs, I think, is a wonderful record of faith. They exhorted their brethren to be faithful even if it brought them to the same place.

*You knew Mrs. White personally. What stands out most in your mind about Mrs. White?*

She was so humble. She was just as humble as a little child. Her life was much like Christ's life. Anyone who would pray for her—oh, she would be so grateful. She was a true Christian.

*I understand Mrs. White had a deep interest in the youth. Sister McKibbin, do you have something special you would like to say to them today?*

Well, I often think of the young people. I'd like to ask them what they think about when they are alone. So much good time, precious time, can be wasted. And when they read, do they read something light

that hasn't much depth? Life is brief. So many people are wasting their time. I must not waste a moment of time, strength, or energy on that which is not true. Truth I seek, only truth; let me have nothing else.

*What would you think is the greatest challenge to the youth today?*

To learn to do their part in giving this message, because all of us who know it must give it.

*What is the secret of continual happiness?*

True happiness is found only when we're doing the will of God.

At 99-plus, Sister McKibbin attends church quite regularly. In the nursing home where she resides the Word of God means everything to her, and it is never far away. Her pleasant disposition has made a strong impact on nurses and others with whom she comes in contact. At every opportunity Sister McKibbin extends a hand of helpfulness and a word of encouragement.

When I look at this dear friend I can clearly see that her life with God these many years has left a definite mark. Her face expresses a deep and abiding trust in God. Love for Jesus and her fellow men has characterized her life. ♦♦

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## When You're YOUNG

By Miriam Wood

### HUNTED AND HAUNTED

Hunted and Haunted—those two words send an icy chill of despair down the spine of any thinking human being.

They carry such overtones of hopelessness, of misery. But the words themselves are mild when compared to the people who are trapped in this condition. Life isn't something they can live freely and fully and joyously as it was meant to be. Life is a grueling ordeal to be endured. It is a journey along the edge of a precipice, blindfolded, every nerve screaming in tortured apprehension.

Why, then, does anyone choose to squander his brief years on planet Earth in this way? Why does he elect to spend the dark, lonely hours of night in tossing apprehension and the bright sunlight hours of the day shrouded in his own private cloak of darkness? No simple answer can fit all situations. It is probably correct, however, to say that no one *chooses* the hunted and haunted existence. What he does is this: he yields to a habit, or an attachment, or a weakness that, as he indulges it, finally dominates his whole existence. If at first he has some apprehensive moments, he probably dismisses them. "I can quit any time I want to," or "I can stop seeing him/her any day I choose," or "I can shake off that habit in no time" are the standard responses used to quiet the tiny warning bell.

He can't, though. And if his situation is such that people think him to be one kind of person, exemplary and admired, when he knows he isn't—yet he wants to retain those good opinions—then he becomes Hunted and Haunted. He's con-

stantly terrified that he'll be unmasked and that his whole world will come tumbling down around his ears. He's positive that people are suspicious when they aren't. "The wicked flee when no man pursueth" is a text that becomes agonizingly real to him.

Before long, most of his normal happy relationships have ceased to exist. He's too tense, too guilt ridden, to maintain them. Or his bondage makes it imperative that he have privacy. Before long, he's virtually alone, except for his weakness. Then he feels haunted by memories of what used to be and is no more, or of what ought to be and cannot be.

A letter from a young friend existing in this murky limbo sums it up in all its sadness:

"I'm alienated from my family, whom I love. For at least two years I've rebuffed them, as coldly as I can, and hurt them terribly. But my situation makes a normal relationship impossible.

"I've snubbed all my old and dear friends until they no longer try to contact me. I'm in a vacuum of fear and guilt.

"I was about to say I'd give *anything* to change. But that isn't true. If it were, everything about my life would be different."

Everything *can* be different, though. Christ is the answer. His power is more than sufficient to rescue completely every Hunted and Haunted sufferer on this earth.

There's a vital step the latter will have to take, though. He'll need to pray simply and sincerely, "Dear God, make me willing to be made willing."



## An Understanding Heart

As her  
students  
knew her.



(Continued from page 6)  
for me without his knowing it?"

"Yes," they said, "he is out at work this afternoon."

"Good," I said. "Get his notebook and bring it here."

We made that notebook shine! At last the teacher understood. I realized that there are exceptions; we are not all alike. This young man was not like the other students. But I had been too dull to understand. The next morning the happiest, most radiant student in that whole school walked into my classroom. And he kept on coming—he came for four years until he finished the academy course. He is now the elder of a church.

Some time ago, while taking a little vacation, I went to a certain church on Sabbath. When it was time for the lesson study, who was teaching the class? That young man! The lesson that day was on Moses and he spoke of the teacher who had helped him to understand the character of Moses. He often speaks to the congregation from the pulpit when their minister is not present. But what if those two young men had not understood and had not come to me and helped me to understand?

I started out in life understanding only those that were like myself. My circle was a very small one. I'm so thankful God has enlarged my heart and helped me to understand many people, many boys and girls, many young men and women.

Long ago, when a certain girl came to Mountain View Academy, the students all said, "She is different. She is strange. We don't understand her." She had beautiful long hair and braided it in two braids, wrapping them around her head. One of the girls said to her one day, "Why do you comb your hair that way? Why don't you cut it and wear it like the rest of us?"

She answered, "My father likes it this way."

"He must be very old-fashioned," they replied. It seemed to hurt her.

It went on like this for a long time. She was a very good student part of the time. But there were days when if asked a question she would say, "Please excuse me today." As the days went on she grew sadder and often asked to be excused from reciting.

Then one day she came to school, and everyone could see that the light had gone out of her life. At recess the principal came to her and tried to cheer her up a bit. He finally suggested that she take a little walk. He said, "Walk around the block. I think you will probably feel better."

### FOR THE YOUNGER SET

## A Four-Year-Old Preacher

By LOIS C. RANDOLPH

FOR many years W. A. Spicer was a beloved world leader in the Adventist Church. He traveled to every country where the third angel's message is preached. From Australia he brought back a story that he loved to tell children when I was little. Here it is.

John David stood watching two carpenters not far from his home. They were nailing boards high up on the side of a new house. Each of them was smoking a pipe while he hammered. Soon these men heard a voice from below. "If you smoke, you can't go to heaven."

Both of the men stopped driving nails to see who was speaking. When they spied the small boy they asked, "What did you say, son?"

"You can't go to heaven with Jesus if you smoke tobacco," John David repeated.

"What does smoking have to do with our going to heaven?"

"When Jesus comes, He will take His children to live with Him in heaven. No one smokes pipes in the New Jerusalem," the boy responded.

So she walked out alone. No one said, "Let me go with you." She walked down the street until she came to the corner. She stood there a while. Neighbors across the way saw her standing there. She looked this way, and she looked that way, and finally started walking. She walked and walked and walked until she came to the railroad track. The engineer saw her, but it was too late—he couldn't stop.

They went to tell her mother, and found her all alone. She told them, "There was trouble in our home. Has been for a long time." That morning when the girl got up, her father was gone—the father she loved so much. And the mother told her, "Your father has gone. And he'll never come back. And you'll never see him again. And I'm glad."

That's what had taken the light out of her life. And nobody understood.

You have heard it said that there is good in everyone. You know, man was made in the image of God. And there is a little trace left in each—if you can find it. And if God will give you an understanding heart you will be able to find it—the little good that's there still.

And so I pray that our heavenly Father will help us to see the good in those about us, and love everyone for Jesus' sake. ♦♦

The two carpenters said, "No one has ever told us that before. Even our minister smokes. Who told you that?"

"My father and mother taught me."

"And where do you live?"

The lad pointed out a house about a block down the street. He watched a little longer before he went home.

However, the pipe-smoking men could not forget what the little child had told them. Never before had they heard that tobacco had anything to do with their serving God.

They were so impressed by the words of the little boy that after work on their way home they stopped at his house. They related the morning's conversation to the father, who was working out in his garden.

Seeing the interest of the carpenters, the father offered to give them Bible studies on the second coming of Christ. Not many months after they had begun studying, both of their families were baptized. No longer did they smoke their pipes. How happy they were that they had listened to the four-year-old preacher!

# Treat Children Like People

By RUBY RATZLAFF

**R**EMEMBER when you were little and did something particularly naughty, how an adult would grab you and shout at you? Remember the fury—or the despair—that welled up within you?

Did you ever stop to think that children today react as you did then? Children still want to have their basic worth recognized.

Take Lorna, for example. Lorna was awkward and loud and often did ridiculous things. Yet day after day she came crying to her teacher, "They're making fun of me!"

Miss Farley recognized Lorna's great longing to be respected. But one day as Miss Farley was turning the jump rope while the children jumped, Lorna, laughing boisterously, came running across the playground and barged in at the head of the line. Miss Farley grabbed the girl's arm—not a particularly gentle grab, either—and ordered, "Get back at the end of the line where you belong." In case Lorna might have missed the message, Miss Farley gave her a shove to start her moving. And the child started bawling—absolutely bawling—and kept it up for 15 minutes.

Did Lorna cry because she couldn't be at the head of the line? Perhaps if Miss Farley had put Lorna in her place in gentle firmness, there might have been a momentary sobering, perhaps a "Why

do I have to be at the end?"—but no crying.

"Parents, can you not see that harsh words provoke resistance? What would you do if treated as inconsiderately as you treat your little ones? It is your duty to reason from cause to effect."—*Child Guidance*, p. 280.

When Candy, after months of begging, was allowed to start piano lessons, she thought life's greatest pleasure was found sitting at the keyboard. But as weeks, months, and years went by, and still she must practice—well, what had made her want piano lessons, anyway? Now, as she lay sprawled across her bed reading a new book from the school library, her interest in piano was at an all-time low.

"Candy, it's time to practice your music lesson."

Why did Mother always have to think of practicing right in the middle of a chapter?

"Candy, get in here and practice!"

"But, Mother, let me finish this page!"

"Candy! I said for you to get in here and start practicing."

She looked up and saw Mother advancing through the open doorway. "Oh, Mother—"

But there was no time for "oh, Mothering." Mother's strong hands gripped Candy's arm, jerked her to her feet, and pulled her toward the piano.

"Mother! Leave me alone! Let me finish this sentence! Owl! Stop, you're hurting me! I hate you!"

Mother won, of course. Because Mother was bigger. Through sheer muscle power Mother propelled Candy to the piano bench and plunked her down.

Yes, Mother won. Mother was bigger.

But what will happen when Mother is no longer bigger?

"There is no oppression in the Lord's service, and there is to be no oppression in the home or in the school."—*Councils to Parents and Teachers*, p. 155.

But you may say, If my child doesn't act human, why should I treat him like a human being?

Simply because treating him any other way accomplishes nothing—or worse than nothing. Think back again to that time in your childhood when you were disciplined in anger, shouted at, shaken, or slapped in the face. Did that discipline instill within you a determination to be good, to act in a manner worthy of a child of God? Or did you come from that session resentful, bewildered, discouraged? Perhaps as you remember your reaction to discipline that did not respect your worth, you can understand Mrs. White's statement that "to shake a child would shake two evil spirits in, while it would shake one out" (*Testimonies*, vol. 2, p. 365).

## Opposite Effect

No, harsh discipline doesn't work. But besides being impractical, harsh discipline may actually drive children away from God.

Dave's father was first elder of the local Adventist church. On Sabbaths, Dave saw Father lead the congregation in worshipping God. Often when no minister was present, Dave's father preached. On Sabbaths in church Dave's father was pious, very pious.

But as Dave sat in church listening to his father preach God's Word, he thought of other words he had heard Father speak—or rather shout. He thought of beatings he had received from that same pious man who now stood behind the pulpit exhorting the congregation. And in Dave's mind the beatings and the exhortations became part of one pattern.

As Dave grew, so grew his conviction that the religion his father represented was not for him. One day, after a particularly stormy discipline session, Dave made his decision. "If that is religion, I will have no more to do with it."

*Ruby Ratzlaff, who has been a teacher in India and Lebanon, is now in San Jose, California.*

Dave meant what he said. No longer did he endure Father's preachments on Sabbaths—for no longer did Dave go to church.

Dave saw the hurt, the humiliation, that his decision caused his father. Father pleaded with him to return to church, return to God. Dave was sure that Father was praying for him, and probably had asked the church members to pray. But return to Father's God? Never.

And Dave never did.

"Many parents professing to be Christians are not converted. . . . Their harshness, their imprudence, their unsubdued tempers, disgust their children and make them averse to all their religious instruction."—*Child Guidance*, p. 280.

Harshness, anger, force are not the answer. What is?

Tony might have been a good fourth-grade student if he had studied. But all day he sat, sometimes with an open book in front of him, sometimes not. He stared at the wall, played with a pencil, watched for excitement in the room. But study? Not Tony. At least not often. And not for long.

"Tony, why aren't you working?" Miss Thompson often asked. Tony looked at her, but said nothing. Nor did he start studying.

Tony consistently ignored assignments, requests, orders. Miss Thompson gave him lectures. ("Tony, how are you going to get through fourth grade if you don't do fourth-grade work?") She scolded him. ("Tony! You've got to stop this nonsense of just sitting. What's the matter with you, anyway?") She had him write sentences. ("I must obey my teacher. I must obey my teacher. . . .")

And still Tony sat. And disobeyed. And just looked at Miss Thompson when she asked him a question.

One day Miss Thompson caught Tony telling a lie. As she talked to him after school, this time she did not lecture, nor scold, nor assign sentences to write. Instead she said, "Tony, I know you want to be a good boy; but it's hard. I know you don't want to tell lies." She talked to him of sin, of salvation, of God's power available even for Tony. They knelt and prayed, and then she let him go, wondering if she had been too easy on him. Should she have given him a punishment he would remember a long time?

A few days later Miss Thompson saw Tony sitting at his desk, biting his lip in concentration, then writing in the workbook before him.

He's working! thought Miss

Thompson. He's behaving, and I hadn't even noticed.

The rest of that school year, Tony was generally obedient, truthful, and even fairly industrious. What brought the change? Miss Thompson believes it was the difference between "What's the matter with you, anyway?" and "Tony, I know you want to do what's right."

Why treat children like people? Because it works! At least, it works more often than whatever method is second best. And besides, it's the Lord's way. "In His presence souls despised and fallen realized that they were still men, and they longed to prove themselves worthy of His regard."—*Education*, p. 80.

Think back again to your growing-up years. Was there a time when you decided to "straighten up"—a moment when you consciously set your will to become, by God's grace, a decent person—dependable, truth-

ful, obedient? What led you to that decision? Was it having somebody grab you, shake you, and shout, "What's the matter with you, anyway?" Or did your turnabout come because an adult whom you admired said, in words or maybe just a look, "Don't give up; I believe in you"?

Treat children like people? Of course. Because they are people.

But must we always treat all of our children like people? Even when they don't act very human?

The Lord's message to us is, "The Saviour's rule—'As ye would that men should do to you, do ye also to them likewise' (Luke 6:31). . . . Christ's rule should be sacredly observed toward the dullest, the youngest, the most blundering, and even toward the erring and rebellious."—*Ibid.*, pp. 292, 293.

And that pretty well takes in all our children. It even would have included us when we were little. ♦♦



## Thanksgiving

By CHARLES R. GREEN

At this Thanksgiving season, for what am I thankful?

1. *The gift of life.*

Life, that mysterious combination of flesh and the breath of God. Without life we have nothing—no past, present, or future—nothing temporal and nothing eternal.

What a gift is God's gift of life with its powers of intellect, choice, and the five senses through which we learn of God's love revealed in creation and revelation. Yes, I'm constantly thankful for life.

2. *My Saviour.*

I could not know fullness of life without His sacrifice, His love, His Word, His peace, and His touch to transform my life. Therefore my Saviour and my God is the major theme of the Thanksgiving season.

3. *Necessities of life.*

I have food, clothing, and shelter. All that I need and more. But how can I be truly thankful for rich food when others are starving? Or abundant clothing when others are lacking? Or a house when others are homeless? These thoughts keep Thanksgiving from becoming a primarily self-centered experience. Perhaps true Thanksgiving involves sharing. Though I cannot relieve the ills of the entire world, I can share that which I have.

4. *Friends.*

Friends with whom I can act, react, interact. Friends who care enough to drop in, or write, or call. Gratefully I enumerate my friends.

5. *God's created works.*

Nature, God's second book, is an oft-neglected resource in the speeding pace of our jet age. I'm glad for moments spent admiring a tree, sunset, flower, and for hours spent hiking, bird watching, traveling. God's second book—may I never turn the pages of its beauty without reading the imprint of its Creator.

6. *Luxuries.*

I have so many—electronic appliances, many books, things—that they too easily become confused in my mind with necessities, which they are not. I must not allow the "tear down my barns and build greater" philosophy to dominate my life. I am cautiously thankful for all my luxuries.

## THE SEEKING GENERATION

Over the past decade or so youth have received much criticism from the older generation. They have been accused of being contemptuous of law and order and of being rebellious for the sake of rebellion. They have been described as having no morals or sense of values and as living aimless lives. In a nutshell, as it were, they have been accused of being against just about everything that represents the world of their parents and what is termed "the establishment."

From time to time someone raises his voice in defense of young people. But often he is drowned out in the clamor of complaint and denunciation.

Recently, however, someone has spoken out who is apparently receiving more attention than most defenders. He is Landrum Bolling, president of Earlham College, a Quaker institute in Richmond, Indiana. A speech made by him is quoted in the *Washington Sunday Post*, of October 24.

Mr. Bolling states that "in some aspects of ethics and morality this [generation of youth] is one of the most austere and puritanical generations in the memory of living man.

"Their standards of honesty, integrity and social responsibility are often severely demanding. Their most common criticism of the older generation has to do with charges that their elders are dishonest, hypocritical and irresponsible. . . .

"The discontent is deeper, more widespread, and more far-ranging in its effects than any 'normal youth revolt' ever known heretofore," Mr. Bolling claims.

"The fact is," Mr. Bolling asserts, "that this is probably the most open and seeking generation of young people with respect to spiritual matters we have known in this century."

There are some, perhaps, who will disagree with Mr. Bolling in his evaluation. And there is certainly evidence to suggest that today's youth may not be as idealistic as he intimates. The obvious fact is, of course, there is a broad spectrum of attitudes on the part of youth with respect to today's society as there is with older people. Some youth are anarchic in their beliefs, others are very law and order conscious. And there are "shades" of every type of attitude in between.

### New Values and a Better Foundation

But in the main the conviction of Mr. Bolling that many of the present generation of youth are a seeking generation is in accord with our own observations. Disillusioned with their elders, many of them clearly are. Aware of the pretense, the sharp practices, the phoniness, the emptiness, that is all too common with the older generation, they look for something genuine. They are seeking for new and better values and a foundation for their lives. If this were not so, why would many of them travel halfway round the world, as an example, to countries such as India to seek meaning at the feet of some sadhu?

And there are those among them who are genuine seekers after spiritual reality and God. And occasionally we hear of ways in which some of the youth—those we call hippies, for instance—find Christ. Sometimes we are struck by the unusual way He reveals Himself to them. He is trying to meet them on their own ground in ways that will attract them, as much as He can.

But the primary thought that comes to us as we consider Mr. Bolling's words has to do with the seeking generation and the Seventh-day Adventist Church. If they

are as receptive as Mr. Bolling's words suggest they are, how can we reach them? What must we do to make them aware that there is a community that meets high standards of honesty, integrity, and social consciousness? Or do we meet those standards? Is every Adventist that crosses the path of a member of the non-Adventist seeking generation one that demonstrates that in a world of corruption there are those that are pure?

We need to use the communications media and every other method available to reach today's disenchanting but searching youth. We need to make greater use of those we have and to discover new ones. But most of all—and we are now stating that which is often said—we need to live lives of such genuineness, such Christlikeness, that the seeking generation will be drawn to the Adventist Church as they see the great contrast between it and the world. Drawn thus to the church, they will be drawn to Jesus Christ.

The greatest want of the church is people to live as the church believes. The greatest need of the seeking generation is to see those lives.

T. A. D.

## HOW TO GIVE THANKS

How does one give thanks for food when millions suffer hunger? Or for a comfortable home when untold numbers have no roof or only a makeshift roof over their heads? Or for Jesus when myriads have never heard His name?

Is there not the implication in prayers of thanks under such circumstances that Heaven has smiled on the one who gives thanks but has not smiled on the destitute and benighted? Is there not the added implication that the one praying is more worthy of Heaven's bountiful blessings?

And how does such a prayer differ from that of the Pharisee? Is not the one giving thanks saying in effect, "Lord, I thank Thee that I am not like these other men whose tables are bare, whose shelters are inadequate, and whose minds are beclouded with heathen superstition"?

We certainly are not contending that because of these implications prayers of gratitude are to be withheld. We believe that there is a way of saying Thank You that avoids inferences such as the above from being drawn.

### All Mercies Come From God

By discharging adequately our stewardship responsibilities we express properly our gratitude for blessings received. The foolish rich man in Christ's parable failed to do this. His ground brought forth plentifully. But "he did not think of God, from whom all his mercies had come. He did not realize that God had made him a steward of His goods that he might help the needy. He had a blessed opportunity of being God's almoner, but he thought only of ministering to his own comfort."—*Christ's Object Lessons*, p. 256.

How acceptable to God would have been this man's prayer of thanksgiving for blessings received? God characterized him as "thou fool." Ellen White says of him, "This man's aims were no higher than those of the beasts that perish."—*Ibid.*, p. 257.

Ellen White also says of him: "He regards himself as favored above other men, and takes credit to himself for his wise management."—*Ibid.*, p. 258. He did not recognize that it was God who gave him the power to get wealth, who permitted the sun to shine upon his land, the showers to fall, the vegetation to flourish, and the

fields to yield an abundant harvest (*ibid.*, p. 256). Paul said, "What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Cor. 4:7).

"In the hands of God's children it [money] is food for the hungry, drink for the thirsty, and clothing for the naked."—*Ibid.*, p. 351. "The more means we expend in display and self-indulgence, the less we can have to feed the hungry and clothe the naked. Every penny used unnecessarily deprives the spender of a precious opportunity of doing good. It is robbing God of the honor and glory which should flow back to Him through the improvement of His entrusted talents."—*Ibid.*, p. 352.

These counsels do not imply that we are to reduce ourselves to the economic level of the poor. In the ancient

Israelite economy, God recognized the presence of the poor and provided for them in the ancient laws. There must be those who prosper so that the poor may be provided for. But there is no possible way of escaping the responsibility of sharing if one belongs to the prospered class.

This Thanksgiving season let us offer thanks, not with mere words, which may be as hollow as the foolish rich man's course of action, but with a proper recognition of our responsibility as stewards. Let us place all our wealth at God's disposal, to be used as He indicates. When we have done this, then our service of thanksgiving will be acceptable to Him and our joy will be complete. From God we will receive the applaudit, "Well done!"  
D. F. N.

## LETTERS ... to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

### GIVING BECOMES EASIER

Re "Those Who Cannot Give" [July 22]. About four years ago we were asked to increase our Sabbath school offering by a third for a two-year period. I was a 35-cent giver, and this put me in the 50-cent bracket. About 21 months later, during the offering, I found myself saying, "I surely will be glad to get back to the 35-cent giving again." Just then I was impressed that this would not be right. So I added a dollar more. Now for more than two years I have not given less than a dollar for any offering. No longer do I carry a coin purse to religious meetings. Now I find that I have money for all of God's needs. At times it is \$20 and even as much as \$50.

Best of all, I began looking forward to my offerings early in the week, not on Sabbath morning as before. Before this experience at times I truly didn't have any money for God's needs, and when I did, it was only a meager offering. We know that God in His mysterious wisdom reimburses us with money in order to sustain His work. The more we give, the more He gives us to give with. This is like an endless chain—the only way it stops is for us to quit giving. If you want a closer walk with your Lord, start giving more than ever before.

CHARLES F. JENKINS

Oakville, Washington

### ON THE BEGINNING OF THE UNIVERSE

Although Adventists generally believe our planet was made "habitable" for man approximately 6,000 years ago, many of us believe that the actual foundations of the universe were laid much earlier.

When we read Moses' words, "And God said, Let there be lights" et cetera, we should consider whether he was referring to the actual creation of the sun and moon or simply stating that God made it possible for the actual shape of these two already

existing celestial bodies (the illumination already being present from day one—Gen. 1:3) to be seen through dense clouds then evaporating from the earth's surface. (Job 38:8, 9, N.E.B. "Who watched . . . when I wrapped it [the earth] in a blanket of cloud and cradled it in fog?")

Consider, too, the term "the heavens." Isn't it possible Moses was referring to our canopy of air? The Bible speaks of a future "new heavens and earth." Are we to believe that our Lord intends to completely remake the entire universe; or will He simply renew our planet's surface and atmosphere?

PATRICIA M. GRABENSTETTER

Valley City, Ohio

### VIEWPOINTS ON INDEX

You asked for it—my opinion, that is [July 15]. Please pardon our late reply; REVIEWS take a long time coming, now that they have to go all the way around South Africa.

The index of articles in the REVIEW takes up good space that for me at least would be of much greater benefit if used for another "front-half-of-the-REVIEW" article. The same could be said, now that you have raised the question, of the list of missionary departures. These have already been listed once in the year; why repeat it? How many read every line of these? I do, but how many "every-word-compulsive" readers do you have? Then a third great taker-up of good space is the obituaries column.

Please accept these comments as a compliment to the REVIEW and its editors.

CHARLES H. TIDWELL

Poona, India

The indexing of REVIEW articles is a boon to parents, teachers, students, and all the church. The enrichment of our lives that comes each week through the REVIEW is now being preserved for continued use and guidance in the REVIEW index.

ROGER F. GOODGE

Concord, Tennessee

I regret that your comments imply that if sufficient interest is not shown, the indexing project will be dropped. The principal function of the index is obvious, but will be most useful to those who seek to follow a subject over a period of years.

As of now, I consider the multiple vol-

umes of denominational periodical literature which grace the shelves of our academies and colleges as so much window dressing, because they are as equally useless to my son in Pacific Union College as they were to me at La Sierra, Walla Walla, and Loma Linda, simply because there is no existing index to them. No student carrying a full or near-full load will either attempt to make his own index or "wade through" the table-of-contents pages of each issue in each volume in the hope he may find something related to the subject of his interest, unless he is a most extraordinary student.

Not only should you continue to index the REVIEW, but if you truly want the present and future generations of Seventh-day Adventists to know "how God has led us in the past," you will also underwrite the indexing of previous volumes and expand the project to include other periodicals; and only then will they be worth building library stacks to hold them.

RAYMOND C. KRAFT, M.D.

Chico, California

► The REVIEW from the very beginning is not only completely indexed on cards in the Review library, it is on microcards in the libraries of a number of our schools of higher education.

### ANSWERED PRAYER

I have just read the faith story, "A Quilt, a Dream, and a Prayer" [Sept. 16]. I am a man of 86 not given to weeping, but this story brought tears of joy. I am housebound from accidents and afflicted with deafness. Because my wife is also crippled, we must depend on our good neighbors to bring our mail and groceries.

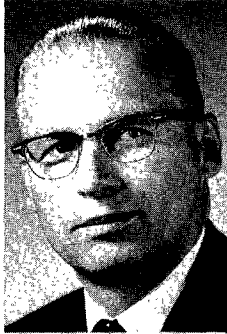
One especially good neighbor needed two weeks to do all his harvesting, but it rained so much that his grain was about to sprout in the stalk. I felt so sorry for him because this harvest was his year's income, and I could do nothing about it. Or could I? I could pray for his soul and his crop. I had a strong impression that the Lord would answer my prayer, and so He did. Immediately the rain stopped, the skies cleared, and he now has nearly all his grain under cover. Some may say it just happened, but I'll never believe it, because it continued to rain nearby. Praise the Lord for His blessings.

JOHN J. DAY

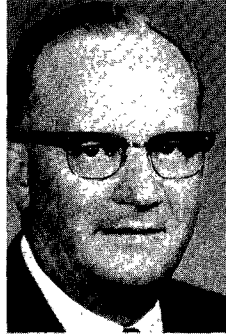
Spokane, Washington



# The Canadian Union



**J. W. BOTHE**  
President



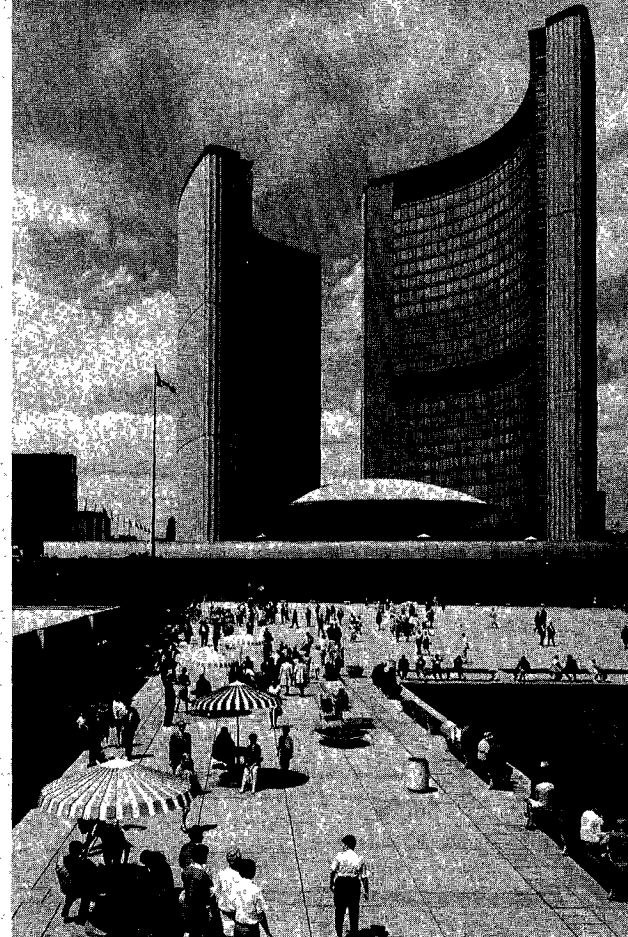
**C. KLAM**  
Secretary-Treasurer

**C**ANADA, second only to Russia in size, has an area of more than 3.8 million square miles. It occupies the northern half of the North American continent (exclusive of Alaska, and Greenland) and touches on three oceans, the Atlantic, Pacific, and Arctic.

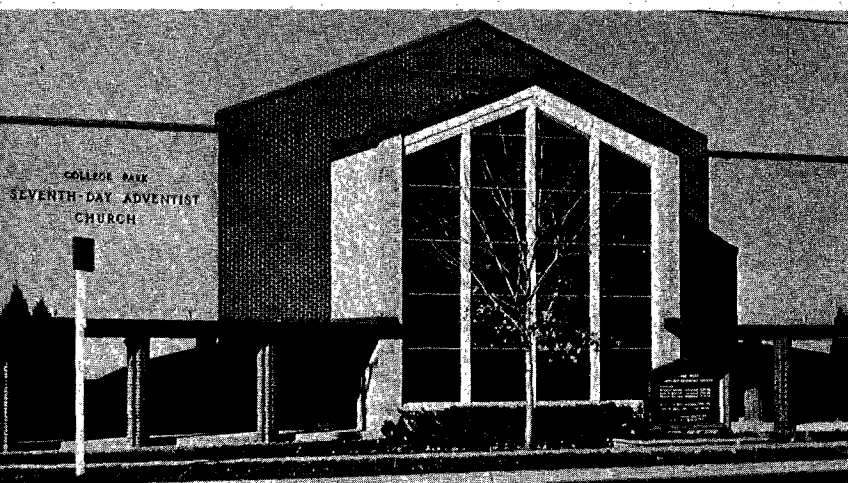
To proclaim the everlasting gospel to the nearly 23 million inhabitants of our country is our great challenge. To accomplish this task we presently have 176 licensed and ordained ministers, as well as an increasing number of literature evangelists, educational, medical, publishing, and other faithful workers. Cooperating with them are nearly 20,000 consecrated members.

Unitedly and aggressively we want to press forward to the ultimate goal of finishing in Canada the task committed to us and preparing for the coming of the Lord.

**J. W. BOTHE**  
President, Canadian Union Conference



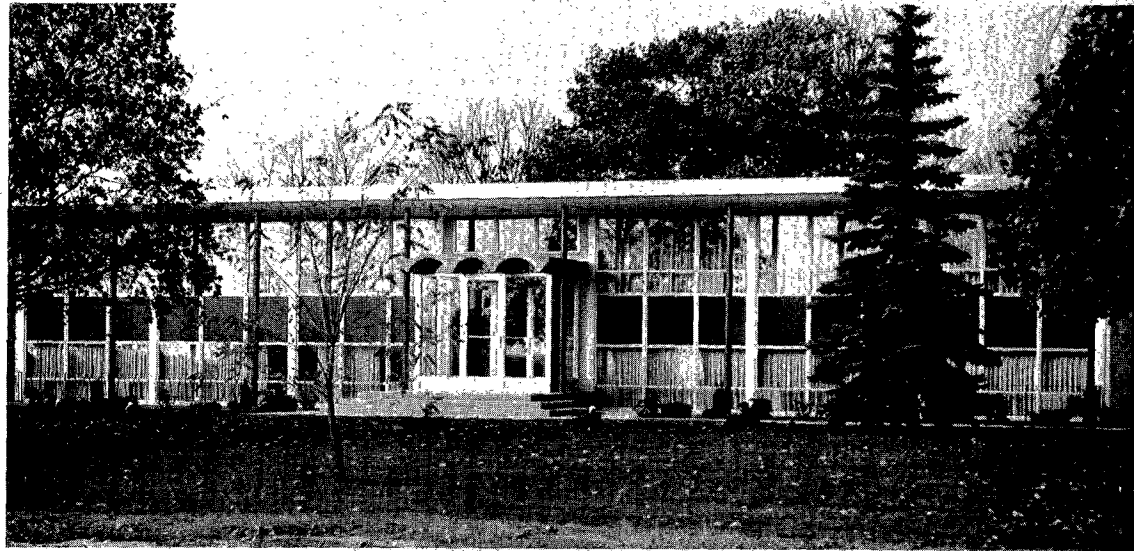
*The city of Toronto's unique and imaginatively designed city hall is representative of the forward-looking Canadian people.*



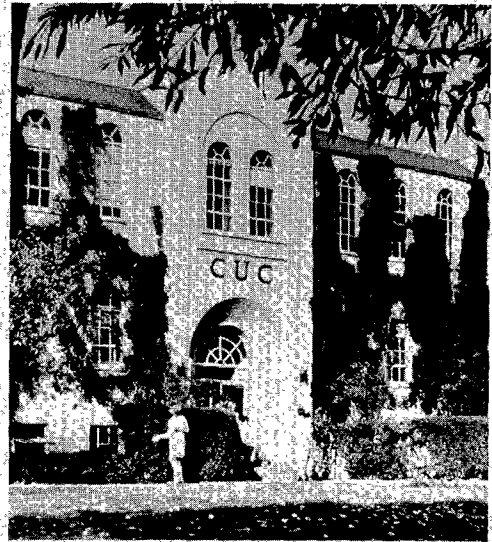
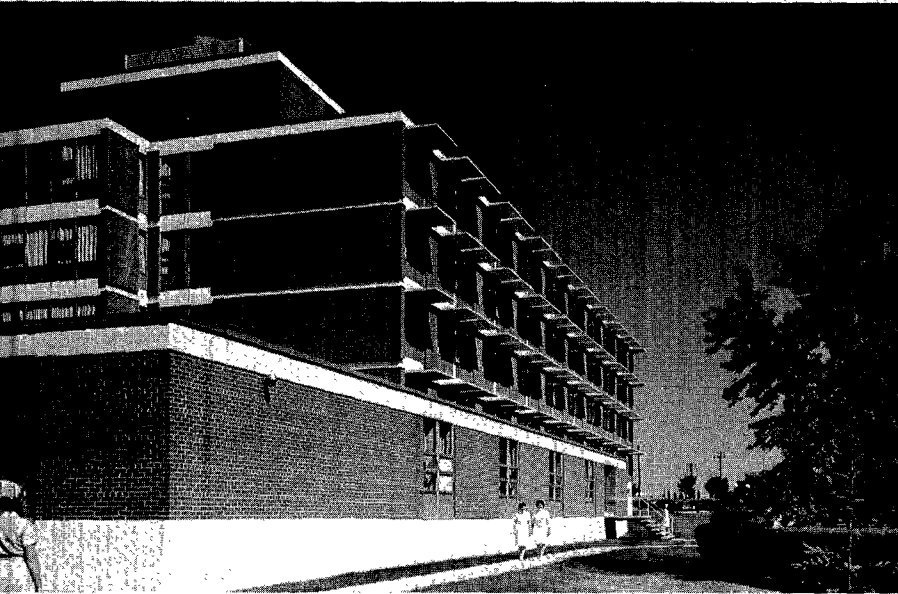
*The attractive College Park SDA church, Oshawa, Ontario.*



*British Columbia's Northern Light serves coastal dwellers.*



**Above: The offices of the Ontario-Quebec Conference, Oshawa, Ontario. Left: Radio station VOAR, St. John's, Newfoundland, is the only Adventist-owned AM station in the world. Below, left: The new 335-bed east wing of the North York Branson Hospital, Willowdale, Ontario.**



**Canadian Union College's ivy-covered administration building, at College Heights, Alberta.**



**Above: Residents and nurses at the Park Manor Nursing Home, Winnipeg, one of the four SDA nursing homes in Canada. Right: A group of new believers just before baptism at Maritime Conference camp meeting.**

# Reaching Out With the Gospel in the Australasian Division

By R. R. FRAME

Stretching across the South Pacific are the beautiful and interesting lands that comprise the territory of the Australasian Division. From east to west they cover a distance of 6,000 miles and almost 4,000 miles from north to south. Only 20 million people dwell in Australia, New Zealand, and the South Sea Islands, but among these are found more than 93,000 members of the remnant church. This is the highest density of Seventh-day Adventists to be found in any division of the world field.

Throughout the five unions and 37 local conferences and missions and in the 863 churches of the division, the theme is "Evangelize and Live." The baptismal goal for the current quinquennium is 33,000 compared with 20,000 for the past quadrennium.

The laymen of Australasia have pledged themselves to win 5,000 converts in 1971. In one city alone there are 431 active lay evangelists who have 95 new people attending church, with 41 preparing for baptism.

We are happy to report that the revival that swept across many campuses in North America has spilled over to the youth of Australasia. In Melbourne 70 to 80 young people take part in street preaching. Audience attendance ranges between 300 and 500. One young woman is studying with 18 youth. Seven of her contacts are attending church. A total of 270 have accepted Christ as a result of the efforts of our youth.

A similar work is beginning in Sydney. In Greater Sydney the young people have begun a program entitled SALT (Share a Little Truth). Ninety have volunteered for street preaching, and 50 have indicated their willingness to give Bible studies. Similar reports are coming from all parts of the division.

Each week in Australasia 1,200 branch Sabbath schools are conducted. The Sabbath school membership totals 120,000. Offerings given through the Sabbath school in the year ending March 31, 1971, amounted to more than \$713,000, an increase of nearly 10 per cent over the previous 12 months.

## A Successful Bible Course Ministry

During 1970, 923 people were baptized as a result of the Bible course ministry. In that year more than 38,000 applied for courses through our 16 Bible correspondence schools. Some 50

*R. R. Frame is president of the Australasian Division.*

radio and television stations are presently airing our programs.

The literature, medical, and temperance outreach of the church is being enlarged. In the literature work the first seven months of 1971 saw sales up 14 per cent over the comparative period for last year. Sales for the month of July were the highest for any July since the publishing work began in this division.

A heavy program of expansion of our medical institutions is taking place in Sydney and Warburton, and a new hospital building will shortly be erected in Auckland, New Zealand.

Our temperance leaders' services are sought by the state authorities, educators, police officers, and others. The *Alert* magazine produced in Australasia is the leader in its field, and large numbers are used by non-Adventist organizations.

The work of Christian education continues to expand in Australasia. A total of 316 schools are operated throughout the division. But in the mission field we are unable to meet the demands for education. Each year hundreds of youth are turned away from our schools, particularly at secondary level.

The Health Food Company operates 13 factories, 20 warehouses, and 51 retail outlets, where seven million customers are served each year. In Australia our share of the market for the major lines in breakfast cereals is 30 per cent, and in New Zealand the figure is 73 per cent. The total annual turnover of the wholesale and retail divisions is US\$22.5 million. This represents an earnings increase of 20 per cent above budget estimates. To make this possible, the 13 factories are working 16 hours a day and turn out 25,000 tons of high-quality health foods.

## Moving With the Times

In the mission fields of the Australasian Division the church is moving with the times in the development of national leadership and in the preparation of men to fill positions of responsibility in administration.

In New Guinea gains have been remarkable during the past ten years. During this period the number of churches in this area has increased from 98 to 188, and the membership from more than 10,000 to 24,000. The Sabbath school membership there is now 40,000.

In the Bismarck-Solomons Union Mission our headquarters and environs

have been shaken by two earthquakes, registering more than eight on the Richter Scale. We are grateful to God for the fact that damage was slight and that no lives were lost. Such happenings have led many to think seriously, and even primitive people are becoming disturbed as they look to the future. This has given our evangelists the opportunity to move into new areas. Being restricted by lack of funds, we do not have sufficient workers to meet the calls, but God is challenging His people. Our laymen are going in bands of three and four to remote villages for weeks on end to spread the gospel light.

The Central Pacific Union Mission covers "the great ocean of the blue sky." It comprises French Polynesia, Samoa, Tonga, Fiji, Cook Islands, Gilbert and Ellice Islands, New Caledonia, New Hebrides, and Pitcairn. The population is 1.25 million.

In 1949 this union was established with a membership of 2,000. Today there are more than 13,000 members. During the past quadrennium 4,511 were baptized, an increase of 35 per cent over the previous four years.

In local conferences and missions throughout Australasia strong plans are being put into operation for MISSION '72. Seed-sowing is in progress as two million "Reach Out for Life" tracts are being taken to the homes of the people. Beginning April 16, 1972, more than 500 churches across the division will echo to the voice of the Adventist preacher. Night by night, as the crusades continue, the same message will be preached in every church by administrators, evangelists, pastors, and laymen, and the public will be challenged to reach out for life.

We of the Australasian Division rededicate our lives in service, determining to "Evangelize and Live."

## PHILIPPINES:

### Hospital Wins 142 in Five Years

One hundred and forty-two persons have been baptized at the Bacolod Sanitarium and Hospital, Bacolod City, Philippines, since its establishment in 1965. The baptisms resulted from the personal witness and Christian care given by the staff to the patients.

Bacolod Sanitarium was started by Dr. Willis Dick. He was succeeded three years later by Dr. Roland Spalding, who acted as medical director for one year.

Since the latter part of this year, the directorship of the hospital has been under Dr. Francisco Geslani, former medical director of the Miller Sanitarium and Hospital, Cebu City, Philippines. Dr. Geslani joined the Bacolod Sanitarium after spending several months in the United States receiving further training.

HECTOR V. GAYARES  
PR Officer

Bacolod Sanitarium and Hospital





**The children watch closely as the Vacation Bible School leaders give them instructions.**

**BURMA:**

**Laymen Missionaries Enter Three Villages**

A team of Burmese laymen spent several weeks this past summer conducting Vacation Bible Schools for children and preaching services for adults in three villages. It is hoped that as a result of this work, churches will be established in the villages.

The team was made up of Adventist young people and a few teachers who were free from their studies and teaching program during the summer. Inspiration and training for the project were received during a youth camp and from the annual meeting held in the Tenasserim area, in the southern part of Burma. The laymen received no pay for their work and consequently were obliged to live economically, supplementing their diet by using roots and vegetables found in the jungles near the villages.

The village chosen for the first evangelistic thrust was named Kawt-Nweh. Under a large, shady, jack-fruit tree the group hung their pictures, arranged

their flannelgraphs, and began to play musical instruments and sing to attract the children and their parents.

At first the villagers seemed to be indifferent, but gradually their interest was aroused. More than 50 children joined the Vacation Bible School in this village and in the other two villages where the team worked. Vacation Bible School was held for the children in the mornings, the team visited villagers during the daytime, and in the evenings they preached, showed pictures, and taught child- and adult-education classes. They also gave remedies for some simple ailments.

The team's second target was the village of Kadoe Htah, where a cool and pleasant mountain stream offered relief from the excessive April heat. People flocked around the team when it arrived. Good reports of its activities had been carried from the other village. At this village the few medical supplies that the group carried were exhausted—especially the cough medicine, for as one team member remarked, "This whole community is a 'coughing' one!"

Parents were all smiles on the closing night of the Vacation Bible School when their children demonstrated the interesting things they had learned.

Set Ka Wet was the last village to be visited. This is a large place with more than 300 houses, many coconut palms, and very hospitable people who brought rice, vegetables, and oil to share with the team.

Here the group had to use its ingenuity because Vacation Bible School materials were beginning to run out. However, the shortage of material was supplemented by a liberal supply of Christmas cards, which the eager children were delighted to have.

Along with the preaching of the Word, recreation was not forgotten, and much goodwill was created when the team joined the villagers in some of their sports.

"Come to our village for just one day next year if you cannot possibly come for more," was the earnest request of the friendly villagers of Set Ka Wet when the last meeting had ended. The people of this village never seemed to grow tired of listening—they would have stayed the whole night. Hunger for the Word of the Lord is the only logical interpretation of their attitude.

The group returned to their homes and schools after 40 days of itinerating and teaching in these remote, non-Christian jungle villages, well satisfied that the work that had been done would serve as an effective spearhead for further gospel work and the establishment of churches.

Contact is being continued with friends made in these villages, and it is planned to go out again next year.

SAW AH CHU  
Layman, Ahlone Church  
Burma Union

**ETHIOPIA:**

**Inert Church Grows Fourfold in Few Months**

A 21-member Adventist church in west central Ethiopia, which had not grown in almost a decade because of the influence of three witch doctors, has multiplied its membership almost fourfold as a result of a Sabbath of fasting and prayer and the subsequent conversion of one of the witch doctors.

The Warago church was built about nine years ago and is under the direction of a faithful lay worker, Ato Gelgeli. When I visited the church late in 1970 Mr. Gelgeli explained to me that because of the influence of three devil-controlled witch doctors the people in the area were afraid to attend church. During my visit the decision was made to set aside a Sabbath for fasting and prayer, asking God to break the influence of the devil and permit truth to reach the people.

The most influential of the three witch doctors was a sick man. In fact, he had not been able to work for 15 years, was not able to eat properly, and was very emaciated. On one occasion when he was possessed by an evil spirit he had smashed his head against a tree and lost an eye.

After the members of the church had observed the special prayer Sabbath, this witch doctor began to study our beliefs and to attend church. His appetite began to improve so that he could eat properly. Gradually he began to put on weight, and in time looked like a different man.

Observing the change in the witch doctor, many others began to attend the church. A Bible-study class was formed, and after a seven-month period of study, 78 people were baptized, one of them being the former witch doctor.

NEGARIE MULATTA  
Pastor, West Ethiopia Field

**The Burmese skillfully carry water in bamboo containers over improvised bridges.**



## Advancement in the Antilles and the Dominican Republic

By M. S. NIGRI

**G**OD is performing miracles and moving upon hearts in the Antillian and the Colombia-Venezuela unions, where it was my privilege to visit in August of this year. And I saw and heard something of what He is doing during my 30-day visit to those two of the seven unions of the vast and lively Inter-American Division.

I learned, for example, of the work done in Santo Domingo by Salim Japas, evangelist and director of the theology department of Antillian Union College. Elder Japas, who was loaned to the Dominican Conference for two months, conducted two series of meetings simultaneously in the city of Santo Domingo. As a result of these meetings, he baptized 273 people and started three new churches. The ultimate goal is to baptize 400 people as a result of the meetings.

One of the rare jewels in one of our Santo Domingo churches is an elderly wealthy woman belonging to high Dominican society who accepted the message during Elder Japas' evangelistic campaigns. One Sabbath, after her baptism, she brought to the church all her jewels and handed them to Elder Japas, saying, "Pastor, go in peace. I will dedicate myself completely to Jesus."

During my trip it was a pleasure to associate with B. L. Archbold, J. H. Figueroa, A. R. Norcliffe, and Alfredo Aeschlimann, president, secretary, treasurer, and Ministerial Association secretary of the division, respectively.

With these men, in the company of W. T. Collins, Antillian Union president, and Charles L. Christensen, secretary-treasurer, we began our itinerary in the Dominican Republic. This republic comprises half of the Hispaniola Island. Santo Domingo, its capital, and the oldest city of the Americas, was founded in 1496 and was commemorating its 457th anniversary while we were there.

### The Fruitage of 60 Years

It has been 60 years since Colporteur Carlos Moulton set foot on Dominican soil. The first Adventist congregation was already organized at a sugar mill. Today we have 13,166 members in the country.

At Santo Domingo we saw Christopher Columbus' tomb in the oldest Roman Catholic cathedral of the New World. Also in this city is the first university founded in the Americas.

*M. S. Nigri is a general vice-president of the General Conference.*

All of these things were of great interest to us, but of much more interest was the biennial session of the Dominican Conference. During the four years, 1967-1970, 6,100 were baptized in the Dominican Conference, 15 series of evangelistic meetings were conducted in the past two years, and work in four new places was opened. Now we have 24 churches and groups in Santo Domingo alone, with 4,000 members. Workers and laymen in the Dominican Republic are interested in adding men and women to the kingdom of God.

During the session the delegates requested that the conference be divided. Consequently, one conference, the Central Dominican, and one mission in the North del Cibao, whose headquarters will be in Santiago, were formed. Esteban Galva, a Dominican, was elected president of the conference. The officers and departmental workers of the new mission will be appointed later when its organization becomes legal in January, 1972.

The meetings were held on the campus of the Dominican Academy, which is about nine kilometers from Santo Domingo.

While in Santo Domingo we visited the Good Samaritan Clinic, which is efficiently run by Dr. H. Valencia and his staff. This institution takes care of up to 150 outpatients daily.

From Santo Domingo we flew to San Juan, Puerto Rico, the Pearl of the Antilles, one of the most beautiful islands of the Caribbean Sea. Even though Puerto Rico is United States territory the national language is Spanish.

The Antillian Union Mission quadrennial session was held at the Elias Burgos Camp in the central mountains of the island. All the workers of the various fields were present and also several representatives from the two major institutions, Antillian Union College and Bella Vista Hospital, both of which are situated in Mayaguez, Puerto Rico.

Elders Collins and Christensen displayed good leadership and had everything well organized.

The theme of the meetings, "Prepare the Way of the Lord," emphasized the urgency of preparing for the outpouring of the Holy Spirit. The messages of Elder Archbold moved our hearts, and we workers felt the responsibility for our personal preparation and that of the church to meet Jesus.

In Puerto Rico we have 13,000 church members in the two conferences. During the past four years almost 7,000 new

members have been added to the church.

What a challenge it is to our workers and laymen to preach the gospel to the 7 million inhabitants of these ripe fields.

A demonstration of how our laymen are working in Inter-America was given when one of our pastors suffered serious injuries from a car accident. His members kept on working and took over his responsibility and conducted evangelism in such a way that when he came home from the hospital he found 58 people ready to be baptized. During his hospital stay one of the laymen left his job temporarily and conducted a series of evangelistic meetings in a place where there were only four Adventists, caring for the expenses of the meetings himself. Eighteen people have been baptized as a result of these meetings. One of them is a woman who was a witch doctor. Her 91-year-old father also accepted the truth.

This is the spirit of our churches in the Antilles. A door is wide open for fruitful evangelism.

### CEYLON:

## Literature Sales Up in Spite of Emergency

During a literature evangelists' institute conducted in Colombo, Ceylon, recently, it was revealed that in spite of the national emergency the country experienced some months ago, Adventist literature sales on the island for the first half of 1971 surpassed those of the first six months of 1970. While activities involving public meetings were virtually brought to a standstill during the emergency, our literature evangelists, though somewhat restricted, were able to carry on.

One enterprising literature evangelist carried on his work as usual in spite of the fact that he was in an area where terrorists were active. While working in this area, he hid most of his collections in his sock inside his shoe, keeping only a few rupees in his wallet. Some time later he was stopped by a group of desperados who demanded his wallet. Feeling very glad that his money was in his sock instead of his purse, our bookman complied. After a few anxious moments he was permitted to go on his way unmolested, exceedingly happy that the major portion of his money was still with him.

In addition to the eight regular colporteurs attending the institute, 31 new recruits were present.

M. Swishesamuthu, publishing department secretary of the Ceylon Union, is carrying on an energetic recruiting and training program.

Plans are now being laid to launch a Sinhalese magazine in 1972. This has been a long-standing need and should greatly strengthen the work of the Sinhalese literature evangelists.

JOHN M. CURNOW  
Publishing Secretary  
Southern Asia Division

# TRY THIS DELICIOUS MAIN DISH

with any of these 3 popular Loma Linda entrees

## Versatile VEDELONA

### Quick Vegelona-Lima Casserole

- 1-lb. can Lima Beans
- 1 C. Liquid from beans/Milk
- 1 Pkg. Loma Linda Country Style Gravy Quik
- 1 Pkg. Loma Linda Smoky Bits Gravy Quik
- 1/2 14-oz. can Vegelona, grated
- 1 Tbsp. Green Onions, minced
- 1/2 C. Ruskels Flakes, crushed

Combine both gravies and liquid as on package. Add Vegelona and onions. Layer sauce and beans in oiled baking dish, top with Ruskels. Bake 20 minutes at 350°F. Serves 4.

### Super French Sandwich

- 1 loaf French Bread
- 1/2 14-oz. can Vegelona, thinly sliced
- 1 can Turkey-like Slices Sandwich Relish

Slide bread, but not quite, through at bottom. Put relish, Vegelona, and Turkey-like Slices in every other cut. Wrap in foil and bake 20 minutes at 300°F. Cut off sandwiches and serve with lettuce and tomatoes. Serves 6.

### Quick ways

#### with VEDELONA

1. Dip strips in breading meal and brown. Serve with rice or noodles.
2. Top baked beans with slices and pineapple rings.
3. Chop and add to potato hash.
4. Alternate cubes with tomato, green pepper, and pineapple chunks on party picks.

## Nutritious NUTEENA

### Nuteena-Cashew Loaf

- 1/2 C. each: Onions, Celery, Mushrooms — all finely chopped and sauteed in oil
- 1 14-oz. can Nuteena, mashed
- 1 C. Cashews, chopped
- 1/4 C. Parsley, chopped
- 1 tsp. each: Accent, Sweet Basil, Food Yeast (Torumel or Brewers)
- Salt to Taste
- 6 Tbsp. Hot Water
- 1/2 tsp. Savorex
- 4 Tbsp. Soyagen Powder, dry

Dissolve Savorex in hot water. Combine all ingredients. Bake in oiled casserole 45 minutes at 350°F. Serves 6.

### Nuteena-Avocado Dip

- 3/4 C. Nuteena, mashed
  - 1/2 C. Avocado, mashed
  - 2 tsp. Loma Linda Onion Gravy Quik, dry
  - 2 tsp. Lemon Juice
  - 1/8 tsp. Garlic Powder
  - Salt to Taste
  - 2 Tbsp. Mayonnaise
- Mix together and chill well.

### Quick ways

#### with NUTEENA

1. Cover slices with Loma Linda Spaghetti Sauce and bake.
2. Use toasted cubes in tossed salads.
3. Mash with finely chopped celery, pickles, onion, and mayonnaise for sandwich spread.
4. Use as Vegelona on party picks.

## Popular PROTEENA

### Proteena-Yam Bake

- 1 14-oz. can Proteena, sliced
- 1 1-lb. can Yams and liquid
- 1 C. Crushed Pineapple
- 3 Tbsp. Cornstarch
- 2 Tbsp. Margarine

Brown Proteena in hot oil. Drain yams and dissolve cornstarch in liquid. Add pineapple and margarine and cook until thickened. Pour over Proteena and yams in oiled baking dish. Bake 20 minutes at 350°F. Serves 4.

### Proteena Italiano

- 1 14-oz. Can Proteena, sliced
- 1 medium Eggplant, peeled and sliced
- 1/2 C. each: Celery, Green Pepper, Onion — all finely chopped
- 1 Recipe Loma Linda Spaghetti Sauce, prepared as on package
- Salt to Taste
- Fresh Mushroom Slices for Garnish

Brown eggplant and Proteena lightly on both sides under broiler. Saute Vegetables and add to sauce. Arrange eggplant topped with Proteena in oiled baking dish. Cover with sauce and mushrooms on top. Bake 30 minutes at 350°F. Serves 6-8.

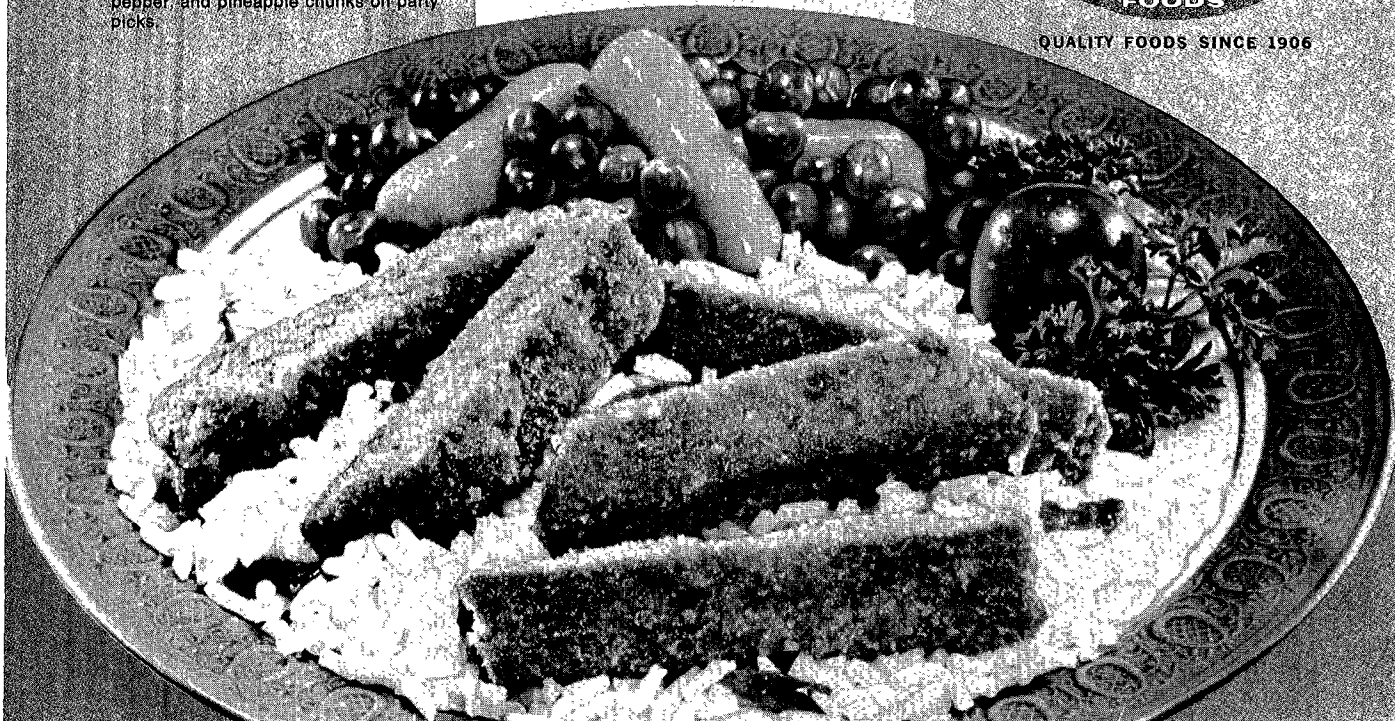
### Quick ways

#### with PROTEENA

1. Make your favorite stew with Proteena.
2. Add cubes to macaroni and cheese.



QUALITY FOODS SINCE 1906



## World Divisions

### INTER-AMERICAN DIVISION

- ✦ A new second dental dispensary was opened in the Pueblo Nueva district of Barquisimeto, Venezuela, recently.
- ✦ Four hundred and five persons have been baptized in Kingston, Jamaica, as a result of a three-month evangelistic campaign held by J. Palmer.
- ✦ Thirty-two candidates were baptized in Curaçao, Lesser Antilles, on Sabbath, October 2, as a result of the Santa Rosa, Curaçao, Voice of Youth campaign.

L. MARCEL ABEL, *Correspondent*

## Central Union

- ✦ Laymen in Loveland, Colorado, began a four-week, four-nights-a-week series of meetings recently.

✦ Sunnysdale Academy, in Centralia, Missouri, was recently awarded two trophies for achievements in the temperance program for better living in the community. The trophies were presented by Addison V. Pinkney, associate secretary of the General Conference Temperance Department.

✦ Eight persons were baptized recently as a result of meetings held in Worland, Wyoming, by B. L. Hassenpflug, Central Union Conference evangelist. He was assisted by the pastor, Mike Burton.

✦ Pastor and Mrs. Dale R. Culbertson conducted three cooking schools in the Salina, Kansas, church with a combined attendance of 65, and three cooking schools in the Hillsboro church with an attendance of 58.

✦ Fifteen baptisms and one received on profession of faith were the result of meetings held at Grand Junction, Colorado, by Ben Z. George, pastor of the Littleton, Colorado, church.

CLARA ANDERSON, *Correspondent*

## Columbia Union

✦ Adventist youth sponsored a booth at the Muskingum County Fair, Zanesville, Ohio, this summer at which 30 applied for the gift-Bible program, and 12,000 signed for the *Wayout* magazine.

✦ Delegates to a recent special Pennsylvania constituency meeting held at Harrisburg voted to pay off the debt on the Blue Mountain Academy auditorium by December 31, 1971. The debt, which totaled \$214,000 at the beginning of the year, had been reduced to \$85,000 by

September 30. At the meeting delegates from various churches pledged and gave more than \$10,000, leaving less than \$15,000 to be paid by Christmas.

✦ Sydney E. Allen, Bible instructor from Loma Linda Academy, California, recently conducted the Week of Prayer for students and faculty of Kettering, Ohio, College of Medical Arts.

✦ A cardio-pulmonary workshop, coordinated by Kettering Medical Center staff development personnel, was recently conducted at the center. Twenty-six intensive-care employees from Kettering and other hospitals attended.

✦ Ruth Cashman, Pennsylvania Conference State Federation president, was the featured speaker for the six-area Federation meetings held recently. Mrs. Cashman outlined the progress of Seventh-day Adventist Community Services in Pennsylvania.

MORTEN JUBERG, *Correspondent*

## Lake Union

✦ More than 40 Andrews University education students have been assigned as student teachers for the fall quarter to the campus laboratory school and to public and denominational schools within a 25-mile radius of the university. During the 1971-1972 academic year, more than 120 student teachers from Andrews will be assigned to area schools.

✦ The international Spanish radio program, *La Voz de la Esperanza*, is being aired weekly over station WVIC in Lansing, Michigan, as a result of a contact by Frederick Diaz, a Seventh-day Adventist graduate student at Michigan State University.

✦ More than a hundred Vacation Bible Schools were held in the Lake Union during the past summer. Many of the churches that conducted the schools are participating in follow-up programs consisting of Sabbath afternoon Story Hours and Bible clubs.

✦ Nineteen persons were baptized in Richmond, Indiana, at the close of an evangelistic series conducted by M. Donovan Oswald. Mrs. Helen Pflug of the Connersville, Indiana, church brought 131 people to the lectures.

✦ Elder and Mrs. Willis Adams and their family have recently moved to Indiana where he assumes the responsibility of assistant treasurer of the Indiana Conference. Gerald Kenyon, the former assistant treasurer, has been appointed Book and Bible House manager. Elder Adams had served as pastor of the Rock Springs and Newcastle, Wyoming, district.

✦ The Hastings, Michigan, church was the first church in the conference to report a Vanguard Ingathering goal. Olav M. Labianca is the pastor. Other Michi-

gan churches that reached their goal early in October were Long Lake, Cheboygan, and Bad Axe. The official Michigan launching of the campaign was scheduled for October 30.

✦ Recent improvements at the Andrews University airport include surfacing of taxiways, construction of a ten-bay hangar, and the expansion of tiedown facilities. The airport offers an airframe and power-plant maintenance apprenticeship program, as well as flight instruction. The aviation council at the University has announced that the airport is open for public use. It is licensed with the Michigan Aeronautics Commission as a class B airport.

✦ The approximately 1,300 women of the Pioneer Memorial church in Berrien Springs, Michigan, have organized their activities to become an even more effective force in the church, reports Mrs. Betty Garber, chairman for the church's social committee.

✦ Twenty-one persons were baptized in the Chikaming and Buchanan, Michigan, area following a Bible Speaks crusade by John W. Fowler, of Casper, Wyoming.

✦ Wisconsin members have given more than \$60,000 for evangelism in a campaign begun at camp meeting this summer. With these funds an additional conference evangelist, Paul Johnson, has joined the staff. Johnson formerly pastored the Clear Lake-Rice Lake district. The conference is also looking for two physicians to form a medical-evangelistic team, on denominational salary, to alternate with each other in medical practice and evangelistic activities.

✦ Andrews University has enrolled a total of 2,191 students in its various schools for the fall quarter. This is an increase of 130 students, or 6 per cent, over last fall's 2,061 enrollment.

GORDON ENGEN, *Correspondent*

## Northern Union

✦ Eight people were baptized recently in Walhalla, North Dakota, following a series of evangelistic meetings with Harold Williams as speaker. Only a few Adventists are living in the Walhalla area, and there is no church building. The meetings were conducted in the American Legion Hall. Members from Morden, Manitoba, supported the meetings.

✦ R. R. Pater, who has been involved in public evangelism in the South Dakota Conference, has assumed the leadership of the Bismarck district in North Dakota.

✦ Sheyenne River Academy set an all-time high for one day's Ingathering on September 27. Students, faculty, and conference ministers brought in more than \$2,400.

✦ Fifteen Pathfinders conducted the 11:00 A.M. worship hour at Muscatine, Iowa, on September 25 with two youth presenting sermonets.

✦ The Dickinson, North Dakota, church school, that was closed for several years, reopened this year in the basement of the church. Fifteen students are attending. Don Howell is the teacher.

✦ One hundred and forty-four students, with their sponsors, attended the Northern Union Bible Camp at Forest Ridge Camp, Wallingford, Iowa, a few weeks ago. Lawrence M. Nelson, an associate secretary of the General Conference MV Department, was the guest speaker. C. M. Willison, Northern Union MV secretary, directed the camp.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

✦ More than 120 members of the Association of Seventh-day Adventist Nurses from northern California met for a retreat at the Pinecrest Youth Camp, Lake Tahoe, recently. W. Melvin Adams, of the General Conference Religious Liberty Association; Dr. S. A. Nagel, Angwin, California; Dr. Henry Stewart, Carson City, Nevada; and Dr. Keith Anderson, of Pacific Union College, were the speakers. Richard Westmoreland is president of ASDAN.

✦ Westminster, California, members are erecting a building to house Sabbath school classrooms and Pathfinder and Dorcas centers. The structure, valued at \$54,000, will have a total cash outlay of less than \$20,000. Don Spaulding is pastor.

✦ Rodney Applegate, a former associate MV secretary of the Southeastern California Conference, has been asked to assume the role of the conference MV secretary.

✦ Riverside Health Center, operated by

the Loma Linda School of Health, opened in October. It features weeklong teaching programs on smoking, weight management, nutrition, drugs, and physical fitness.

✦ Dr. Milton Levy, a Middlesex, New Jersey, dentist, has just completed two weeks of donated time in the dental clinic at Monument Valley Adventist Hospital. A non-Adventist, Dr. Levy visited the mission during the summer and was impressed with the quality of service given by the staff and Loma Linda University students who spend field time with the dental unit.

✦ Ground was broken in mid-October for the new Tucson Mountain Avenue church, Tucson, Arizona. W. G. Zima is the pastor of the 425-member congregation.

✦ Lanny Hoover of San Jose and Minerva Meek of Pacific Union College have joined the staff of the Kaulua Mission School, Hawaii.

✦ Almost 1,000 non-Adventist children attended Arizona Vacation Bible Schools the past summer. Total enrollment was more than 1,400.

✦ The Spanish Adventist church of Ceres, California, has been given 30 minutes of prime time weekly by a radio station with a potential listening audience of 200,000, to discuss community service and cultural as well as religious topics. The program is carried on by Associate Pastor Pedro Geli.

✦ John C. Alspaugh, pastor of the Ojai, California, church; Rockne W. Dahl, pastor of the Ridgecrest church; Carlos Morales, pastor of the Carson Spanish church; and Paul E. Plummer, Southern California Conference superintendent of schools, were ordained recently at Lynwood, California.

✦ A Northern California Conference workers' meeting was held at the St. Helena Elmshaven church in Deer Park, California, recently. Participating in the meetings were James E. Chase, conference president; N. R. Dower, secretary

of the Ministerial Association of the General Conference; John W. Osborn, ministerial secretary of the Pacific Union Conference; and Charles Mellor, ministerial secretary of the Northern California Conference.

✦ "Seventh-day Adventists Serving You" was the theme of a display held at the Maui, Hawaii, County Fair recently. More than 2,000 pieces of literature were distributed, and 100 names were taken for follow-up contacts. Barbara Stiller, press secretary of the Lahaina church, directed the display.

✦ A family of six were baptized during a series of meetings conducted by laymen in the Coleville, California, Adventist church recently.

✦ Alhambra, California, Pathfinders have enrolled more than 180 non-Adventists in Voice of Prophecy Bible courses.

✦ The 31 members of the Nogales, Arizona, company are nearing the completion of a 110-seat sanctuary. The building is prominently situated on the Nogales-Tucson Highway.

✦ Sixty-two nursing students, including four young men, have participated in traditional capping and dedication ceremonies at Pacific Union College.

✦ Los Angeles Spanish Americans have a visiting list exceeding 1,200 names in the current campaign of Braulio Perez. So far, 29 have been baptized, and it is expected that many will be baptized at later dates.

SHIRLEY BURTON, *Correspondent*

## Southwestern Union

✦ Approximately 100 people are attending evangelistic meetings conducted by Milton Hinkle, in Albuquerque, New Mexico.

✦ The Texas Conference reports that more than 400 families of Falfurrias, Texas, were helped during the heavy rains and flooding caused recently by Hurricane Fern. More than 4,100 items of clothing were distributed. Estimated total value of services given the needy was \$4,300.

✦ A new Ford club wagon was given recently to Ozark Academy by Hollis Scarborough, of Gentry, Arkansas. The new bus is being used for transportation needs around the school and by witness teams working in small churches on Sabbath.

✦ One hundred and six young people attended the Texas 1971 friendship camp conducted at Athens, Texas. Sixty-three of these committed their lives to Christ. Thirty-five Texas churches participated in sending young people to the camp, which included campers from nine denominations.

J. N. MORGAN, *Correspondent*



### Two Ordained in Liberia

J. L. Hodges (left, with wife) and Jack King (right, with wife) were ordained at Lower Buchanan, Liberia, recently. Elder Hodges, leader of the Bassa district, was Bible teacher for many years in our school in Lower Buchanan. Elder King has served as Bible teacher and evangelist in the Ivory Coast and Liberia.

SIEVERT GUSTAVSSON  
*President, Liberian Mission*

## MISSION '72 to Include Child Evangelism

Child evangelism has been included as a part of the MISSION '72 outreach plan. A specialized, age-graded program will be coordinated with the adult schedule.

A complete nightly program has been planned so that primaries in their age group and juniors at their age level will receive the same doctrinal, inspirational, decision-making messages that are presented in the adult sermons.

Lesson take-home papers written by Elder and Mrs. Erling Calkins will be available at a nominal cost. These papers include stories, puzzles, quizzes, and other things that captivate and motivate children from six to 12.

Crafts are planned to coordinate with the lesson topics. A planter will be made to synchronize with Creation. A picture of Jesus will be mounted the night they study Jesus as "Your Friend for Life." When the Ten Commandments are studied, a Ten Commandment gold foil chart will be framed.

In addition, a program theme device has been developed. At first the device will appear as a 15-foot piece of blue burlap. Piece by piece and item by item the illustration materials will be added as the topics are presented and the whole message evolves.

The genius of MISSION '72 is everyone involved in soul winning. We believe that in many cases whole families will be brought into the truth, some of whom will be brought in as a result of the child-evangelism program. Inquiries about material should be directed to the local conference Sabbath school secretary.

CLARENCE C. KOTT  
*Sabbath School Secretary*  
*Pacific Union Conference*

## First European Anti-Smoking Council Held

The first European council on smoking and health was held at Bad Homburg, near Frankfurt, Germany, September 6 to 10. The council, which culminated three years of planning, was attended by more than 300 delegates from 20 countries.

The council dealt with current scientific research and knowledge of tobacco and its danger to life, educational programs and techniques to convey current prevention information, and stop-smoking programs.

A Five-Day Plan was spotlighted, and a plan was conducted for Bad Homburg residents each evening by Drs. W. Ansorg, of Goslar, and R. Fritz, of Bad Homburg. Of the 300 participants in the plan, 289 reported they had quit by the fifth night. This particular Five-Day Plan was beneficial as a training demonstration for the Adventist temperance leaders and other

pastors attending from across Europe.

Good coverage was given the council by the European press, radio, and television. Several full-page stories and pictures appeared in Bad Homburg newspapers, and news reports were carried by Reuters, United Press International, and other press agencies in newspapers across Europe, and, to some extent, in the United States of America. Press contacts were arranged by Dr. L. Tader.

In closing, the council endorsed resolutions calling upon European governments to take action toward reducing and finally eliminating all advertising and promotion of tobacco sales; discouraging smoking in all public buildings; protecting the nonsmoker's right to unpolluted air in public buildings; prohibiting smoking in short-distance public transport, and providing separate compartments for nonsmokers in long-distance travel facilities; and acquainting students with the scientific and economic facts connected with the harmful effects of smoking.

The council was initiated by the General Conference Temperance Department and conducted jointly with the three European divisions.

Honorary chairman was Dr. Luther Terry, former U.S. Surgeon General. Dr. Kh. Woeber served as working chairman, and Dr. H. Werner, former temperance secretary for the Central European Division, as secretary. Dr. J. D. Henriksen, Northern Europe-West Africa Division temperance secretary, served as program chairman, and Dr. P. Steiner arranged the simultaneous translations of French, English, and German for the council.

The World Health Organization and the International Council on Alcohol and Addictions, cooperated with our International Temperance Association in sponsoring the council.

Socialist European areas of Yugoslavia, Bulgaria, Rumania, and Poland were among the 20 countries represented.

ERNEST H. J. STEED  
*GC Temperance Secretary*



(Conference names appear in parentheses.)

**Dale C. Aalborg**, departmental secretary (Pennsylvania), from same position (Wyoming).

**Willis M. Adams**, assistant treasurer (Indiana), formerly pastor (Wyoming).

**Lionel Arthur**, assistant treasurer (North-eastern), formerly accountant, Columbia Union College.

**William H. Bergherm, Jr.**, Book and Bible House manager (Illinois), from same position (Greater New York).

**John Creelman**, assistant publishing secretary (Wisconsin), from same position (Washington).

**Rex Edwards**, conference evangelist (South Dakota), formerly evangelist in England.

**Robert Edwards**, stewardship and deferred-giving secretary (Potomac), from same position (Northern New England).

**K. W. Hutchins**, educational secretary (Michigan), formerly departmental secretary (Northern New England).

**Richard McCarver**, principal, Sutherlin Elementary School (Oregon), formerly teacher, Helen Hyatt Elementary School, Lincoln, Nebraska.

**C. Leon Strickland**, pastor, Rochester, New Hampshire, district, formerly pastor, Lincoln, Nebraska.

## From Home Base to Front Line

### Australasian Division

#### April

**Miss D. J. Pascoe**, to be office secretary in the Coral Sea Union Mission headquarters, Lae, New Guinea, left Sydney, April 19.

#### June

**W. T. Andrews**, returning as assistant treasurer in Central Pacific Union Mission office, Suva, Fiji, Mrs. Andrews, and three children left Auckland, New Zealand, the end of June.

#### July

**J. T. McMahon**, returning as teacher in Boliu Adventist School, Kavieng, Territory of New Guinea, Mrs. McMahon, and one child, left Sydney, July 4.

**Pastor G. A. Lee**, returning as president of Bismarck-Solomons Union Mission, Rabaul, Territory of New Guinea, Mrs. Lee, and two children left Sydney, July 13.

**L. M. Miller**, returning as YPMV, education, public relations, and temperance secretary for the Bismarck-Solomons Union Mission, Rabaul, Territory of New Guinea, Mrs. Miller, and son left Sydney, July 15.

**Pastor J. H. Newman**, returning as president of Madang Mission, Territory of New Guinea, left Sydney, July 29.

**Dr. G. Rosendahl**, to be physician at the Atoifi Adventist Hospital, Malaita, British Solomon Islands Protectorate, left Sydney, July 29.

#### August

**R. B. Newman**, to be pilot for the Coral Sea Union Mission, Lae, New Guinea, left Sydney, August 3. Mrs. Newman and their two children left Sydney, August 4.

**Mrs. J. H. Newman** left Sydney, August 4, to join her husband, Pastor J. H. Newman, in New Guinea.

**Pastor L. A. J. Webster**, to serve the Pitcairn Island Mission, and Mrs. Webster, left Sydney, August 6.

**Pastor A. W. White**, returning as president of the Gilbert and Ellice Islands Mission at Tarawa, Gilbert Islands, left Sydney, August 10.

**L. J. Evans**, returning as secretary-treasurer of the Fiji Mission, Suva, Fiji, Mrs. Evans, and their three children left Sydney by ship, August 12.

**I. Grice**, returning as treasurer of the Central India Union, Bombay, India, Mrs. Grice, and their two children left Sydney, August 17.

**Patricia Jo Gustin** (UC '62), returning as dean of girls Far Eastern Academy, Singapore, left Portland, Oregon, August 22.

**Mrs. A. W. White** and two children, returning to join their husband and father, Pastor A. W. White, serving as president of the Gilbert and Ellice Islands, left Sydney, September 3.

**L. N. Powrie**, returning as a missionary to Karachi, West Pakistan, Mrs. Powrie and two children, left Sydney, September 3.

#### North American Division

**Patience May Rose Crump** (KC '56), returning as teacher West African Union Mission, Accra, Ghana, left New York City, September 7.

**Jack T. Thompson** (PUC '56; LLU '61, '71), returning as physical therapist Heri Hospital, Kigoma, Tanzania, Mrs. Thompson, nee Beverly Ann Trussell (PUC '63), and three children left Vancouver, B.C., September 8.

**Jerome P. Justesen** (WWC '60; AU '63), returning as head of theology department Brazil College, São Paulo, Mrs. Justesen, nee Carolyn Mae Bee (HS&H '62; AU '62), and two children left Miami, Florida, September 9.

**Glen Elwin Maxson** (PUC '48, '58), returning as president Central American Union Mission, Guatemala City, Guatemala, Mrs. Maxson, nee Veda Barrett (PUC) crossed the border at Laredo, Texas, September 9.

**Glenda Shirley Rolfe** (NEMH '46; CUC '50; LLU '57), returning as director school of nursing, Bella Vista Hospital, Mayaguez, Puerto Rico, left Miami, Florida, September 9.

**Francis R. Bland, M.D.** (UC '64; LLU '68), returning as physician and medical director Jengre Seventh-day Adventist Hospital, Northern Nigeria, West Africa, Mrs. Bland, nee Dolores Faye Fuller (Riverside City College '65), and two children left New York City, September 13.

**G. O. Bruce** (U.S. Navy Hospital Corps School '44), returning as treasurer Far Eastern Division, Singapore, Mrs. Bruce, nee Esther Jean Kephart (SMC '46), and daughter left Los Angeles, California, September 14.

**Justin C. Hamer** (PUC '49), returning as teacher and chairman of science department Middle East College, Beirut, Lebanon, Mrs. Hamer, nee Evelyn Christine Lorantz (secretarial course '38), and four children left New York City, September 15.

**Francis Noble Chase** (UC '51; University of Nebraska '60), returning as principal Kamagambo Secondary School and Teachers' College, Kisii, Kenya, East Africa, Mrs. Chase, nee Retta Louise Brakke, and three children left New York City, September 16.

**Allan R. Juriansz, M.D.** (Avondale College '57; Sydney University '64; University of Toronto '71), to be surgeon in Hong Kong Adventist Hospital, Mrs. Juriansz, nee Ruth Lesley O'Halloran (Wagga Base Nursing School '59; King George V Obstetrics Hospital '61), and three children, of Willowdale, Ontario, Canada, left Toronto, September 16.

**John Stephen Shank, M.D.** (LLU '70), to be physician in Far Eastern Island Mission Clinic, Agana, Guam, Mrs. Shank, nee

Donna Dolores Moshos (LSC '69; LLU '70), and son, of Spokane, Washington, left Los Angeles, California, on September 16.

**Jon L. Dybdahl** (PUC '65; AU '66, '67), returning as pastor and evangelist in Thailand Mission, Bangkok, Mrs. Dybdahl, nee Kathryn Grace Trefz (PUC '65), and three children, of Lodi, California, left San Francisco, September 19.

**Bernhard A. Aaen** (WWC '42, '57), to be academic dean in Southeast Asia Union College, Singapore, of Lincoln, Nebraska, left Seattle, Washington, September 20. Mrs. Aaen will follow later.

**Samuel D. Schmidt** (River Plate College '47; LSC '63; AU '67), to be theology professor in Montemorelos College, Mexico, Mrs. Schmidt, nee Olga Häntsch (River Plate College '49; AU '69), and daughter, of Berrien Springs, Michigan, left by car from McAllen, Texas, September 7.

**Norman Lee Trubey** (SMC '57), to be accountant in the South American Division office, Montevideo, Uruguay, Mrs. Trubey, nee Mary Alice Dean (SMC '57), and three children, of Miami Lakes, Florida, left Miami, September 9.

**Mark W. Fowler, M.D.** (LLU '41), to be relief physician in Davis Memorial Hospital, Georgetown, Guyana, and Mrs. Fowler, nee Lois Winona Nixon (WMH School of Nursing '39), of Leesburg, Georgia, left Miami, Florida, September 10.

**Donald I. Schatzschneider** (LSC '65; AU '71), to be secretary-treasurer South Peru Mission, Puno, Peru, Mrs. Schatzschneider, nee Gail Harriet Knight (LSC '60), and son, of Berrien Springs, Michigan, left Los Angeles, California, September 15.

**Keith Warren Moses** (PUC '60), to be educational secretary North Peru Mission, Chiclayo, Peru, Mrs. Moses, nee Anita Requenez, and two daughters, of Glendale, California, left Los Angeles, September 19.

#### Adventist Volunteer Service Corps

**Mrs. Roberta Lee Hurd**, of Redding, California, to teach in SDA English Language Center, Korean Union Mission, Seoul, left San Francisco, September 8.

**Paul M. Wiedemann**, of Muscatine, Iowa, to teach in West Indonesia Union Mission, Djakarta, Java, left Los Angeles, September 9.

**Wolfgang D. J. Struntz** and Mrs. Struntz, nee Karen Marie Lickey, of Rialto, California, to teach in the Osaka Language Center, Japan, left San Francisco, September 24.

**Marilyn A. Stickle**, of Angwin, California, to be a nurse in the Hong Kong Adventist Hospital, left San Francisco, September 27.

#### Student Missionaries

**LaVerne L. Wong**, of Angwin, California, to teach English in Central American Vocational College, Alajuela, Costa Rica, left San Francisco, June 21.

**Lucille A. Juriansz** (AU), to be teacher in Palau Mission Academy, West Caroline Islands, of Berrien Springs, Michigan, left Chicago, Illinois, August 20.

**William Franklin Clayton, Jr.** (PUC), of Reno, Nevada, to teach in Kivoga Adventist College, Burundi, left San Francisco, California, August 22.

**James Nathan Coffin** (UC), of Lincoln, Nebraska, to be English teacher at Mexican Pacific Academy, Navajosa, Sonora, left Phoenix, Arizona, August 23.

**David Bruce Hayward** (CUC), and Mrs. Hayward, nee Dorothy Ann Gay (CUC) of College Heights, Alberta, to be teachers in the SDA English Language Center, Seoul, Korea, left Los Angeles, California, August 23.

**Thomas E. Becraft** (PUC), of Angwin, California, to teach in the SDA English Language Center, Seoul, Korea, left Los Angeles, California, August 24.

CLYDE O. FRANZ AND  
B. E. SETON

## NOTICES

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I certify that the statements made by me above are correct and complete.

PAUL M. WEICHERT, Associate Manager  
Periodical Department

#### Request for Early Adventist Materials

The Loma Linda University Library is exerting a special effort to strengthen its collection of Millerite and early Adventist materials. If you have any items in this category—periodicals, books, letters, manuscripts, artifacts, photographs—or know of individuals who do, please contact Archivist, Loma Linda University Library, Loma Linda, California 92354. Proper recognition will be given to those who furnish materials.

#### Request for Nursing Textbooks

Rilla Ashton, P.O. Box 11, Kanye, via Lobatse, Botswana, Africa, needs to update the libraries of schools of nursing. Nursing textbooks (practical and professional) in all areas of nursing dated 1960 or later are wanted. She will reimburse postage, if requested.

## Church Calendar

Ingathering Crusade Promotion	December 4
Church Lay Activities Offering	December 4
Stewardship Day	December 18
Thirteenth Sabbath Offering (Far Eastern Division)	December 25
<b>1972</b>	
Soul-winning Commitment	January 1
Church Lay Activities Offering	January 1
Liberty Magazine Campaign	January 15-22
Religious Liberty Offering	January 22
The Adventist Layman Emphasis	January 29
Gift Bible Evangelism	February 5
Church Lay Activities Offering	February 5
Faith for Today Offering	February 12
Christian Home and Family Altar Day	February 19
Christian Home Week	February 19-26
Listen Campaign Rally Day	February 26

### Walla Walla Receives Engineering Accreditation

President Robert L. Reynolds, of Walla Walla College, received notification on October 1 that the school's engineering curriculum had been awarded accreditation by the Engineers' Council for Professional Development. The decision was based on a recommendation made by an inspection team that visited the campus in the spring of 1971. This gives the denomination its first accredited engineering curriculum.

According to Edward F. Cross, chairman of the department since its conception in 1947, "ECPD will not accredit a school unless its engineering department has demonstrated its ability to graduate men who can succeed professionally, obtain professional registration, and pursue graduate studies through to the Ph.D."

It is unusual for a school, especially one the size of Walla Walla, to receive ECPD accreditation on the first try, Cross says. He notes that prior recognition by local bodies such as the Northwest Association of Secondary and Higher Schools and the Washington State Board for Registration of Professional Engineers was necessary in order for the college to be considered by ECPD.

LAURICE ARMSTRONG

### Allegheny West Conference Active in Evangelism

Eleven lay evangelistic campaigns have been conducted recently in the Allegheny West Conference. The results—200 persons baptized, and the possible formation of three new companies. Three lay campaigns were held in Cleveland, Ohio. One effort resulted in 20 being baptized. Twenty-two Vacation Bible Schools were conducted, almost reaching the conference goal of one per church.

Allegheny West Conference officers and departmental secretaries laid strong plans to make laymen's year a real success. A series of rallies was scheduled early in 1971 to cover every section of the field. D. B. Simons, conference president, and Samuel Thomas, lay activities secretary, challenged the laymen of each district to accept certain specific goals for Vacation Bible Schools, lay evangelistic campaigns, branch Sabbath schools, and baptisms. Cities and towns were pinpointed on the map as target areas for new work.

C. E. BRADFORD

### Interest Growing in Radio Trans-Europe

Encouraging words continue to reach the General Conference headquarters regarding the Radio Trans-Europe broadcast. A letter arrived recently from a listener in the southern part of Australia, stating that he had enjoyed the

Sunday broadcast and would tune in again the following week.

One of our members in Virginia received \$100 from the sale of an antique doll and sent the total price to Radio Trans-Europe. Recently, a \$10,000 check, one of the largest gifts received, came from a donor in Europe. The message is going onward and outward, made possible by the gifts of Adventist believers from all continents.

F. C. WEBSTER

### Seventieth Anniversary of Japanese Signs Celebrated

Employees and friends of the Japan Publishing House met recently to celebrate the seventieth year of publication of the Japanese *Signs of the Times*.

The publication now known as the *Signs of the Times* was first published in 1899, eight years before the Japan Publishing House had its beginnings in the basement of the home of W. D. Burden, a pioneer missionary to Japan. Since 1899 it has been published continuously, under two or three names, with the exception of two years during World War II. It is because of this two-year cessation of publication that this year is being celebrated as its seventieth anniversary.

During the celebrations, T. Miyachi, general secretary of the Japan Bible Society, praised the work the *Signs* has done and wished for "Heaven's blessing on the important service" the paper is giving the Japanese people.

Many telegrams of congratulations were received, including one from the mayor of Yokohama.

Two senior literature evangelists, Mrs. Eiko Yamada, 86, and Shinzo Ishikawa, 77, attended the celebration. Mrs. Yamada traveled from the southernmost tip of Kyushu, at the southernmost tip of Japan's major islands; Mr. Ishikawa came from the northernmost island of Hokkaido.

The occasion was climaxed and closed with a panel discussion in which four former editors of the *Signs* and the present editor participated.

M. L. LYON

### Pathfinder Camporees Held Across U.S.A. and World

Three large union camporees were held in the United States this autumn. At the Central Union meeting 560 Pathfinders gathered at Camp Arrowhead, Lexington, Nebraska. Activities included a visit to Pioneer Village in Minden, Nebraska, to highlight the theme, "In the Footprints of the Pioneers." The camp was directed by union youth leader Jim Harris and his associates.

Columbia Union assembled 1,000 Pathfinders at Antietam Battleground, Hagerstown, Maryland. Eric B. Hare and the writer were featured speakers. Lorenzo Grant, associate youth director

for the union, led out along with Clayton Child and M. A. Dopp when union MV secretary Ed Peterson was called away by an emergency. The high light of this camporee came when a plane dropped three sacks of peanuts including two gold (free bicycles for lucky finders) and five blue (free week at summer camp) peanuts.

One thousand Pathfinders attended the North Pacific Union camporee, in spite of bad weather. Jerry Brass, union youth leader, directed activities.

Earlier in the year Northern Union had more than 400 Pathfinders at Herman Lake State Park in Madison, South Dakota, under the direction of Clark M. Willison.

During the weekend of September 24-26, Netherlands Antilles Mission, Curaçao, held the first Pathfinder camporee in the history of the Colombia-Venezuela Union, reports C. V. Henriquez, youth director for the union.

The Northern Europe-West Africa Division had its first division-wide camporee at Vasterang, Sweden, this summer. Theme: "Exploring!" Four hundred Swedish, Finnish, Norwegian, Danish, and other young people attended. Ten youth were baptized.

N. Bulzis, MV secretary-elect of the new Euro-Africa Division, sent in a report from Villach, Austria, where youth leaders of the various countries in the division met to plan the first camporee to be held there. Plans include a baptism, plus public meetings at Villach to be conducted by Pathfinders. The meetings will end with the distribution of Bible correspondence enrollment cards to those attending the public meetings.

LEO RANZOLIN

### IN BRIEF

† Death: Harry M. Colburn, 87, at Newbury Park, California, October 21, 1971. He first went to South America in 1920 and served there for 18 years.

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