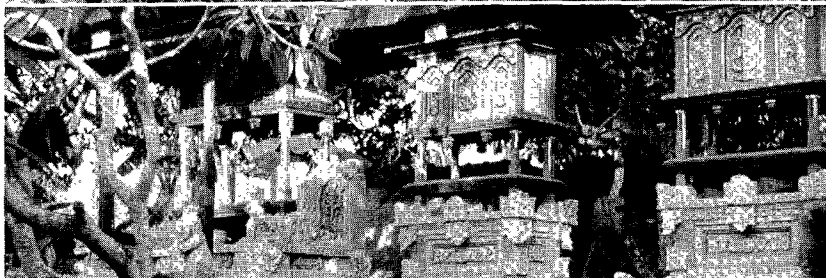
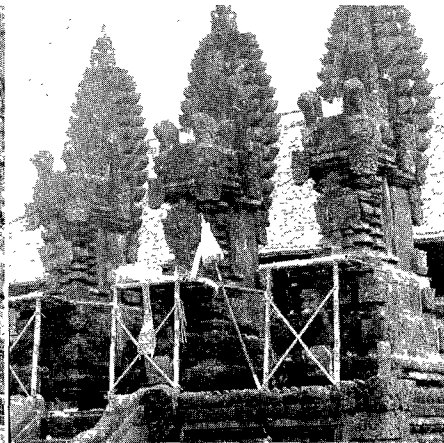


Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

December 9, 1971

Vol. 148 No. 49



BALI

Isle of Enchantment

The Far Eastern Division, which is to receive the December 25 Thirteenth Sabbath Offering overflow, faces an enormous soul-winning challenge. Not merely because of its large population—nearly 400 million people—but because of the power of non-Christian religions. On the small, Indonesian island of Bali, for example, live 3.5 million deeply religious people, whose every aspect of life is influenced by Hinduism—architecture (above), weaving, carving, painting, music, dancing. To the Balinese, the island is the property of the gods, given in trust to them, and to express their gratitude for this high and sacred trust nothing is spared to give the best they have in ability and imagination to their gods. Ten thousand ornately carved temples dot the island. Halfway up 10,308-foot-high Mount Agung, the isle's most sacred mountain, is the Temple of Besakih. In its courtyard stand three altars (above, right) dedicated to the Hindu-Balinese trinity of gods—Vishnu, Siva, and Brahma. At left, a little girl kneels at a roadside with her basket partially filled with rice gleaned from a recently harvested field. Above, left, a duck shepherd starts homeward with his flock at eventide.

"Can men, whose souls are lighted
With wisdom from on high,

Can they to men benighted
The lamp of life deny?"

Defeat of the Prayer Amendment

THE First Amendment of the United States Constitution begins: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

On the basis of this Amendment, the U.S. Supreme Court declared in 1962 and 1963 (in the *Engel* and *Schempp* cases) that government-sponsored religious exercises in public schools are unconstitutional.

Many citizens were bewildered. Some reacted emotionally. Large numbers bewailed the fact that the Supreme Court had "taken God out of the schools" and that the U.S. was "disowning God." A general feeling prevailed that the Court was discriminating against God in favor of atheism. Some church and Congressional leaders declared that if necessary the Constitution should be amended to permit prayer and Bible reading in the public schools.

During 1964 an amendment of this kind was considered by the House Judiciary Committee, but sponsors were unable to obtain the 218 Congressional signatures necessary to force the resolution out of the committee and onto the House floor. A total of 170 signatures was the most that could be obtained. Thus the resolution remained bottled up in committee.

But many Americans were not satisfied. They felt that, with the nation on a moral toboggan, the Bill of Rights must be amended to "permit prayers in public schools." Hence, beginning early in 1971, a quiet but vigorous campaign was carried on in Congress to bring the proposed amendment to the floor. The amendment, known as House Joint Resolution 191 (H. J. Res. 191), read as follows: "Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayer."

The campaign to obtain the necessary signatures succeeded, and on November 8, after a short but heated debate (during which the expression "voluntary prayers and meditation" was substituted for "nondenominational prayer"), the vote was taken. The vote was 240 for to 162 against, but inasmuch as a two-thirds majority was necessary, the proposal was defeated.

Five Reasons

No doubt many sincere and pious Americans feel that the defeat of this "prayer amendment" was a defeat for religion, and the result of some alien-sponsored conspiracy or plot. We do not. We believe that Congress acted in harmony with the Constitution, in the best interests of religion, in the best interests of the people, in the best interests of the country. Our reasons are many. Here are five:

(1) We believe that the Amendment would have weakened instead of strengthened the cause of true religion. The *Christian Century* (October 20, 1971)

expressed it well when it said: "The proposed amendment would be a step toward a lowest common denominator-culture religion, a conforming religiosity, a privatized religion-in-general which by equating religious ideas and practices with national culture and patriotism would endanger true religion as well as civil liberties. Instead of raising the quality of religion in the nation, it would in fact be a positive threat to the underlying vitality of religion."

(2) We believe the Amendment would have opened the way for government intrusion into the religious life of citizens. Any proposal that might weaken the wall between the church and state in America, however innocent that proposal might appear, is a threat to individual liberty.

(3) We believe the Amendment, in its original form, would have led to bitter controversies on all levels. Courts, school boards, Parent-Teacher Associations, faculties, parents, all would have become embroiled in conflict over the attempt to create a "nondenominational" prayer for use in the classroom. The right of voluntary prayer is already secure, being adequately protected by the First Amendment and having been upheld by the Supreme Court. Why adopt an amendment that would polarize the population by religious controversy?

(4) The Amendment was offered as a result of a misinterpretation of the Supreme Court rulings of 1962 and 1963, which properly prohibited government intrusion into the religious activity of school children. Contrary to popular misconception, the Court has never forbidden voluntary prayer, but only governmentally prescribed prayer and governmentally prescribed religious exercises. To add an unnecessary, if innocuous, amendment to the Constitution, and thus, in effect, clutter up this great document, makes little sense.

(5) If religious exercises, however diluted, were permitted in public schools, this would reduce the difference between church schools and public schools, and would strengthen the argument of those who feel that all the people should help support church-operated schools.

Perhaps we shall never know why 240 legislators voted for the prayer amendment. Doubtless some legislators sincerely believe that prayer in the public schools would strengthen the moral tone of the nation. Some probably cast an Aye vote merely because it seemed too difficult to explain clearly to their constituents why they had "voted against prayer." Some probably supported the Amendment because they felt that in its revised form it was harmless.

Of one thing we can be certain: although the proposal is dead for this session of Congress, its supporters are not. For this reason, all who believe the Amendment is dangerous should continue their efforts to make their views clear. The outcome of a rematch between the Amendment's friends and enemies is far from predictable.

K. H. W.

CATHOLIC EDUCATOR SAYS MORE GIVING, NOT FEDERAL AID, NEEDED

ST. PETERSBURG BEACH, FLA.—The solution to Catholic school fiscal problems “is not in state and federal aid” and if some form of Government help is provided it will not “make that big a dent in the financial problems we face,” a group of Catholic school administrators were told here.

Father Michael O’Neill, superintendent of schools for the Spokane, Washington, Catholic diocese, told 250 participants in the annual fall meeting of U.S. Catholic school superintendents, that “Catholic schools in the foreseeable future are going to have to be supported by the Catholic community.”

Ruling out placing the burden for parochial school financing on only those persons who use the schools and pay tuition, Father O’Neill said he was confident that “we can work out a viable relationship where it will be clear to parish leaders and clear to diocesan leaders . . . that Catholic schools are serving them . . . and thus deserve generous subsidy levels.”

COPY OF RARE CUNEIFORM RECORD IN ISRAEL

JERUSALEM—The Israeli Museum here has obtained a copy of a rare cuneiform record inscribed around the year 700 B.C. It tells the story of an attack on Palestine by the Assyrian King Sennacherib.

Told in the cuneiform is an account of how Sennacherib, who ruled a vast empire, brought his armies into Syria and Palestine to deal with local rulers who refused to pay tribute. Among those princes was King Hezekiah of Judah, who took refuge in Jerusalem and refused to submit.

According to II Kings in the Old Testament, Sennacherib besieged the city but

withdrew when an angel of God slew 185,000 Assyrians. The Sennacherib cuneiform—part of the annals of the Assyrian empire—says that Hezekiah eventually did pay tribute, although Jerusalem itself was not seized.

CHALLENGE TO EVANGELISM SEEN IN PACIFIC AREAS

CHRISTCHURCH, N.Z.—One quarter of the South Pacific’s million people are still unevangelized, according to a Methodist clergyman here.

Reporting on a meeting of the Pacific Conference of Churches, the Rev. W. Selwyn Dawson said that the unevangelized people include the Indian population in Fiji and many in Papua-New Guinea, the Solomons, and the New Hebrides.

“Only 2.5 per cent of Fiji’s people are Christians,” he said.

Furthermore, second- and third-generation Christians often have a very shallow faith, Mr. Dawson said. He added that witchcraft occasionally survives among Christians because of the scarcity of good medical care.

METHODISTS BACK \$400-MILLION DRIVE FOR CHURCH COLLEGES

WASHINGTON, D.C.—A \$400-million campaign for support of colleges was approved here by representatives of 102 United Methodist institutions.

The drive, beginning in January, 1973, will run for three to five years, and is one of the most massive ever undertaken by a church for higher education.

No less dramatic than the sum are other aspects of a total program tentatively called “New Men for New Days.” The leaders of the colleges agreed that they must “refocus” the educational mission of church schools on the development of human values and the meeting of social needs rather than settle for intellectual quests alone.

An aggressive recruitment program designed to attract students whose aspirations coincide with these new goals will be undertaken.

This Week...

Our Adventist Confession of Faith series continues with a discussion of Immortality (page 7). Many Adventists may be interested in preserving this series of 20 studies written by contemporary Adventist scholars on the major doctrines of the church.

With Christmas only a fortnight away, one of our authors, Madeline S. Johnston, re-evaluates “our relationship to Santa Claus” (see page 12).

Years ago the author had thought that “since fighting Santa Claus would be almost akin to fighting motherhood and patriotism, it would be better to play along with the idea.” Observing her own children’s reactions and those of other children led her to think differently. Among the unfortunate effects, she mentions the devastating confusion that can come to a child’s mind when Santa Claus gets all tied up with Jesus’ birth and with the rewarding of good and evil.

Autumn Council is a meeting of leaders of the church, during which matters are discussed and decisions made that affect in various degrees the operation of the church worldwide.

On page 22 we begin a report to our readers of recommendations that were made during that council. These cover such matters as plans for a great evangelistic thrust, beginning only a few months from now, the setting up of a single center for our radio and TV programs, broad recommendations regarding the Adventist home and education, and the necessity of getting more Ellen G. White books into the hands of Adventists and non-Adventists. The report will be continued in the December 16 issue.

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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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"Set your troubled hearts at rest. Trust in God always; trust also in me. There are many dwelling-places in my Father's house; if it were not so I should have told you; for I am going there on purpose to prepare a place for you. And if I go and prepare a place for you, I shall come again and receive you to myself, so that where I am you may be also; and my way there is known to you."

"Thomas said, 'Lord, we do not know where you are going, so how can we know the way?'"

"Jesus replied, 'I am the way; I am the truth and I am life; no one comes to the Father except by me.'" John 14:1-6, N.E.B.

Euripides once said, "Account ye no man happy till he die." His philosophy was similar to that of Buddha, who taught that the way of life is hard, full of darkness and trouble, and that the only answer to life's problems is death or nirvana.

However, Christ had a better way that He was seeking to teach His disciples. But they were slow of understanding. Especially was this true of Thomas who was one of those frank persons who would not accept what he considered to be a vague and pious answer. He had to be sure.

But it was doubting Thomas who provoked one of the greatest messages that Jesus ever gave: "I am the way, the truth, and the life." Jesus' message was a great shock to a Jew. In it Jesus took three of the basic concepts of the Jewish religion and made the staggering claim that in Him all three found their full realization and expression. The Jews philosophized much about the way. The Scripture of their day talked much about it. However, they were not prepared for Jesus to declare Himself to be *the only way*.

God said to Moses: "Ye shall not turn aside to the right hand or to the

Willis J. Hackett is a general vice-president of the General Conference.

left. Ye shall walk in all the ways which the Lord your God hath commanded you" (Deut. 5:32, 33).

Moses said to the people: "For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you" (chap. 31:29).

Isaiah said: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21).

Isaiah talked also about the way of holiness: "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein" (chap. 35:8).

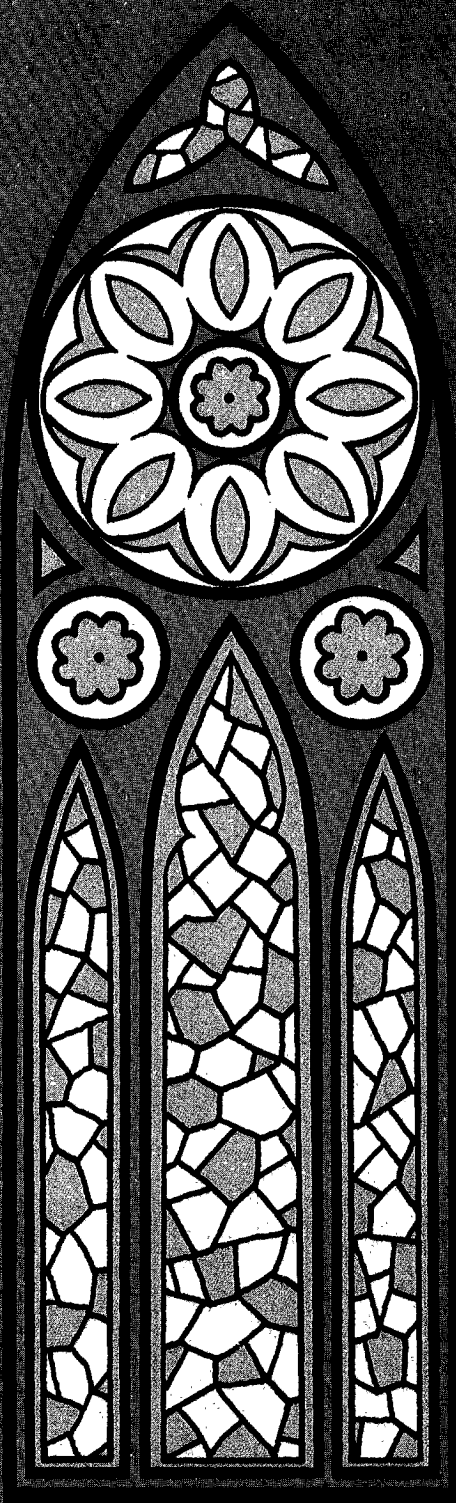
The psalmist prayed: "Teach me thy way, O Lord" (Ps. 27:11).

THE WAY

What did Jesus mean when He said, "I am the way"? Suppose you are in a strange town and you ask directions to a friend's home, and the directions you receive go something like this: "Take the first road to the right and the second street to the left. Proceed to the first stop light, turn right again and proceed past the post office, to the church, and take the second left. After passing the large floral shop, about three or four blocks down you will see a large Safeway store on the right. Turn left at the next corner, pass the cemetery, and the first street on the left again is the one you are looking for." Chances are that most of us would be lost before we could find our destination.

Thus it is with human directions. They are confusing, especially when there are many voices trying to describe the way. But Jesus says: "Come, I'll guide you to your destination. I will help you around the

CHRIST



corners and through the traffic, to the haven of your desire. I have gone before, I know the route, the possible places to be lost, and I will see that you arrive safely if you will follow Me." He does not tell us about the way—He is the way.

The world's way is one of hate, war, survival of the fittest—the way that strikes terror to a stranger. Christ's way is one of forgiveness, happiness, companionship, assurance, and release from care, not one of guilt, sorrow, loneliness, doubt, anxiety, and care. Religious teachers, philosophers, and sages all describe what they consider to be a good way, but Christ is the only one who is the way and can empower us to walk in that way. He can redeem us from ourselves, our hereditary traits, our love of the world, our heart's wanderings.

He is the way because He alone by the way of the cross purchased for us eternal life. He is the way by doctrine that He taught

- by the righteous life that He lived
- by the death that He died
- by the inheritance that He purchased
- by the example that He set
- by the abiding and indwelling of His Spirit
- by His sanctification
- by His eternal redemption.

Christ's way brings hope—in contrast to that of the other great sages.

Buddhism teaches that man's painful way of life is his greatest problem. Buddha believed that life is transitory and sorrowful, that peace is possible only through the eradication and extinction of desire. His greatest hope for all his followers was that sometime they would escape life's tragedy through the experience of nirvana. The solution, then, is escape.

But not only Buddhists seek escape. Today there are many who seek it through alcohol, narcotics,

sleeping tablets, or tranquilizers. Others seek it by a life of continued excitement. Still others escape into the profligate life of immorality and antisocial crimes.

Some people consider religion an escape. I believe in one sense they are right. I am happy to escape guilt through the forgiveness of Christ, to escape death through the purchase price of my Redeemer, to escape eternal oblivion through life everlasting—enjoying the pleasures at His right hand for evermore. I believe His way is the best way.

Christ's is also a practical way. In a moral sense it is the way of constructive habit pattern, the way of safe conduct. It stands in contrast to the way of the wicked.

"For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Ps. 1:6).

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8).

THE TRUTH

Jesus said also, "I am the truth." Many men have attempted to tell the truth, but no man ever embodied the truth. Scientific truth such as geometry or astronomy is not affected much by the character of the man who teaches it. But when one claims to teach moral truth his character and conduct make all the difference.

For example, an adulterer who extols purity, an avaricious person who teaches the value of generosity, an overbearing person who teaches the virtues of humility, a conniving person who teaches the beauty of love, is bound to be ineffective.

Moral truth will be taught inef-

fectively if done by words only; the power of example is too strong. No teacher has ever fully embodied the truth he taught except Christ. Only Jesus could say, "I am the truth." In Him is found moral perfection, and that fact makes Him the greatest teacher of all time.

John says: "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

A newspaperman once asked Texas Congressman Sam Rayburn: "Mr. Speaker, you see probably a hundred people a day. You tell each one Yes, or No, or Maybe. You never seem to make notes on what you have told them, but I never heard of your forgetting anything you have promised them. What is your secret?"

"Rayburn's hot brown eyes flashed: 'If you tell the truth the first time,' he replied, 'you don't have to remember.'"—*Quote*, vol. 42, No. 26, p. 15.

A statement of truth without the practice of that truth is hypocritical, degrading, and weakening. When man is confronted with truth of which he is convinced and yet does not practice it, he loses his self-respect and his power with God and man. Sydney J. Harris said: "Truth can lose an argument, a nation, even a world—but it carries a creative core that is imperishable, invulnerable, and innocently growing in the very heart of corruption."—*Ibid.*, vol. 39, No. 9, p. 13.

THE LIFE

In the last analysis man's ultimate search is for life. His search is not for knowledge for its own sake. Man wants that which will make life meaningful, creative, and pleasurable. A storywriter has one of his principal characters saying: "I never knew what life was until I saw it in your eyes." Love had brought that meaning to life. This is the role of Jesus in man's experience.

A young man at the Berkshire, New York, youth retreat early in 1971 told me, "Life with Jesus is worth living." He had found drugs to be degrading, repulsive, and destructive. He had searched for meaning in everything else that the world has to offer. But when he found Jesus, his whole countenance radiated the joy, happiness, and satisfaction of Jesus. In Jesus we can see what God is like. He alone can show men God. He alone can lead

THE WAY — THE TRUTH THE LIFE

By WILLIS J. HACKETT

men and women into the very presence of God with no fear of reprisal or remorse or shame.

One of man's basic problems has always been death. Every religious philosopher and promoter of utopia seeks to find some panacea for death. In the ancient world there was an oppressive fear of death. Man's great enigma has always been the problem of whether there is life beyond death. He has asked through the centuries: Is there any guarantee of immortality?

Euripides wrote:

If any far off state there be
Nearer to life than mortality,
The hand of death hath hold
thereof
And mists are under the mists above.

FOR THE YOUNGER SET

Mary Solves a Problem

By LOIS C. RANDOLPH

ONE June day Mary stood looking at the calendar. In one more week she must have her gift ready for Father's Day. She knew that her daddy deserved the best, but she had only one quarter in her purse.

"What'll I give daddy? I'll be ashamed if I have nothing for him."

In her room she had a dresser drawer that she called her gift chest. In it were several things she might use for presents should she unexpectedly be invited to a birthday party. She checked over this drawer: pretty handkerchiefs, a thimble hat, boxes of cute note paper, a bright glass vase. But none of these were suitable for father. They were for girls.

The next morning when daddy couldn't find his car keys, Mary got a great idea. Dad always took the 7:27 commuter train to work. That meant he had to leave home at 7:10 and drive to the suburban parking lot where he left his car. Every morning it was a mad scramble to get him off on time.

"Where are my car keys? Has anybody borrowed them?" Everybody would go searching for them. Other mornings he would have his car keys handy, but he could not find his monthly commuter's pass.

If only daddy were not so forgetful, Mary thought, he would be almost perfect.

That particular morning when the search for dad's car keys had made them all uneasy, Mary had an idea. She could design a little stand to hold his keys and his commuter's pass. If it were put in plain view in the kitchen it would save dad those nervous trips to and from the garage.

By Wednesday she had drawn a

The popularity of ancient mystery religions was due in large measure to the fact that they professed to have the secret of immortality. By elaborate initiation ceremonies such as baptism in a bath of bull's blood and much religious ritual, they attempt to assure their followers of forgiveness and immortality. The Egyptians were also anxious about death. The pyramids are a standing reminder of their valiant and unavailing efforts to save the bodies of the dead from decay and dissolution. By skillful processes of mummification they undertook to defeat in part death's dread power. And to this end they dedicated all the resources at their disposal.

So the search for life goes on in

sketch of a stand with two pockets—one for his key case and the other for his commuter's pass. Her 14-year-old brother, Arthur, who had studied woodworking in the eighth grade, was delighted to help her make it.

"The two pockets can be of leather and fastened to the wood with a stapler," he said. "I'll do the hard part and show you how to sand and varnish the stand. Mary, it's a great idea; it will help the whole family."

Together brother and sister worked at their surprise while dad was at the office. They took mother into their confidence after making her promise not to tell.

On Father's Day the family decided to have a special breakfast of daddy's favorite pancakes, maple syrup, jellies, and orange juice. Mary's key rack stood right by his plate with the oft-forgotten keys and pass on it. The other packages were wrapped.

Mary's heart beat fast when daddy sat down to the table. "What's this contraption? Who is to blame for it?" he teased.

Then father looked at the gift long and seriously and read the note: "Dear Daddy, Every morning you will find your car keys and your pass on this rack. Love, Mary."

Dad got up from the table and gave Mary a hug and a kiss. "Darling, you've given me a marvelous present. Let's see. I work 250 days a year. Your rack will save me five minutes a day. That's 1,250 minutes a year, or 20 hours, not to mention my nervous energy."

Then he added, "Strange, that the youngest one of us all should come up with the best idea. That took brains—and love."

our day. The Christian Scientist says disease, sickness, and death are not real—they are only states of mind. The spiritualistic medium naively claims the seven spheres of life on the other side. A large share of Christianity has imbibed the concept from antiquity that the soul is a separate intelligent entity of itself that flies away from the body at physical death into the immortal state of the spirit world.

The Only Sure Concept

In our search for truth in a world of conflicting voices we must take hold of the only sure concept. "I am the way, the truth, and the life," Jesus said. Only through Him can life have true meaning. Only through Him can we achieve meaningfully. Only through Him can we claim the great, bright hope of immortality.

It was Dwight L. Moody who struggled for a metaphor with which to describe Jesus: "To many Jesus Christ is only a grand subject for a painting, a heroic theme for a pen, a beautiful form for a statue or a thought for a song. But to those who have heard His voice, who have felt His pardon, who have received His benediction, He is music, warmth, light, joy, hope, and salvation, a Friend who never forsakes, who lifts us when others try to push us down. . . . We pile on Him all our griefs and troubles. He is always ready to help us; He is always ready to lift us. He addresses us with the same love, He beams upon us with the same smile, He pities us with the same compassion. There is no name like His. . . . Who like Jesus can pity a homeless orphan? Who like Jesus can welcome a prodigal back home? Who like Jesus can make a drunkard sober? Who like Jesus can illuminate a cemetery plowed with graves? Who like Jesus can make a queen unto God out of a lost woman on the street? Who like Jesus can kiss away our sorrows? I struggle for a metaphor with which to express Jesus. He is not like the bursting forth of an orchestra; that is too loud and may be out of tune. He is not like the sea when lashed into a rage by a storm; that is too boisterous! He is not like a mountain wreathed in lightning canopied with snow; that is too solitary and remote. He is like the lily of the valley, the Rose of Sharon, a gale of spices from Heaven."

Let us hang our hopes and build the foundations of our faith upon Him who is the Way, the Truth, and the Life. ✠✠

I Believe . . . That God Alone Is Immortal

and That This Gift Will Be
Bestowed Upon the Righteous
at the Second Coming of Christ

By STEVEN P. VITRANO

CONFUSED, frustrated, and scandalized by death, man has always cherished thoughts of immortality. It has been the dream of poets and philosophers for centuries.

For the Christian, however, immortality is no idle dream, no whim of fancy or imagination. What he believes about immortality is clearly set forth in Scripture.

Immortality—Life Without Death

To begin with, the Scriptures teach that immortality is life without death—not subject to death. This definition is inherent in the Greek word *athanasia* that the apostle Paul used when writing of immortality. The Greek word for death is *thanatos*. The antonym or opposite word for death is formed by adding the prefix *a*, hence the word *athanasia*. We thus have a rather clear understanding of what Paul had in mind when he wrote of the “Lord of lords; who only hath immortality” (1 Tim. 6:15, 16).

Interestingly enough, there is only one other place in the entire Bible where this word *athanasia* is used and that is in 1 Corinthians 15, where Paul wrote concerning the resurrection and redemption of man. From these two passages the following is clear:

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When Paul made the statement that only God has immortality, he used the Greek language but did not share the Greek concept of the nature of God and man. For the Greeks, man possessed an immortal soul. It was inherently a part of him but only a part. When man died the body perished but the soul did not—it could not, they believed.

But this is not the Biblical concept of the nature of man. In Genesis 2:7 it says that God “formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Man *became* a living soul. The soul was not placed within man. The *soul* was the man. It does not say here, nor does it say anywhere in the Bible, that man possesses inherent immortality or has an immortal soul. Quite the contrary. Genesis 2:17 says, “In the day that thou eatest thereof thou shalt surely die,” and Ezekiel 18:20 declares, “The soul that sinneth, it shall die.”

In the New Testament, Jesus refers to death as a sleep. Upon two different occasions—the first when He raised the daughter of Jairus and the second when He called His dear friend Lazarus from the tomb—Jesus spoke of their condition in death as a sleep. In neither instance is there the slightest hint that either Jairus’ daughter or Lazarus were conscious of what was taking place; no suggestion that an immortal soul

somewhere was not really asleep. In fact, there are only two points at which the analogy of death as a sleep can be established. In sleep, as in death, the person is (1) unconscious and (2) may be made conscious again, either by awaking from sleep or by awaking from death through the resurrecting power of Christ. In other respects there are real differences between sleep and death. For instance, in sleep the heart still beats; in death it is stilled. In sleep the blood still circulates; in death it does not. In sleep the person still breathes; in death he does not.

No Secret

It is no secret where the immortal-soul-of-man idea came from. The record is clear.

When Satan first sought to deceive Adam and Eve in the Garden of Eden, he contradicted the explicit statement of God. In so doing he was the first to give expression to this lie concerning the nature of man. While God had said, “Thou shalt surely die,” Satan said, “Ye shall not surely die” (Gen. 2:17; 3:4). Unfortunately, this falsehood has persisted in practically every non-Judaic and non-Christian religion ever since. What is even more tragic, it infiltrated and corrupted the teaching of the early Christian church and found its way into many Christian credal and dogmatic pronouncements.

This is not to say that all great Christian thinkers and churchmen have believed in and taught the inherent immortality of the human soul, for this is not the case.

Martin Luther once wrote:

Thus after death the soul goes to its bed-chamber and to its peace, and while it is sleeping it does not realize its sleep, and God preserves indeed the awakening soul. God is able to make Elijah, Moses, and others, and so control them, so that they will live. But how can that be? That we do not know; we satisfy ourselves with the example of bodily sleep, and with what God says: it is a sleep, a rest, and a peace.¹

William Tyndale, English reformer and translator of the Bible, took issue with those who taught the false doctrine of the immortality of the soul:

The true faith putteth [sets forth] the resurrection, which we be warned to look for every hour. The heathen philosophers, denying that, did put [set forth] that the souls did ever live. And the pope joineth the spiritual doctrine of Christ and the fleshly doctrine of philosophers together; things so contrary that they cannot agree.²

In his book *Eternal Hope*, Emil Brunner, contemporary scholar and theologian, wrote:

For the history of Western thought, the Platonic teaching of the immortality of the soul became of special significance. It penetrated so deeply into the thought of Western man because, although with certain modifications, it was assimilated by Christian theology and church teaching, was even declared by the Lateran Council of 1512 [1513] to be a dogma. . . . Only recently, as a result of a deepened understanding of the New Testament, have strong doubts arisen as to its compatibility with the Christian conception of the relation between God and man, and its essentially pre-Christian origin has been ever more emphasized.³

Another theologian of our time, Oscar Cullman, has written in *Immortality of the Soul or Resurrection of the Dead?*:

If we were to ask an ordinary Christian today . . . what he conceived to be the New

Testament teaching concerning the fate of man after death, with few exceptions we should get the answer: "The immortality of the soul." Yet this widely-accepted idea is one of the greatest misunderstandings of Christianity. . . . The concept of death and resurrection is anchored in the Christ-event, . . . and hence is incompatible with the Greek belief in immortality.⁴

It is indeed to be regretted, however, that for most Christians, in spite of the evidence to the contrary, immortality belongs to man now by virtue of the fact that he possesses a "soul" which does not die. What is so frightful about this is that it opens the door to Satanic delusion through spiritualism and the occult.

The truth is—only God has immortality.

But this is not all that is said in

Scripture about immortality. In the other passage where Paul used the word *athanasia* he tells us of that wondrous day when the people of God will "put on" immortality. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:51-54).



Let's Talk About HEALTH

By Ralph F. Waddell, M.D.

IF YOU'RE OVERWEIGHT Overweight, down-right obesity, is the Western world's number one health problem today. If you weigh 10 per cent more than the acceptable standard for your sex, height, and frame, you are overweight. If you tip the scales 20 per cent or more than normal you are obese. "Obese" isn't a complimentary term to apply; no one wants to be a "fatty."

Recent studies have shown that one half of all men in their thirties are overweight and that three out of five men in their fifties weigh at least 10 per cent more than they should. Ladies showed up a bit better in that only 40 per cent of those in their thirties exceeded 10 per cent above standard. Their advantage didn't last, for by the time they got into their sixties it was found 60 per cent of them were actually obese.

It is not unusual to hear a rotund person say, "Oh yes, I know I'm too heavy, but I can't help it; I was born to be fat, my whole family is heavy, and so I'm heavy too." Dr. Mayer, of Harvard, has pointed out that if neither of one's parents is obese the individual has only an 8 per cent chance of becoming obese. If one parent is obese the offspring has a 40 per cent chance of becoming obese, and if both parents are obese the chances increase to 80 per cent. Just how much of this tendency to obesity is due to heredity and the genes that go into creating the child, and how much is due to the family's eating pat-

tern is debatable, but the eating pattern factor is probably the more significant.

There was a time when it was generally thought that all fat people were gluttons. It has been shown that such is not necessarily true. With some persons food taken even in small amounts turns to ugly fat.

Others can eat like starved soldiers and stay slim, much to the dismay of chubby friends who gain on even the meagerest of rations. Scientific investigators have confirmed this phenomenon and have uncovered several reasons for it. Carbohydrate, fat, liver, and thyroid metabolism play important roles in the utilization of food. Enzyme systems and the way they operate may mean the difference between being fat and lean.

Fluid retention may be a problem. Not infrequently water accounts for much of one's obesity. In burning ten pounds of fat the human body yields more than 11 pounds of water as a by-product. Kidney function should handle this satisfactorily, but if there is a tendency to retain fluids a person may actually gain weight while on a starvation regimen.

Some people lack the ability to burn carbohydrates satisfactorily. The result is that they store what they eat as fat. This problem may require careful and painstaking professional investigation. However, the chances are, if a person is overweight he is eating more than he needs and is storing the excess as unwanted fat.

Being overweight and being obese

are not the same. A football player may be overweight but not obese; his extra poundage is muscle. An office worker may have the same height and frame, and weigh the same, but still be obese—lots of fat and minimal muscle.

Statistics show that one weighing 20 per cent or more above normal standards can expect to have four years stripped from his life. A person who is 20 per cent above his desirable weight has a 50 per cent greater chance of dying from a stroke than he would have were he of normal weight, a 75 per cent chance of succumbing to nephritis, and a 133 per cent greater chance of dying from diabetes and its complications. It just doesn't pay to be fat.

Other physical impairments such as hypertension, kidney problems, or nervous disorders added to a 20 per cent or more overweight situation, increase the chances of an early death by another 15 to 60 per cent. Pneumonia, influenza, diseases of the gastrointestinal tract, accidents, and cancer are more likely to occur in persons who are overweight.

Studies reported by Dublin and Marks indicate that overweight men who successfully reduced to normal weights and continued at that level enjoyed good health and longevity equal with their normal-weight counterparts.

Reducing can be fun. Crash programs, extreme diets, and tasteless food are not necessary. The ideal reducing regimen consists of a normal diet, made up of fruits, vegetables, and other items enjoyed by the entire family. Eat a little less than you actually need and watch the pounds roll off. With one less slice of bread a day you may lose ten pounds in a year. Maintain a well-balanced diet including all the essential nutrients—just eat less and enjoy it.

It should be observed that contextually this statement is part of a chapter in which Paul's burden is to affirm the truth of Christ's resurrection. It is because Christ is raised that we may also expect our resurrection. Actually, if Christ is not raised then we have no hope of resurrection. And if we have no hope of resurrection then we have no hope at all. "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:17-19).

Without the resurrection, those who have died believing in Christ are perished! There is certainly no thought here of the dead in Christ being with Christ in glory before the resurrection; no thought here of some conscious soul that survived death because it could not die. Rather it speaks of those "which are fallen *asleep* in Christ" who will perish if they are not awakened by the resurrection.

RESPONSE FROM READERS

A Revised Christmas-Gift Pattern

The editorial entitled "Post Mortem on Christmas" [January 14] started me thinking.

In view of the spiraling world problems, my husband and I have decided to do our share in making the Christmas holidays truly profitable. Each year we give a certain number of gifts to relatives and friends, but usually the gifts are of little real benefit to the recipient. They are appreciated at the moment, but are often forgotten soon afterward. After reading the editorial we determined that from now on we would not give any gift unless it directed the thoughts of the recipients in some way to Christ.

As we give our gifts this year, we will enclose a small note explaining our decision, giving each a chance to decline in exchanging further gifts if they so desire. But we feel compelled not to waste money on frivolous items.

As our first choice for this first year in the new giving pattern, we have chosen to give *The New English Bible* (hardback edition). We fully realize that some will not appreciate its value spiritually, but we will claim the promise that God will water the seed if we are faithful in sowing it.

Next year we may choose to give one or more records of the Voice of Prophecy or of other of the church's talented artists. The list of choices is large, for no other denomination has literature

But Christ is raised! There is a resurrection! There is life after death! Immortality is to be given to the people of God! This is the hope to which every Christian turns as he stands beside the open grave. We sorrow not as those who have no hope. Neither do we comfort ourselves as those who have false hope. But we rejoice in the promise of God's Word: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming" (1 Cor. 15:22, 23).

It is then, at the second coming of Christ, that death shall be swallowed up in victory!

Another word used by Paul that is translated "immortality" in the English Bible is the Greek word for incorruption (*aphtharsia*). It is translated "incorruption" in 1 Corinthians 15:53, 54, but "immortality" in 2 Timothy 1:10. ". . . Jesus Christ, who hath abolished death, and hath brought immortality to light through the gospel."

as wonderful or on as many subjects as the Adventists.

Not long ago I gave a copy of *Flee the Captor* to a nonreligious person. After reading it he said, "I'd like to know more about the Adventists." Thus the way was opened to place more material in his hands. Had I given him a doctrinal book to begin with he would have been turned off. I believe we often err when we give deeply religious items to those who are disinterested. First we should arouse their curiosity. However, this does not mean that we should never give deeply religious items first. Each case must be considered separately.

We are hoping that as we give a modern version of the Scriptures as our first gift, many will begin to take an interest. If someone should choose to stop exchanging gifts, I will be saddened, but I will then use the money for other missionary work.

We do not believe we can cut out gift giving, for many of our non-Seventh-day Adventist friends would not understand. But we believe that if we choose our gifts wisely, they will understand and actually look forward to future gifts. Hopefully someday we can lead them into all truth.

If we believe Christ is coming soon, we should show it by our gift giving.

MRS. DOUGLAS DRAKE

Carson, California

Two things are to be observed in this passage:

First, incorruption is equated with freedom from death. Immortality is not only freedom from death, it also is freedom to live. Unending life or existence with a toothache, or a backache, or constant anxiety and frustration, or whatever *corruption* mankind suffers in the wake of sin and disobedience might be deliverance from death but it would hardly be cherished in preference to death. Immortality not only means eternal life quantitatively, it also means perfect life qualitatively.

Second, the passage tells us that immortality has been brought to light through the gospel. This is not to say that mankind was unaware of the possibility or the concept of immortality before the good news revealed it. Various and sundry doctrines of immortality were abroad when Paul wrote these words. But the truth about immortality comes with the gospel. And the truth is this: God alone is immortal. Immortality will be given as a gift to the redeemed at Christ's second coming.

I will never forget the young university student who came to me in India with the "pleasant" thought that after all, Hinduism and Christianity are not really different religions. Both believe in one true God. Both believe in the same ethical way of life. Both believe in the immortality of the soul.

How unfortunate that he had been so misinformed! Christianity does not teach that man has an immortal soul! There is only one hope for life after death and that is through faith in Christ, through His second advent and the bestowal of immortality at that time. It was when I had helped this young student see this that he said, "I see. It is either one way or the other; it cannot be both."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Immortality is not something we already possess. It is a gift. Immortal God gave Himself so that mortal man might have immortality! ♦♦

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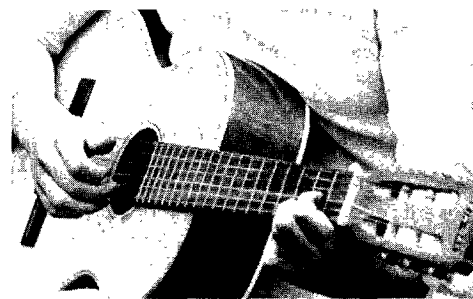
⁴ Oscar Cullman, *Immortality of the Soul or Resurrection of the Dead?* (New York: The Macmillan Company, 1958), p. 15.

AMONG the youth who maintain at least a nominal connection with the church there exist varying degrees of concern about spiritual things. Some could not care less, electing to enjoy the pleasures of sin for a season. No subtle deceit is required on Satan's part to maintain their allegiance, for they are apparently on "automatic." To discuss such matters as amusements or what constitutes an appropriate literary or musical diet with this group is rarely profitable.

There are those in whom some measure of good intention is still perceived. They have not made a full commitment, but plan vaguely to reorder their priorities at some uncertain time in the future. They constitute a large group, perhaps the majority group. Some of them are hoping to have a little more fun out of life before they adopt what they consider to be the stoic existence of the Christian from which, they think, all pleasure must be withheld. Others fear to make a full commitment, because they fear failure in such a demanding venture. They seem to desire the best of both worlds, and with them Satan has a field day. He is delighted to allow his prey to maintain some spiritual self-respect through regular outward observance of religious exercises while lulling them into a luxurious self-deception concerning their infatuation with a variety of attachments to the world.

At the same time there exists a group among Adventist youth that is a source of encouragement and joy to all. Those belonging to this group have dedicated themselves unreservedly to God and His plans and are eager to share their joy in Christ with others. No doubt Satan considers this group his greatest challenge. If he can in some ingenious manner introduce a germ of falsehood, some distortion of truth, or a faulty emphasis that would misdirect this group's enthusiastic energies while permitting its members to maintain a praiseworthy outward appearance, he would have struck a master blow. Anyone who voices concern about any aspect of the activities of such a group could immediately be branded as the reactionary and pharisaical foe of progress, who has

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What About GOSPEL- ROCK?

By HAROLD LICKEY

made religion unpalatable to the youth. The strength of this criticism lies in the fact that there is just enough truth in the charge to be believable. If Satan can create antagonisms and increase polarities he will be able effectively to frustrate successful Christian witness.

Appealing to the Sensual

To those who are completely enamored with the pleasures of this world, no type of music seems to be inappropriate. In fact, the most important reason why hard-rock music is detrimental is the reason it is liked the most, that is, it provides gross sensual indulgence. A form of music so clearly antagonistic to the nature of God would probably not deceive a person who possesses any reasonable degree of sensitivity in spiritual matters. Can Satan possibly use music as a weapon against a person who possesses such sensitivity? He would clearly have to resort to deceit, his ancient tool that has been so successful since its use in taking a third of the angels from heaven.

In describing Satan's proven technique, Ellen White says, "Satan does not enter with his array of temptations at once. He disguises these temptations with a semblance of good. He mingles with amusements and folly some little improvements, and deceived souls make it an excuse that great good is to be

derived by engaging in them. This is only the deceptive part. It is Satan's hellish arts masked. . . . O how Satan watches to see his bait taken so readily, and to see souls walking in the very path he has prepared. He does not want them to give up praying and maintaining a form of religious duties; for he can thus make them more useful in his service. He unites his sophistry and deceptive snares with their experiences and professions, and thus wonderfully advances his cause."—*Messages to Young People*, p. 83.

In recent years many hybrid forms of pop music have grown up and flourished along with rock 'n' roll. One of the most successful has been folk-rock. In the early 1960's a poet-singer named Bob Dylan became a hero of the protest movement with his original, sociologically oriented songs. He was a bit too much of a purist in those early days to really be "pop" in the broad sense. In the mid-sixties he added a full rock band to his folk style and created the folk-rock sound. Since then dozens of performers have entered the scene.

Folk music has always been a relatively respectable branch of music, though it is necessary to exercise judgment in its use. The marriage of folklike elements to the rock style has seemed to some a move in the direction of legitimization of the rock style, at least a dilution of its

objectionable features. Today's typical performer of folk-rock writes his own lyrics and sets them to music that he also creates. The words range from typical folk subjects such as unrequited love, through various types of sociological concerns, ecology, and even religion. Although the intrinsic quality of much of the music has not changed, some listeners feel that the improvements in the lyrics justify acceptance of much of this material.

Gospel-rock

Two other mixtures with much in common are gospel-rock and rock 'n' soul, both of which have their roots in Negro music of the South. The gospel shouter and the soul singer share many characteristics. The main feature of these styles is an uninhibited, emotional crying out from the deepest recesses of the producer's instinctive nature. This style has been adopted as an "in" thing among young intellectuals and has become a feature of their anti-establishment posture. When the essentials of the rock style are added to gospel and soul music, a powerful medium results that further confuses an already complex area.

During the past two or three years there has been a cooling of the extremes in rock music as various of its practitioners, becoming wealthy and bored, have lost the primal urge. The violent elements have begun to die out in certain quarters and gentler, folklike elements have become prominent. Commercial interests have discovered the shift. Wherever the money is, there the pop world will congregate. The "do your own thing" philosophy has truly come to dominate today's youth group. In the same way that a girl in a micro-miniskirt may walk down the street with a friend in a midi, hard rock music exists side by side with the more unobtrusive folk style, and all this in the tolerant spirit of "doing your own thing." Between the extremes there is every possible minute variation of style and content in this musical kaleidoscope.

An important subdivision of this complex is a brand-new phenomenon in the religious world. Among the youth of the country there is a rising revival that spans the sociological spectrum from the long-haired Jesus People to the neatly dressed students on Seventh-day Adventist campuses. One thing that most of them have in common is an affinity for pop music. It has been such a dominant factor in their

adolescent experience that there seems to be a natural tendency to want to carry it over into their spiritual life. The result is rock, folk-rock, gospel-rock, and pure folk styles in the church. In addition to rock-oriented types there is a large amount of gospel music that relates to the popular ballad style of pre-rock days. The ready acceptance of this musical fare by churchgoing Christians is truly a new thing. In past years there was at least a difference between standards for secular music and those for sacred music. Some would accept certain styles in the secular world, but not in the church. To find idioms of musical expression that represent the extremes of the show-business world emanating from the chancel is quite revolutionary. Taking into account the revolutionary psychology of the whole rock culture, this should not be too surprising. The fact that important changes are needed only adds to the confusion.

Serious-minded church people want to know what position to take. At this point it would be well to return to the Biblical principle of purity. David prayed, "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10). After a moral lapse he recognized the need for purification. Paul advised, "Whatsoever things are pure, . . . think on these things" (Phil. 4:8). If, for sake of illustration, hard rock or acid rock could be considered at one extreme of a continuum with an ideal, pure form of musical expression at the other, how could one tell at what point in this continuum the line would be crossed into respectability? This is a question that must be faced in both the secular and sacred spheres. Taking a specific example of rock music such as The Rolling Stones' "I Can't Get No Satisfaction," most people would dismiss it as unacceptable to the Christian. How could this piece be modified or "improved" so that it would be acceptable, and so that some good might be seen in it?

A Subtle Temptation

It is precisely at this point that the master deceiver enters the picture. The most flagrantly obscene factor in such a piece are the words. All that would be necessary for some listeners would be to substitute some innocuous subject—either secular or sacred—while leaving the music unaltered. For other segments of the Christian society, various degrees of modification in the music itself would also be neces-

sary. For others, nothing short of complete transformation would meet the demands. Satan's task obviously would be to convince the listener or performer that much good was contained in this modified vehicle while blinding him to the bad that was still present. He applies this same technique in other forms of activity, as well, including such areas as television programs and reading material. Returning to previously quoted inspired counsel, one is reminded that "He [Satan] does not want them to give up praying and maintaining a form of religious duties; for he can thus make them more useful in his service. He unites his sophistry and deceptive snares with their experiences and professions, and thus wonderfully advances his cause."—*Ibid.*, p. 83.

At the present time, many young people who are a part of the revival movement that is springing up on secondary and college campuses are anxious to communicate with others of their age in order to share their newfound joy in Christ. The fact that music is so central in their lives and such an effective means of expression makes it a natural tool for use in such endeavors. What kind of music shall they use? They are quick to point out that Christ spoke the language of the people and that He went to them in their own environment and related to them on their level. The Pharisees naturally objected, and Christ rebuked them as stiff-necked hypocrites. This rationalization provides a built-in justification for just about anything and an automatic defense against critics.

The easiest "out" in the midst of this almost impossibly difficult situation would be simply to give up and say that it's an individual matter. Of course it's an individual matter!—individual in the sense that man was given the power to choose. Does it naturally follow that anything goes? Certainly not! God has clearly set forth His plan for man's greatest fulfillment. His will can be discerned by the honest seeker, and He has had some important things to tell His children on the subject of music. Man is not without communication from his Maker about everyday decisions. The Scriptures, the Spirit of Prophecy, and prayer are his to use. They must be brought to bear on this, as well as on all other aspects of man's life. If truth is not sought through these channels Satan will surely confuse minds, and error will be accepted as truth. ♦♦

(Concluded next week)

SANTA Is an Ogre

By MADELINE S. JOHNSTON

ANYONE who raises questions about a venerable tradition or pleasant custom can easily be labeled as radical or fanatical, or at the least as making a mountain out of a molehill—especially if the custom is one that seems harmless enough on the surface and has brought joy to millions for centuries. But I am willing to take that risk. The time is here to re-evaluate our relationship to Santa Claus.

I used to feel that we should look at Santa philosophically, remember that children love "pretend," and just put him into that category, and let them enjoy him. We should make the holidays pleasant for the children; and since fighting Santa Claus would be almost akin to fighting motherhood and patriotism, it would be better to play along with the idea. Such a venerable character couldn't do much harm if carefully explained to the children. Through the years, study and experience have modified my ideas.

For eleven years I lived with Santa, unable to escape him. Strangely, this was in the mission field. Our closely knit group had an annual Christmas party, and each year the old, moth-eaten Santa suit was brought out and put on some man, who held the pillows in the proper place and made a dramatic appearance just in time to pass out the gifts. Most of the mission personnel felt this added a great deal to the party, and indeed the older couple who owned and carefully preserved this relic from year to year did so because they loved the

children in the mission and wanted to do something to bring the homeland a little closer to them. So it was both impossible and unthinkable to outlaw old Santa, but it gave me a marvelous opportunity to observe firsthand his effects. My four children all went through early childhood during those years.

And every year we struggled through the party with some one of the four who was scared half to death by this apparition. We older people forget how frightening he is to very small children. I suspect that because he is so extremely frightening, we bury that fear more deeply than other fears when we are finally able to, and therefore don't remember it so well. But many small children go into a terrible panic when they see that red-suited creature. And why not? He usually also has a hideous laugh, a loud voice that tends to frighten a child anyway, and the untactful urge to reach out for the frightened child.

One of my boys, when he was three years old, suddenly and quietly disappeared from the Christmas party when he heard that Santa's arrival was imminent. We could have lost him easily, but a serviceman happened to see him near the mission gate and brought him in. He tremblingly confessed that he had slipped out because he was afraid to see Santa. And a few years later a little

girl clung to my neck with an extremely tight grip, begging me to take her away from the party before Santa came. We stayed only because I knew she would have to face this fear sometime and I felt she was old enough to see under the mask and recognize the friend there if I pointed him out to her. Many other children reacted the same way, as they do around the United States in department stores and homes every year, but we tend to forget it with the excuse that they will outgrow it in a few years. Have you ever noticed how the bigger ones that newly understand Santa Claus treat the younger, frightened ones? Often it is with teasing or ridicule because they have such a need to prove to the world that *they* aren't afraid of Santa anymore. Is this what we want to teach our children?

Force of Visual Impact

One reason that this fear is so strong is because Santa is *seen*. Visual impact is the strongest kind of impact. This is why we use visual aids in school or Sabbath school. What we see stays with us longer than what we learn any other way. It also seems more realistic. This is why children who watch a great deal of TV sometimes have trouble separating reality from the world of make-believe. They *know* that something is real because they *saw* it.

For years I lived with Santa Claus from the day after the Christmas party until the following summer. One of my boys donned his red raincoat and boots frequently, put a sack over his back, and cavorted around the house, telling me he was Santa Claus. All of my previous theories about explaining this character to children fell flat. Over and over I told my children the story of Christ's birth and explained the real meaning of Christmas. I tried to make it wonderful to them. Oh, yes, they understood. But what was it they anticipated most just before Christmas (albeit with some dread), and what was it they remembered the longest after Christmas? Santa and him only.

One year I explained to one of my

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boys, as usual, that the man under that mask was really just his doctor, as he could see if he looked closely. He replied with conviction, "No, Mommy. It was Santa, because I 'seed' him and he had Santa's face."

Another year I tried hard to get my little girl to understand that her Christmas gift really came from her friend Linda, who had given it to her because she loved her. "No, Mommy. That's not from Linda. It's from Santa, because he *gave* it to me." How can a mother argue against such logic—the visual impact again? Children should know that their gifts come from their friends, and they should be taught to thank them for them.

False Concept of God

I also believe that Santa causes confusion in the minds of our children. The most devastating confusion that can result is that which pertains to their concepts of God. After all, he is all tied up with Christmas, Jesus' birth, and even with the rewarding of good and evil. Unfortunately, parents who have not learned more effective methods of discipline often say to their children, "You'd better be good, or Santa won't give you any presents this year."

To young minds all this can sound perilously close to some of the things they hear at church about the ultimate rewards of the obedient and disobedient. Santa and God can easily get confused. Also, strangely, most of these children receive gifts whether they've been good or not. This can add to their confusion. They should know that their parents give them gifts because they love them, regardless of their behavior (unless it is a special gift held out as a reward for some special behavior). It is strange that we should be slow to think of these things when child psychologists are concerned about them.

"The child believes firmly in Santa Claus and may associate him with God. This is especially true if he has been told that Santa Claus rewards good behavior by bringing presents at Christmas, but punishes a child for naughty behavior by not doing so. He also may have been taught that God is forgiving. Then, if Santa Claus with his white beard brings him Christmas presents, even though he has been naughty, the relationship between God and Santa seems to be very close."*

My children have all passed the ages of Santa's effects, and all have survived. In fact, they have developed quite healthy attitudes toward Christ-

mas. But I wonder, Why do children have to go through all that just because adults think it is cute?

Most of all, I wonder why we do it when we have something so much better to offer them. If we had no substitute to offer them for this little bit of fun, it would be different. But when there are so many ways we can make the truth of Christmas real to them, when it is such a wonderful time to teach them also to think of others, and when Santa

Especially FOR MEN

By Roland R. Hegstad

PRIORITIES A friend took his family to the Smoky Mountains of North Carolina for a vacation. One evening they stopped by a lake just as the sun was painting it a shimmering copper. Eagerly the children scrambled from the car and began tossing a fishing line into the water.

"I told them that they could each throw the line in just once," the father wrote me recently. "It was getting late and we had to get back to the cabin.

"Our oldest daughter, standing barefoot on a large boulder, threw the line in and then, turning to me with radiant face, asked if she might do it just once more.

"Angered that she should dare to jeopardize the meticulous schedule I had so precisely mapped out, I almost shouted, 'No! We've got to go!' Sadly she handed the rod to a brother. Quickly each child took his one turn and hurried to the car. As we drove away, the waters were turning dark, and no laughter of children disturbed the grim concentration with which I drove.

"Once a year we go on a vacation. Once a year we seek escape from the pressure-cooker rigors of city living. We determine not to worry for a week or two about split-second plane schedules and important meetings.

"But," he continued, "I had not gotten away from it. I had brought the tensions and schedules along to blight the laughter of my children. I shall never forget the look of frustration and bewilderment on my daughter's face as she sadly surrendered the rod for her brothers and sisters to have their 'one turn.'"

I wrote back no words of condemnation. Few of us parents could do so without hearing the voices of our own children calling for just one more toss, just one more story, just one more bit of childish joy. And hearing, too, the voice of our own conscience . . .

He may have been three when he

Claus and Christ can't exist together in their minds because of Santa's stronger impact, why do we bring him in? Obviously, we can't avoid him entirely, but why do we invite him into our parties and our family gatherings? Since we want to raise our children to love God supremely, we should cherish these annual opportunities that lend themselves naturally to that purpose. ♦♦

* Lester D. and Alice Crow, *Child Psychology* (New York: Barnes & Noble, Inc., 1953), p. 170.

walked proudly into my study. I can still see his fat cheeks, blond hair, and timid smile. "Look, Daddy," he said, "I'm walking in your shoes."

"Uh, huh." I gave him a cursory nod, and continued my sermon notes or column or speech—whatever it was that I had to do for God and man.

"See, Daddy, I can walk in them," he said, approaching the desk.

"Uh, huh." More emphasis now. A more grimly determined punching of typewriter keys, as if to accent the importance of my work.

"What are you writing, Daddy?" he asked.

"Nothing you would understand." A frown now. Irritation. On with the Lord's work at 80 words a minute.

He stood beside the desk, quietly, for a few minutes. "Well, I guess I'll go to bed now." He shuffled to the door in my shoes.

And I let him go, with a perfunctory good night, never hearing what he was really saying to me: "Dad, I need you. Don't you have time for me, Dad? Don't I matter to you?"

There were other times through the years when I heard his questions, and answered them. The memories are rich and many. Just a few nights ago I sat in his study and interrupted his studies and we talked. But he is nineteen now, and I can't pick him up anymore and set him on my lap and rub a whiskered chin against the softness of his cheek while he asks, "Will I have whiskers like that someday, Dad?"

He has them now. And swiftly the years are passing and he is growing away. And soon he will be gone, to belong to another.

And perhaps some night a son will walk into his study and say, "Look, Dad, I'm walking in your shoes."

When it happens, Son, don't walk in your dad's. Stop what you're doing and take him in your arms and whisper proud words in his ear. For no schedule, no business, no assignment for God or for man will be more important than your response to the question the lad is really asking—"Dad, don't I matter to you?"

"I DON'T SEE ANYTHING WRONG WITH IT"

The scene was one that takes place in many Christian homes from time to time. A teen-ager was anxious to attend a Saturday night program of which his parents disapproved.

"I don't know why I can't go," the teen-ager exclaimed with some exasperation. "I don't see anything wrong with it."

Teen-agers are not the only ones who make this statement. There are many adults who, considering some areas that the church understands God has placed out of bounds, also say, "I don't see anything wrong with it."

There may certainly be a few proscribed acts for which we do not quite understand the reason. But not infrequently we protest not so much because we do not understand, but because we want to do the forbidden or because of our biases. In other words, we sometimes make the statement not because we have carefully considered the situation and made a reasoned judgment, but because of our feelings and desires.

As one reviews the story of mankind as recorded in Scripture, he thinks of many instances in which men and women involved in committing a forbidden act may have said, "I don't see anything wrong with it." Yet we know that if they did not actually see its wrongness, they might or should have.

Eve allowed the serpent to persuade her that what it was saying was right regarding the eating of the fruit of the tree. This in spite of the fact that God had clearly told her that death would be the result of the act. King Saul convinced himself that there was nothing wrong with saving some of the sheep and cattle of the defeated Amalekites, even though God had directed that all be destroyed. Uzzah placed his hand upon the swaying ark to keep it from falling, apparently seeing nothing wrong with his action. But God had given the Israelites specific instructions as to how the things of the temple were to be handled, and solemnly warned of the penalties for ignoring them (Num. 1:51; 4:15, 19).

There may be some practices followed by the church simply because of custom or culture for which we may not see the explanation. There may be certain things not practiced that some think should be, for the same reason. However, we are here concerned with practices and with moral implications the nature of which the church, or the minister, or parents, or teacher may feel is wrong, or things that they feel God expects us to do for which we cannot see the reason.

A Degree of Insensitivity

The fact is, of course, we are dim of comprehension. We are not always capable of seeing relationships, consequences, significances, influences. Through inheritance and cultivation we have viewpoints and biases that affect feelings, thinking, opinions, decisions. A degree of insensitivity in certain areas, moral and others, afflicts us all.

To illustrate. A minister tells how as a boy, before his parents became Adventists, he used to play "cowboys and Indians" (the fad of his generation) with toy guns, and see every "wild West" movie he could. As a result, he developed a great interest in pistols as weapons.

Then he married and a son came into the home. The boy in time began to manifest an interest in guns. The mother had strong feelings against his having such toys. To her, toy guns carried too many suggestions of vio-

lence. Knowing that play has a great influence upon the whole outlook of a child, she felt that allowing her boy to have guns would be inviting him to play at killing with the lads of the neighborhood. This, she felt, would tend to develop in him a disrespect for human life.

Her husband agreed with her and cooperated fully in keeping guns away from the boy. But at the same time he confessed he did not do it because he had the same feelings about guns his wife had. His background prompted him to say, "What is wrong with playing with guns?" But reason—and his own tendency to insensitivity toward the influence of toy guns—told him his wife was right.

The point we would make is that if the Bible or the church or the minister or our elders or teacher suggests a thing is wrong, we ought to consider the matter carefully, despite our own feelings about it. Putting feelings aside, we ought to give it the most objective, prayerful thought of which we are capable.

But if God clearly commands, no consideration is necessary—only obedience, whether we see light in it or not. "God requires prompt and unquestioning obedience to His law; but men are asleep or paralyzed by the deceptions of Satan, who suggests excuses and subterfuges, and conquers their scruples, saying as he said to Eve in the garden: 'Ye shall not surely die.'"—*Testimonies*, vol. 4, p. 146.

If we earnestly and sincerely desire to do the right thing, we shall eventually see the matter as God wants us to see it. "In thy [God's] light shall we see light," said the psalmist (Ps. 36:9). As we lay aside self and prejudicial ideas and permit the Holy Spirit to illuminate our understanding, we shall see matters in God's light—as He sees them in the light of our problem.

T. A. D.

NOISE, ONE OF LIFE'S CRUELEST ENEMIES

A distinguished member of the United States Senate said recently that the United States not only leads the so-called highly developed nations in violence and pollution but it also has "the distinction of being the noisiest nation on earth." A recent advertisement sponsored by the Citizens for a Quieter City expressed it well: "Noise pollution won't kill you. It can only drive you nuts or make you deaf."

Why do people in the most highly technologically advanced nation on earth, a nation that can swoosh its men to the moon and pinpoint their landing 238,000 miles away or reduce billions of computations to a matter of minutes, permit the din and racket of the "good life" to destroy the enjoyment and health of those who are supposed to be society's beneficiaries?

Perhaps because most people do not realize that noise can be virtually eliminated as a hazard or a nuisance. Perhaps also most people do not realize that noise is probably as destructive as the flotsam of grime and fumes polluting the air almost everywhere these days. Research is conclusive that loud, consistent noise irreparably damages the microscopic hair cells that transmit sound from the ear to the brain, thus causing hearing loss. From numerous and varied sources are coming disquieting conclusions that high-level noise is often linked with birth defects, heart attacks, high blood pressure, ulcers, mental illness, and family troubles as well as deafness.

An environmental psychologist suggested recently that

it would be better if people's ears would bleed. It seems that human nature requires a visible disaster before remedies are initiated and barriers thrown up against a daily misuse of nature or people. Another quirk of human nature is that noise suggests power, and if the motorcycle or vacuum cleaner does not have enough gutty noise, then it is not powerful enough to do its task. But vacuum cleaners, motorbikes, power saws, jackhammers, trucks, jet planes, snowmobiles, motorboats, typewriters, air conditioners, and garbage cans can be made quieter and are. Especially in European countries where people do not mind enforcing some social amenities upon those few who think that their personal liberties extend even to the decibel ring in their neighbor's ear.

Ellen White Showed the Way

Here again Ellen White showed the way, as she has done in most every other area of modern living. In giving counsel regarding the placement of our institutions she said: "The healthfulness of the surroundings should be fully considered. Locations should be selected a little out from the *noisy cities*. Those who labor in the large cities need special advantages, that they may not be called to sacrifice life or health unnecessarily. . . . Let them labor where their lives will not be needlessly sacrificed. Our brethren who bring the truth to the cities must not be obliged to imperil their health in the *noise and bustle and confusion*, if retired places can be secured."—*Medical Ministry*, p. 309. (Italics supplied.)

Before the turn of the century she was warning that "the air, laden with smoke and dust, with poisonous gases, and with germs of disease, is a peril to life" (*The Ministry of Healing*, p. 262). In the same paragraph she warned against "the noise and excitement and confusion of the cities."

What does a Seventh-day Adventist Christian do in this day of the decibel diet? First of all, he remembers that he is his brother's keeper, in and out of his home. He helps to tone down the noise level of his own home—someone's health and well-being is at stake even though he or she may not be aware of it. Noise pollution doesn't necessarily raise a fever, but it will accelerate the heart-beat, induce mental illness, and be one of the causes of suicide and murder.

Snowmobiles at Midnight

If he is fortunate to spend a few hours on the lake with his water-skiing family, the thoughtful Adventist will remember that 7:00 A.M. Sunday morning is hardly the time to make a swing around the lake, no matter how smooth the water may be. Or snowmobiling through someone else's back yard at midnight is hardly the "good life" when others are disturbed.

A simple, quiet contribution to neighborhood good will and a reduction of pandemonium is to plant trees, several of them. Among other talents, the green leaf has the ability to act as an acoustical baffle, deflecting sound waves, changing their direction, and reducing their intensity.

The responsible Adventist will do all he can to support any group interested in toning down the din, from the local town project to the latest program of his nation's environmental protection agency. To be against alcoholic beverages is a Christian must; but the same kind of social concern should be aroused wherever people are being damaged by forces seen and unseen. Noise may be one of life's cruelest enemies, but if modern technology can reduce its own noxious emission in water and air (albeit under pressure), it can also reduce its own racket.

H. E. D.

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.]

DEMONSTRATION COMES FIRST

If I had the money I would like to make sure that this present generation, using every means possible, would be the one to finish God's work here on the earth. Then people would not need to ask what we stood for. As it is now we find ourselves too diverted in suggesting projects such as those gilded angels [Sept. 16].

DAVID THOMSEN

Lynwood, California

GREAT CHICAGO FIRE

Re: "The Famous Fire" [Oct. 14], we heard on a recent radio program that the Chicago fire was not caused by Mrs. O'Leary's cow but rather by a group of boys smoking. According to the report, they agreed together to make up the story about the cow in order to cover their guilt. Then they agreed that the truth would not come out until the last one died. The last boy died some years ago and he revealed it on his deathbed. Only recently, however,

was this made public. A listener phoned in to the program and confirmed these facts, having had personal knowledge of the incident.

BEN D. WHEELER

Uganda, East Africa

I was born in Chicago and many times my brother, Fred, and I sat with my father listening to his story of this fire.

My grandfather owned a hardware store about two miles south of Mrs. O'Leary's barn. While the burning embers were falling on the store, my father and his two brothers were up on the roof, splashing water on the shingles as they caught fire. The neighbors were carrying pails of water up to the boys, and between buckets they shouted to neighbor boys up on their own roofs doing the same thing.

It was surely a time of great fear and excitement, but since it was our favorite story, my father told it to us many times.

MRS. G. CORNMAN

Rochester, New York

REACTION ON "REACTION"

I agree with "Reaction" [Oct. 21] that noted the third angel's message to include more than the "message of justification by faith." Imparted righteousness is also the third angel's message: "All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to

the helpless human agent. . . . It is the third angel's message."—*Testimonies to Ministers*, p. 92.

Revelation 14:9-11, of course, is really about the Sabbath in contrast to the mark of the beast. True Sabbathkeeping can be accomplished only through the righteousness of Christ, especially during the storm of the last days. That experience can come only as we develop "the faith of Jesus" (verse 12). Our Saviour, in human flesh, trusted entirely in His Father—He could do nothing of Himself. The greatest extravaganzas of the ages will develop when the saints live entirely by faith as Jesus did. That will be the result of the third angel's message.

G. M. MACLAFFERTY

Shirley, Arkansas

NEW REASON TO BE GLAD

The editorial "Preparing for a God-centered Heaven" [Oct. 14] makes me long to be ready for the soon coming of Jesus and to be showing the same kind of spirit that Jesus did while He was on this earth.

Also I am enjoying the series, "An Adventist Confession of Faith," wherein I find new reasons why I am glad to be called by the name of Seventh-day Adventist.

May I be faithful in "my sphere" as the dear *new REVIEW* is in "its sphere" is my prayer.

MARY KENDALL

Dallas, Texas



SEX UNDER CONTROL

By DAVID MORLEY

IF WE totally submerge our sexual drives we become victims of compensating mechanisms that produce long-faced bigots devoid of color or zest, an army of expressionless zeros. On the other hand, if we allow this power instinct to dominate our lives we become its voiceless slaves. Once our sexual drives have gained the ascendancy, they never have any intention of abandoning it. How can we live with this powerful desire?

Understand What It Is

The sexual drive is an instinct, an automatic response to stimulating circumstances. Instincts like this demand immediate gratification. Only the superimposed judgment of man alters any instinct's unilateral pursuit of fulfillment. Freud considered sex the most important intrapsychic device in shaping the human personality. The way we deal with this instinct from its first inception establishes a format for the way we will handle other emotional crises later in our lives. Sexual activity is an expression of the deepest physical intimacy possible to man. It is not a plaything, a physiological yo-yo that we can pull out of our pockets to while away the time when life gets a little boring.

The sex drive is so intense that it can cut across all lines of judgment and intelligence. It can make a man cheat, steal or kill, or make him throw away all his wealth or talent in order to pursue it. It can just as easily propel him to superhuman heights of creativity,

David Morley is a psychiatrist in Greenwich, Connecticut. Reprinted by permission from his, the student magazine of the Inter-Varsity Christian Fellowship, copyright, 1971.

or lift him from obscurity to dizzying heights of achievement. It can tend toward either good or evil, depending on the way it is used. The sexual drive cannot be ignored or neglected. We must face it objectively as an important component of human existence, handling it with due respect and wisdom.



Flee It

Two things can make a person flee—cowardice, or the objective knowledge that he is no match for his adversary. Avoiding confrontation with a hungry lion is hardly a sign of cowardice. To willingly expose yourself to his appetite is nothing but stupidity. It works the same way with powerful sexual drives. Don't deliberately expose yourself sexually to test your moral strength. You'll lose even when you win. A moral victory in a particular situation can easily delude you into believing that your sexual drive has lost some of its explosive potential. This can only lead to disaster.

Avoid Being Alone

Secrecy and isolation are the richest nutrients for the unbridled stimulation of the sexual drive. You subject yourself to the limitless potential of your imagination when you're alone for long periods of time. Extravagant intrigues of fancy that would never occur to you otherwise somehow become very real. So avoid the lonely scene, and get with other people. If you're occupied with others, you'll be less involved with yourself. Even though it uses external agencies to complete its cycle, the sexual instinct is an egocentric mechanism. To be passively consumed by this snowballing juggernaut is to set oneself up as a sitting duck who just asks to be shot down.

Sublimate

Sublimation is the mental defense mechanism we employ unconsciously to convert an unacceptable form of behavior into an acceptable one. Since the sexual instinct is essentially physical in nature, one of the best ways to reduce its pressure is to sublimate it into some form of intense physical activity—smashing a handball, jogging 3 miles, swimming 40 laps of the pool, punting and passing the football. Any of these activities, no matter how banal they may seem, can serve as an effective safety valve to lower the internal physiological pressure to a level where you can handle it.

Avoid Rationalization

Remember Satan's subtle argument with Eve? "How can anything so good be bad?" This rationalization worked so beautifully that Satan has used it in his dealings with men ever since.

This is not to say that the sexual instinct is bad. It is God-given and very good in itself. It is in fact one of the most prized human possessions. Like all precious things though, it is to be handled with respect and care. You wouldn't park your brand new Ferrari in a high crime area at midnight and leave it there. If you did, only a small circle of black fluid where some oil dripped out of the rear axle would be left of it next morning. No! You'd park that car in the best garage in town or maybe not bring it in at all. Don't display your pearls to swine. God wants us to be masters of our possessions, not to be mastered by them.

Those who want to exploit man for their own personal gain have seized upon man's obvious vulnerability to sexual stimuli. They have made sex the prime motivating factor in life, stripping it of all sanctity and dignity. By some clever, inverse alchemy they have converted this element of pure gold into putrefactive mud. (The original element was better than the refined form!) These same people tend to equate the sexual process with love. Sex is undoubtedly part of the greater concept of love, but the two are hardly synonymous. Sometimes you demonstrate love more by restraining the sexual drive than giving in to it, especially if you know the potential for tragedy that indiscriminate sexual activity can bring.



Lo I Am With You Always

How different our lives would be if we believed all that God has told us! He has promised us that we are not in the struggle alone. No matter what our circumstances are, He is with us. Suppose we could really see Him or even hear Him breathing, wouldn't that condition our activity? Problems that are difficult for us now would soon fade into obscurity. We could reach out to Him, get Him involved. His physical presence would demand it.

We don't have His physical presence, but we have the promise of His spiritual presence. Our ability to appropriate His power depends on our capacity to believe it. In reality, His spiritual presence is a lot closer than any physical presence could ever be. He wants to share every aspect of our lives, so don't be afraid to pray about sexual problems. He won't be embarrassed. He wants us to operate as effective human beings in every area of our existence.

The sexual instinct is not something we stole from God's treasure house when He wasn't looking. It is a gift He gave us through His divine generosity. He wants us to possess it in its fullest sense, not to defile or worship it, but to use it to draw us nearer to Him as an expression of a fellowship of joy unspeakable and full of glory. ♦♦

Cairo Orphanage Operated by Dedicated Missionary

By DON A. ROTH

A LITTLE-KNOWN but interesting institution belonging to the Seventh-day Adventist Church is situated in the great city of Cairo, Egypt. This institution, the Matariah Mercy Home, in the Cairo suburb of Matariah, is one of the few orphanages operated by the church. It is soon to begin its fifteenth year of continuous operation.

The modern, efficient, and well-operated home, founded in 1947 under the direction of A. G. Zytoskee, at that time a minister in Heliopolis, Egypt, is under the sponsorship of the Egypt Section. The moving spirit of the institution through the years has been Mrs. Erna Kruger, a German nurse, whose husband and child died shortly after the family arrived in Egypt from Germany. She served first as matron and is now director.

The Thirteenth Sabbath Offering overflow of 1961 provided the funds necessary to build the present structure. Accommodations are now available for more than 50 boys and girls.

My family and I had the opportunity of visiting this home while on a recent furlough. We were deeply impressed with the dedication, hard work, love, and devotion of Mrs. Kruger, who almost single-handedly operates the plant. She is assisted in the culinary and maintenance areas by nationals, but most of the other functions of the plant are under her care.

We had heard that apples were hard to find in Cairo, so we carried a box of them to the Cairo home. It was a joy to see the delighted smiles on the faces of the Egyptian youngsters.

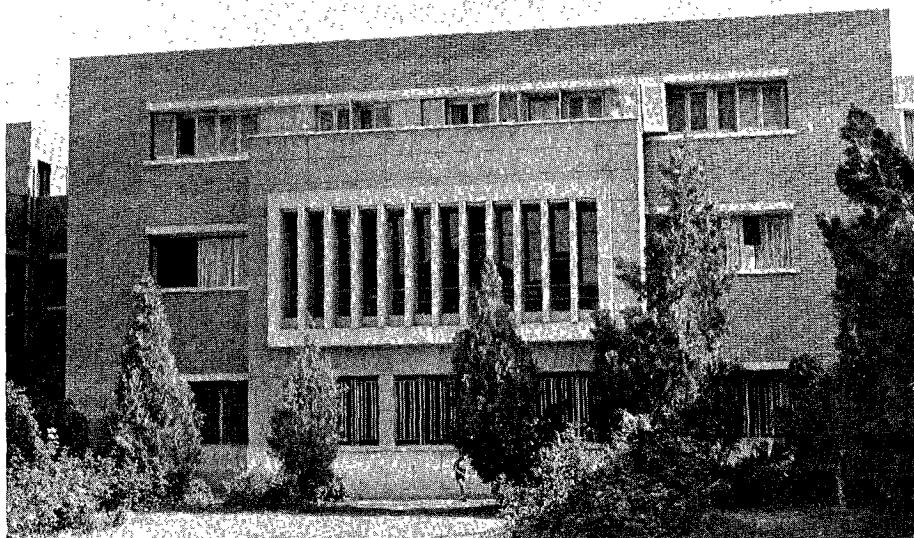
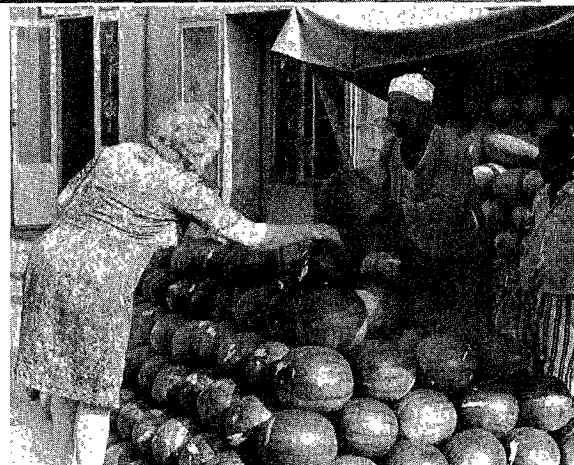
Mrs. Kruger is the only overseas worker serving in the Egypt Section. The section staff, the academy, and other church institutions and activities are under the direction of nationals. It is because of Mrs. Kruger's dedication to the task of running the orphanage that the Government has continued to grant her annual visas to remain in the country. She is an outstanding example of the way a missionary dedicates her whole life and soul to the responsibility given to her. I left the home with a tremendous admiration for this outstanding woman.

Don A. Roth is the assistant secretary, Far Eastern Division.



Top: Erna Kruger, director of the Matariah Mercy Home, discusses the day's program with her children.

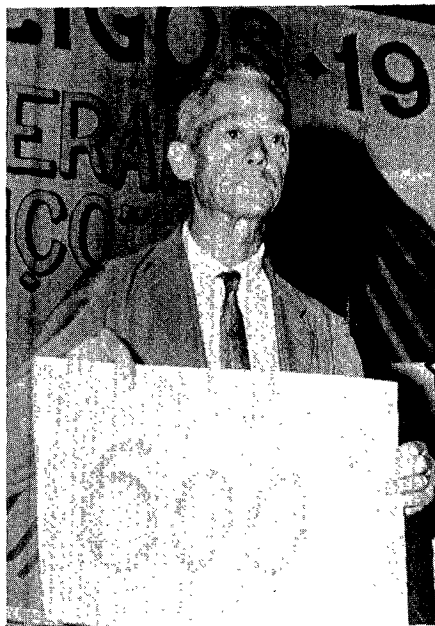
Right: Mrs. Kruger often shops for the orphanage. Below: The Matariah Mercy Home, in suburban Cairo, was constructed with Thirteenth Sabbath Offering overflow money.



Dateline WASHINGTON

By F. C. Webster

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS



Brazilian Layman Wins 600 to Christ

Three laymen received special recognition during a lay activities rally held at Belo Horizonte, capital of the state of Minas Gerais, Brazil, recently. One of the men honored by the more than 500 attending the rally was João Vincente Lorengian, a mild-mannered, soft-spoken, quiet man who would not stand out in a crowd. But during his 40 years as an Adventist layman he has won 600 people to the church. Mr. Lorengian attracts men and women to Christ by living the truth he preaches.

The other two laymen honored were Sebastião Leopoldino, who has won 153 people to Christ, and João Damásio Lorengian, the brother of Vincente Lorengian, who himself has won 104 men and women to the Adventist Church.

DONALD M. WHITTLE
Lay Activities Secretary
Minas Mission

SOUTH AFRICA:

Adventist Layman Is Chosen Town Mayor

For the first time in the history of Parys, a well-known town on the Vaal River, South Africa, no mayoral appointments are accepted between sunset on Friday and sunset on Saturday evenings.

The reason is that Mr. J. Havenga, a Seventh-day Adventist, was recently chosen to be mayor of the town. Mr. Havenga, who operates a motor engineering business, was appointed mayor after having served as a town councillor for the past four years. Mr. Havenga is also a member of the local conference committee.

E. W. TARR
GC Public Relations Secretary

NEW STAFF MEMBERS. Joining the General Conference staff recently from the Review and Herald were Elder and Mrs. Bruce Wickwire. Elder Wickwire will serve as associate secretary of the Publishing Department, and Mrs. Wickwire as secretary to Under-treasurer M. E. Kemmerer. The Wickwires spent several years in the Northern Europe-West Africa Division.

C. D. Brooks, formerly Ministerial secretary of the Columbia Union, was elected at Autumn Council to be a general field secretary of the General Conference.

REACH OUT FOR LIFE. During recent weeks, hundreds of thousands of *Reach Out for Life* tracts, posters, stamps, sermons, et cetera, have arrived in churches across the United States, heralding the approach of MISSION '72 and emphasizing the fact that the greatest concerted evangelistic thrust in the history of the Seventh-day Adventist Church is soon to begin.

Soon billboards, radios, televisions, and newspapers across the land and beyond the seas will be inviting men, women, and children to *Reach Out for Life*. Almost all of the members of the General Conference staff are planning to be involved in the MISSION '72 program in some manner. A recently released report from Theodore Carcich's office indicated that 53 members of the General Conference staff will be conducting *Reach Out for Life* meetings. Some participants are: Robert H. Pierson, Boise, Idaho; D. W. Hunter, Denver, Colorado; Lawrence Nelson, Bangor, Maine; M. S. Nigri, New York City; L. B. Reynolds, Hamilton, Ontario; W. J. Hackett, Fort Worth, Texas; J. R. Spangler and Dr. Wayne McFarland, Dayton, Ohio; N. C. Wilson, St. John's, Newfoundland. Some will be interrupting overseas itineraries to participate in MISSION '72 in other divisions. Among them are: Carl Guenther and D. W. Holbrook, Far Eastern Division; D. H. Baasch, Inter-American Division.

ANNUAL DIVISION COMMITTEE MEETINGS. An important factor in maintaining the forward thrust of the church around the world and in providing ties that bind together a multi-racial, multilingual, and multicultural church are the visits made by members of the General Conference staff to the world division territory. Perhaps most important of all such visits are those made each year during November and

December by the General Conference officers and others who attend the annual division committee meetings, and as time permits, union and local committee meetings also. These annual committee meetings play an important role in setting the stage for the accomplishments of the succeeding year. During November and December of 1971, the following group of General Conference officers and field secretaries are attending these annual meetings: Afro-Middle East, M. S. Nigri and H. D. Johnson; Australasia, A. E. Gibb and H. D. Johnson; Far Eastern Division, Robert H. Pierson and D. S. Johnson; Inter-American Division, W. R. Beach, V. M. Montalban, and R. F. Williams; Northern Europe-West Africa Division, F. L. Bland, D. H. Baasch, and E. W. Pedersen; South American Division, Theodore Carcich, C. O. Franz, and C. D. Brooks; Southern Asia Division, M. S. Nigri and A. E. Gibb; Trans-Africa Division, M. E. Kemmerer and B. E. Seton.

The first annual committee meeting of the newly organized Euro-African Division will be held early in January of 1972 and will be attended by Theodore Carcich, K. H. Emmerson, B. E. Seton, and R. M. Reinhard.

GUEST OF THE U.S. NAVY. Early in October, W. R. Beach, a General Conference general field secretary, represented the General Conference on a two-day Navy guest cruise on the carrier U.S.S. *John F. Kennedy*, at the invitation of the Navy Chaplain's Office. This cruise was arranged by the Navy Chaplain's office for two reasons: to provide an opportunity for the leaders of churches that have chaplains in that service to get a better understanding of the specialized ministry required of the Navy chaplain, and to provide an additional tie that unites the chaplain to his denomination.

WOMEN NAMED ASSOCIATE SECRETARIES. Adventist women have always played an important part in sending forth the message of Jesus' soon return. Two women recently have been added to the General Conference staff as associate secretaries—Ella May Stoneburner, in the Department of Health, and Ethel Young, in the Department of Education. These two new associate departmental secretaries take their place alongside Carol Hetzell, associate secretary in the Public Relations Department, and Mazie Herin, associate secretary of the Health Department.

World Divisions

FAR EASTERN DIVISION

✦ A seminar for district leaders and office workers of Davao Mission was held at South Philippine Union Mission headquarters, Bajada, Davao City, recently. R. C. Williams, Ministerial secretary of the Far Eastern Division, conducted the two-day seminar. C. S. Rosco, secretary of the Ministerial Association of the South Philippine Union Mission, was the organizer and coordinator of the seminar.

✦ At the request of the Tokyo Sanitarium and Hospital board, the union committee and college board voted to lay plans for the establishment of a one-year general-studies program for nursing beginning April 1, 1972.

✦ The *Asahi Graph*, the Japanese equivalent of *Life* magazine, ran a full-page picture story on Japan Missionary College recently. Special emphasis was given to the education-work program.

✦ Richard L. McKee, publishing secretary of the Southeast Asia Union Mission, was speaker for the Fall Week of Prayer in Bangkok Sanitarium and Hospital, held October 11-15. More than 200 workers and student nurses attended each morning meeting.

✦ Capping exercises for the 34-member class of 1974 of the Bangkok Sanitarium School of Nursing were held recently at the Bangkok Sanitarium church. Dr. G. L. Dybdahl, medical director of the sanitarium, addressed the class. Miss Salinee Svetlekha, director of the school of nursing, presented the class.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

✦ The nursing school operated by the Bella Vista Hospital, Mayagüez, Puerto Rico, recently celebrated its fifth capping ceremony. Eight were capped during the ceremony.

✦ A Welfare Week was conducted by the Bahamas Conference recently. A report of work done during the first nine months of the year reveals that almost 24,000 articles of clothing had been distributed and almost 24,000 people had been helped.

L. MARCEL ABEL, *Correspondent*

TRANS-MEDITERRANEAN DIVISION

✦ More than 350 students are enrolled at the French Adventist Seminary, Colonges, this year. Sixty-four of these are in the primary school, 116 in the secondary school, and 173 are taking courses at college level. More than half of the college students are taking theology courses. Sixty-nine enrolled are studying the French language. The remainder are

registered for commerce and pedagogy.

✦ The board of the Home Study Institute, which is known as CADEC (Centre Adventiste d'Etudes par Correspondance) has approved the preparation of five new courses: Daniel, child training, Sabbath school teaching, church elders and their duties, science and religion. It is expected that new courses will be added from time to time. CADEC is affiliated with the Home Study Institute, Washington, D.C.

✦ Plans are in hand for the erection of a new women's dormitory for the French Adventist Seminary.

EDWARD WHITE, *Correspondent*

Atlantic Union

✦ Thirty-two people have requested baptism, and an additional 70 are receiving Bible studies, as a result of evangelistic meetings conducted in the Portuguese language in New Bedford, Massachusetts. The meetings, which began in August, were directed by Jose Siqueira, pastor of the Portuguese church and director of the Portuguese-language Bible lessons for the Voice of Prophecy. Henry Feyerabend, of Canada, was the speaker during the first weeks of the series.

✦ Laymen from the churches of the Northeastern Conference met at Victory Lake recently for the annual Laymen's Congress. Mary Thornton, a member of the Sharon Mission in the Bronx, New York, was the recipient of the lay-activity trophy this year. Mrs. Thornton was responsible for 15 people's joining the church. During the three-day retreat M. T. Battle, associate lay activities secretary of the General Conference; W. E. Peeke, lay activities secretary of the Atlantic Union; and U. S. Willis, lay activities secretary of Allegheny East Conference, led out in the three-day congress.

EMMA KIRK, *Correspondent*

Canadian Union

✦ A church workers' institute for the churches of northern Alberta was conducted in the Edmonton, Alberta, church, October 29-31. L. A. Shipowick, associate secretary of the General Conference Lay Activities Department, was the speaker. On Sabbath afternoon church members distributed Reach Out for Life folders from house to house. On Sunday they contacted *Signs of the Times* interests and enrolled many in the gift-Bible study plan.

✦ John Corban, chaplain of the North York Branson Hospital, Willowdale, Ontario, has been granted certification

by the Committee of the Canadian Council of Churches as a full-time institutional chaplain. He is the first Seventh-day Adventist minister in Canada to receive this training and certification. Certification came as a result of a 15-month course at the Toronto General Hospital and the Queen Street Mental Health Center.

✦ Vermillion, Alberta, Health and Welfare Center workers took a truckload of clothing to the Onion Lake Indian Reserve, recently.

✦ The student Ministerial and Medical Association of Canadian Union College in Lacombe, Alberta, recently held its annual study retreat at Camp Rundle, MV campsite for the Alberta Conference. The 23 members received instruction from Herbert Larsen, Alberta Conference lay activities secretary; Van Pelt, director of the Calgary, Alberta, Health Education Center; and Heimo Heghesan, pastor of the Edmonton Central church.

THEDA KUESTER, *Correspondent*

Columbia Union

✦ Tappahannock Junior Academy, Tappahannock, Virginia, has grown from a one-pupil school in 1965 to a current 52-student, four-teacher institution. The campus currently comprises one permanent building and two portable-type buildings. On the teaching staff are Marvin Clark, principal; Mr. and Mrs. Loren Davis; and Marvin Adams.

✦ The Washington, D.C., chapter of the Association of Seventh-day Adventist Nurses recently met for a weekend retreat at Blue Ridge Youth Camp, Montebello, Virginia. Some 50 members attended from the District of Columbia, Maryland, Pennsylvania, and Virginia. Dr. Winton Beaven, dean of Kettering College of Medical Arts, Kettering, Ohio, was the guest speaker.

✦ M. A. Dopp, Potomac Conference MV director, and Douglas Smith, a physician stationed at Langley Air Force Base, Virginia, recently conducted a Five-Day Plan in Hampton, Virginia, cosponsored by the TB and Respiratory Disease Association, the American Cancer Society, and the Peninsula Heart Association. Approximately 80 attended regularly.

✦ Washington Sanitarium and Hospital and Montgomery College in Takoma Park, Maryland, were the examination sites for an oral-cancer survey set up by the American Cancer Society in conjunction with the dental associations of southern Maryland, northern Virginia, and the District of Columbia. Allen Levey, D.D.S., president of the Prince Georges County unit of the American Cancer Society, was coordinator of the survey.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ A large bowl of bean soup, a thick piece of bread, and a glass of water comprised dinner on November 3 for students at Andrews University. This, with the elimination of breakfast and supper, allowed the university's food service to donate \$750 to the "Fast to Save a People" project sponsored nationally by Oxfam-America, Inc., and Project Relief to obtain aid for the 9 million Pakistani refugees who have fled to India.

✦ Eighty persons have been baptized following a two-month evangelistic crusade sponsored by the Hyde Park and Altgeld Garden churches in Chicago. Meetings are continuing on Sunday and Wednesday evenings at the Hyde Park church.

✦ Napoleon Saad, a member of the Aurora, Illinois, Spanish Adventist church, was recently honored for his service to the church. Mr. Saad lives only three blocks from the main Spanish church in Chicago. However, 15 years ago he decided to begin work among the Spanish people of Aurora. As a result of his endeavors there is now a 50-member congregation in the city. H. E. Roscher is the pastor.

✦ Several women of the Chicago area Dorcas Federation participated in a parade recently.

GORDON ENGEN, *Correspondent*

Northern Union

✦ *Wayout* magazine was offered to youth attending the six-day Olmsted County Fair in Rochester, Minnesota. Some 9,600 pieces of literature and *Wayout* stickers were handed out during the recent fair, as well as TV and radio logs for Faith for Today and Voice of Prophecy. The fair display was arranged by Mrs. Clarence Horst, assisted by Diana Thoen, Ken Zaugg, and John Hodgkin.

✦ Davenport, Iowa, church members celebrated an early Ingathering victory on Sunday night, October 17, with a supper prepared by F. J. Kinsey, Iowa Conference lay activities secretary. Church members agreed to raise the goal quickly in order to have Ingathering finished when the pastor, Ira Schultz, and his associate, Lyle Davis, began an evangelistic series.

✦ G. N. Miller, pastor of the Knoxville, Iowa, district, and his wife were killed in a two-car crash on September 23 while returning from prayer meeting. The Millers had been workers in the Iowa Conference since 1963.

L. H. NETTEBURG, *Correspondent*

Southern Union

✦ Twenty-nine persons were baptized in Asheville, North Carolina, as a result of evangelistic meetings conducted by evangelist Leighton Holley and pastors H. E. Davis and R. G. Beck.

✦ Maria Ann Hirschman, former Hitler youth leader and author of the book *I Changed Gods*, recently spoke to a crowd of 1,000 in the new Madison Campus church. Mrs. Hirschman, now a Seventh-day Adventist, was sponsored by the Madison chapter of the International Wilderness Club.

✦ Two hundred college youth from Oakwood and Southern Missionary colleges attended the Southern Union Collegiate Bible Conference held at Indian Creek Camp, October 28-30. The previous weekend more than 300 academy-age youth participated in a similar event. The conferences were under the direction of union youth director Don Holland and local conference MV secretaries.

✦ The board of trustees of Southern Missionary College voted more than \$2 million for the educational operation of the institution and more than \$1 mil-

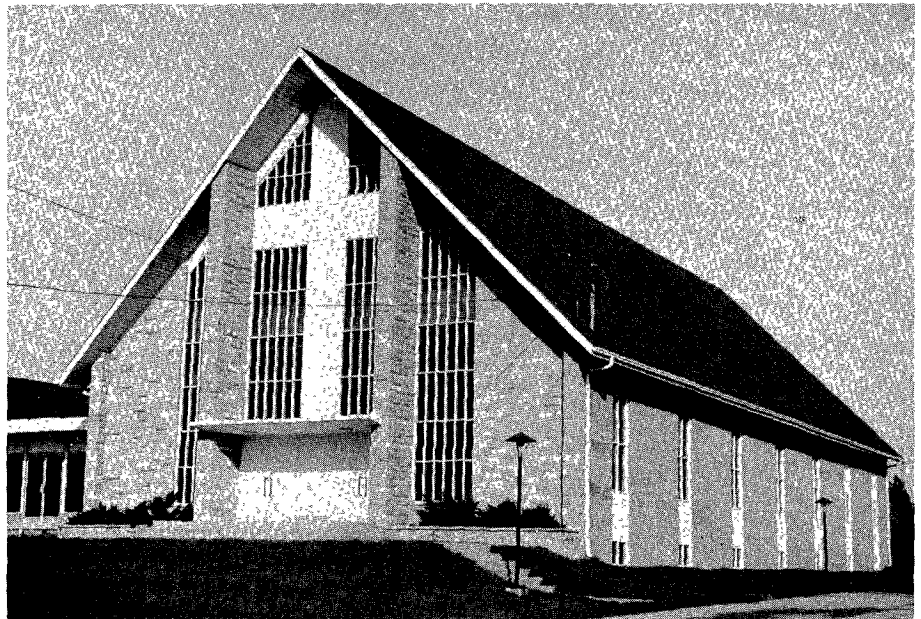
lion for college auxiliaries during the board's fall meeting. Completion of the new home economics building is scheduled before the close of the year. Dr. Helen Crawford Burks, of Nashville, Tennessee, was the first woman member of the board, was in attendance.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ Three major evangelistic crusades have been conducted recently in the Texas Conference by evangelists from other sections of the country. Harmon Brownlow, evangelism coordinator for the Southeastern California Conference, conducted a three-week crusade October 16 through November 6 at Forth Worth. Thirteen persons were baptized on Sabbath, October 30. Faith for Today evangelist Everett Duncan held a three-week series of meetings in the Nacogdoches Youth Center building, October 23 to November 13. He also baptized 13 persons. On November 20 Braulio Perez, Spanish Voice of Prophecy radio speaker, joined Ben Colon in a two-week series of meetings in the Houston Spanish church.

J. N. MORGAN, *Correspondent*



New Church Dedicated in Toronto

The Kingsview Village church, home of the first congregation of Seventh-day Adventists in the Toronto metropolitan area, was dedicated recently.

The main sanctuary seats more than 500. A social hall and a chapel accommodate another 200 each. Rooms for the various departments of the church have also been provided.

Neal C. Wilson, vice-president of the General Conference for the North American Division, gave the dedicatory address. Representatives from both the Canadian Union and the Ontario-Quebec Conference assisted with the service. The act of dedication was carried out by the pastor.

D. J. HANDYSIDES, *Pastor*

Recommendations of the 1971 Autumn Council—1

Making Evangelism a Way of Life for Seventh-day Adventists

Reported by D. W. HUNTER

TO REACH the entire world with the three angels' messages is the purpose, program, and goal of the Seventh-day Adventist Church. In North America, coordinated plans have been laid by the church for total evangelism across the continent in 1972. Simultaneous evangelistic campaigns are to be conducted across the United States and Canada. In preparation for these campaigns an all-out training program for laymen is being conducted during 1971. Training seminars, revivals, and commitment services have been or are being held in all our conferences and churches. Every department of the church is cooperating for a united program; an all-out, every-church evangelistic thrust.

Our churches will open their doors on March 4, 1972, to invite in their community friends to hear God's message for these last days. All our people are to take part—General Conference personnel, union conference workers, conference office staffs, college and academy teachers, pastors, lay evangelists, youth. This is to be total evangelism.

During 1972 and 1973, our workers and laymen in the other divisions will launch similar programs on every continent of the globe.

That this may not be a one-time, large-scale drive which then slows down or stops completely, the recent Autumn Council unanimously voted "That the concept of MISSION '72 become a way of life for Seventh-day Adventists in all divisions until the preaching of the gospel is finished."

To facilitate the work of evangelism throughout the world, the 1971 Autumn Council, which convened in Washington, D.C., October 7 to 15, passed certain actions aimed at reorganization and financing that should prove helpful. Among the actions passed at this annual business session, some of general interest are herewith recorded. Others, primarily involving North America, will appear next week.

Evangelism

● MISSION '72-'73—Way of Life

It is apparent that laymen (youth and adults), ministers (pastors, evangelists, administrators), institutional workers, and

D. W. Hunter is an associate secretary of the General Conference.

Adventists everywhere desire to become involved in the plans for coordinated evangelism in 1972 and 1973, and thereafter until Jesus comes.

We recommend, That the concept of MISSION '72 become a way of life for Seventh-day Adventists in all divisions until the preaching of the gospel is finished.

● World Baptismal Day

Voted, 1. That the fourth quarter of 1972 be designated as "Baptismal Quarter."

2. That in the North American Division the plan be followed of having a special baptismal day on the last Sabbath of the Week of Prayer, every quarter of the year to be designated as baptismal quarter, with special emphasis on the last quarter.

● Laymen Visitors for Bible Correspondence School Interests

To assist our pastors to meet the goal of following up every interest generated by the Bible correspondence schools,

Voted, 1. That where qualified laymen are available, we encourage our pastors, in consultation with the church Lay Activities Council, to appoint "Laymen Visitors" with the specific responsibility of assisting in the follow-up of interests developed by Bible correspondence schools.

2. That the Lay Activities Department include within its training program instruction for "Laymen Visitors" assigned to this type of follow-up.

● Gift Bible Objectives and Subsidies

WHEREAS, MISSION '72 calls for the united efforts of the laity and ministry for the greatest missionary thrust of the church; and

WHEREAS, The Gift Bible Evangelism program has proved to be one of the most effective soul-winning tools in the hands of our laity; and

WHEREAS, Gift Bible Evangelism will be an integral part of preparation for evangelism in MISSION '72 as well as follow-up for interest created,

Voted, 1. That the General Conference subsidize the gift Bible program in 1972 up to \$10,000 for 100,000 Bibles (10 cents per Bible) from the funds previously allocated for this purpose.

2. That the unions and local conferences each subsidize an amount sufficient to make available to our churches the Gift Bible for \$1, on the basis of an approximate cost of \$1.30 each. [A break down of the number of Bibles to be subsidized by the General Conference for each union in the North American Division follows.]

Radio and Television

● Radio, Television and Film Center

The 1971 Spring Meeting of the General Conference Committee gave study to the proposed Radio, Television, and Film Center. This was approved in principle and the GC officers were requested to prepare a plan for the implementation of the proposal to be submitted to the 1971 Autumn Council.

Name of Center

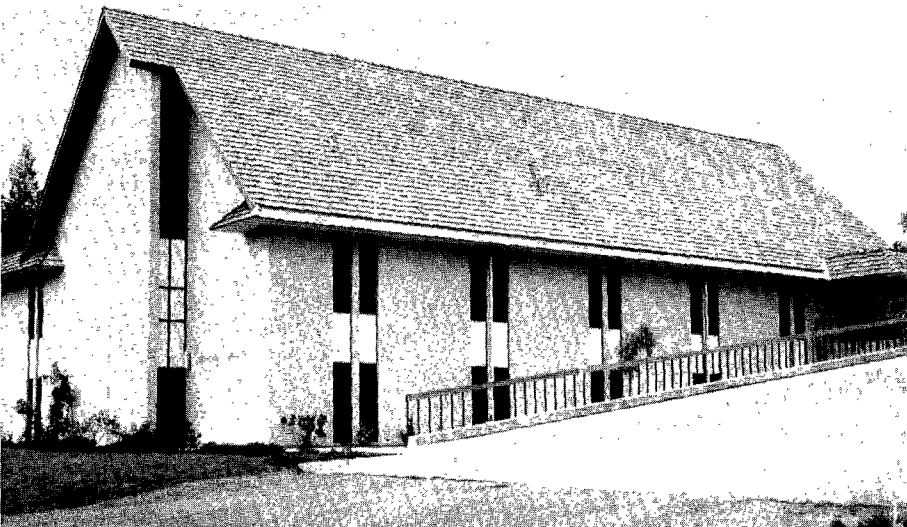
We recommend, That the name "Radio, Television, and Film Center" be temporarily used but that determination of this be referred to the Board of Trustees.

Radio, Television, and Film Center

We recommend, That the structure and chart of organization for the center be as follows: [A list of the members of the board of trustees with its executive committee, and the organizations making up the center, follows.]

Everett, Washington, Church Dedicated

The new 400-seat Forest Park, Everett, Washington, church was dedicated recently. Local conference and union officers participating in the dedication services were L. W. Crooker, North Pacific Union Conference treasurer; M. C. Torkelson, North Pacific Union Conference Ministerial secretary; W. L. Murrill, Washington Conference president; and former pastor, E. E. Wellman. C. A. SHEPHERD, Pastor



Legal Organizations

We recommend, To record the report as follows:

Investigation is being made relative to the possibility of using the Administrative Operating Committees of Faith for Today and Voice of Prophecy as the Boards of Trustees of legal organizations, and a partial report from our attorney indicates this may be possible.

Center Development Schedule

We recommend, That the following steps and schedule for the Adventist Radio, Television, and Film Center be taken:

1. That the GC Committee appoint the general Board of Trustees which will assume responsibility for coordinated development and operation of the center, including the schedule of transfer for all facilities and personnel.

2. That following the appointment of the Center's president-treasurer by the Board of Trustees, he make temporary arrangements for Faith for Today's work on the West Coast in the areas where shared facilities of the Voice of Prophecy and Faith for Today are ultimately expected. In such areas as computer facilities, print shop, mailing service, warehouse, and tape work, joint operation is now possible. A film studio is readily available for rent.

3. That subject to the approval of the Autumn Council, Faith for Today move to the Los Angeles area in the following stages:

a. At a date between November 1971 and February 1972 the Faith for Today film unit comprising eight families would move West and operate in Los Angeles using rented offices and studio facilities. Provision would be made within this staff for interoffice liaison.

b. The balance of the staff comprising between ten and 14 families would move West with the filming unit, if Faith for Today disposes of their property quickly, or when the sale or lease of the property is effected. Rented facilities would be used for this staff pending the building of the first stage of the Center.

c. Faith for Today would concentrate their operations in the Thousand Oaks area as far as practicable.

d. The General Conference should also explore with the union administration the possibility of the Pacific Union Conference office being made available to the Center.

4. That upon approval from the General Conference, Faith for Today proceed immediately with placing its property on the market, either for outright sale or for lease.

5. That a master building plan be drawn up in consultation with the participating units to provide ultimately for the needs of all units.

6. That the General Conference officers draw up a financial plan for the development and construction of the Center based on the sale of the headquarters property assets of Faith for Today and the Voice of Prophecy.

7. That the following building stages be recognized in order of priority, building to proceed as funds become available:



Southern Union Honors Woman for Almost Half Century of Teaching

Miss Rosetta Baldwin, who has spent nearly half a century teaching church school was given special honor at the Southern Union educational convention held in Daytona Beach, Florida, recently. H. H. Schmidt, Southern Union Conference president, congratulates her for her 48 years of service. Eleven teachers, all women, received special recognition for having taught 30 years or more.

A. C. MC CLURE

PR Secretary, Georgia-Cumberland Conference

a. Faith for Today offices, central service facility—print shop, computer, mailing service, warehouse, sufficient studio facilities to care for minimum needs including editing and printing.

b. Central Service Facility—film studios for both special and general filming work, radio studio, set-building.

c. Voice of Prophecy offices.

Location and Site

On June 9, 1971 the Spring Meeting action of the General Conference Committee was considered by the Pacific Union Conference Committee and action was recorded expressing support of the plan for the establishment of a Radio, Television, and Film Center on the West Coast as follows:

"Authorized the administrative officers of the union conference to study the idea of offering financial assistance in the establishing of this communications center." In concurrence with previous support offered and the Pacific Union Conference Committee action, the Southern California Conference Committee authorized land on a gratis basis.

A number of sites in Southern California for the Radio, Television, and Film Center had been considered by a subcommittee. These included acreage adjacent to Ace Drill Company in La Sierra; several sites not owned by the Southeastern California Conference but available for such purposes; others in the Agoura area; and those in the Thousand Oaks-Newbury Park area. The subcommittee favored the Thousand Oaks-Newbury Park area approximately 35 minutes from the Hollywood Studios near the 101 Freeway, and a ten-acre plot adjacent to the Ventura Estates was preferred.

It Is Written

We recommend, That It Is Written locate on the West Coast as a part of the Radio-Television and Film Center's Central Services Facility, it being understood that "It Is Written" will concentrate on the production of its television programs only and will not develop a separate Bible correspondence school, or additional services, but will maintain the present approach in which the conferences care for follow-up and promotion.

Financial Matters

● Statement of Ingathering Philosophy, Objectives, and Methods

Voted. The adoption of the following Statement of Ingathering Philosophy, Objectives and Methods, to be recorded as a general action, and not as part of the *Working Policy*:

Seventh-day Adventists have conducted their annual Ingathering appeal for more than 60 years. Each year since 1908, they have attempted to reach every home in the nation with their spiritual message. They believe that Christ is the only hope for a world plagued with runaway crime, devastating wars, polluted environment, and exploding population. Their aim "to reach all nations the everlasting gospel of our Lord . . . and the commandments of God" sums up their reason for a steady, consistent witness to the world about them.

Behind their mission to humanity is the Adventist concept of man. To them, man represents a physical, mental, and spiritual entity. To meet his needs, these Christian people feel they must minister not just to one, but to all aspects of his being. Thus the humanitarian work fostered by the Adventists includes more than the preaching of the Word. It also comprehends a healing ministry for the sick, the feeding of the hungry, the clothing of the naked, the education of children and youth. In their work the Adventists endeavor to serve all aspects of man's being—physical, mental, and spiritual. They work for the wholeness of life and for the wholeness of man. This, in substance, is their reason for existence.

The annual Ingathering appeal is part of a many-sided evangelistic program fostered by Adventists to reach their neighbors. Its spiritual ministry is intended for every home. Its Bible-course enrollments are offered to all people interested in knowing more about God and His revelation to man. A brochure is customarily presented explaining the work of the church and giving the public an opportunity to contribute to its worldwide program. Those who present these booklets contribute their time as well as their monetary gifts to bring to the world the Biblical message of an unfailling hope in God. They invite others to join hands with them in this humanitarian and spiritual undertaking.

● Ingathering Fund Distribution

It is desirable to simplify the present plan and procedure in accounting for and allocating Ingathering funds:

We recommend. 1. That Ingathering funds continue to be recognized as General Conference funds and be passed on to the General Conference monthly as received. These funds will be accumulated and held by the General Conference.

2. That in North America the following formula be used in distributing Ingathering funds received beginning with the 1972 solicitation campaign.

a. Organizations designated as "Missions" will receive 100 per cent of their Ingathering receipts as Ingathering reversion.

b. The balance of the fund will be divided, 46 per cent to the General Confer-

ence for the world mission budget and 54 per cent to the unions of North America according to the ratio of amount raised by each union.

c. The General Conference will budget for the net amount of Ingathering expense to cover cost of annual magazine reports and other campaign materials.

3. That the portion of the fund reverted to the unions in the North American Division be returned to them as soon as possible after the annual campaign closes and the funds from all the unions are reported through to the General Conference.

● Basis for Computing the Thirteenth Sabbath Overflow

Voted. 1. That the actual amount of funds received by the General Conference treasury form the basis for computing the Thirteenth Sabbath Offering overflow.

2. That the present method of computing the Sabbath School overflow be revised so that 25 per cent of the total Thirteenth Sabbath Offering received will go to the overflow projects and 75 per cent to the regular mission funds.

3. That for the purpose of computing the Thirteenth Sabbath Offering overflow the remittances from the North American Division for one month beyond the closing date of the quarter and the reports from the overseas divisions for two months beyond the closing date of the quarter be included in the calculation of the overflow offering.

The Home and Adventist Education

● Youth/Family Life Year—1973

WHEREAS, the "well-being of society, the success of the church, the prosperity of the nation, depend upon home influences" (*The Ministry of Healing*, p. 349), and

WHEREAS, the Elijah message (Mal. 4:5, 6) calls for the strengthening of family relationships, bringing parents and young people together,

Voted. 1. That the year 1973 be designated as Youth/Family Life Year with special emphasis given in each division to the strengthening of family relationships within the church.

2. That the Youth/Family Life Year theme be implemented as follows:

a. That guidelines and resource materials be prepared for Youth/Family Life workshops to be conducted in districts, local churches, or conference-wide meetings.

b. That each union select experienced resource personnel to be available for counseling and instruction in Youth/Family Life workshops, conference workers' meetings, youth/family camps, et cetera, and that attention be given to such areas as marriage with unbelievers, family recreation, use of leisure time, church standards, et cetera.

c. That study guides on Youth/Family Life relationships be prepared for elementary, academy, and college-age youth for use in discussion groups.

d. That new emphasis be given to the establishment of the family altar in each Adventist home and that helps be prepared for making family worship more meaning-

ful for each member of the family.

e. That a Youth/Family Life day be scheduled at camp meetings in 1973.

f. That Youth/Family Life camps be scheduled in each conference by the MV Department in 1973.

g. That several Sabbath school lessons during 1973 give emphasis to the Youth/Family Life theme in junior through adult lessons.

h. That several ten-minute missionary period programs give emphasis to the Youth/Family Life theme during 1973 in *The Adventist Layman*.

i. That an international poster and an emblem for Youth/Family Life Year be prepared.

j. That Youth/Family Life theme articles for each age group be written for the *Review and Herald*, *The Adventist Home*, *Guide*, *Insight*, *The Adventist Layman*, *Listen*, *The Ministry*, *MV Program Kit*, *Primary Treasure*, *Life and Health*, and also for division and union papers.

k. That every family endeavor to pray for and win at least two souls through soul-winning projects such as:

1. Friendship team family-to-family involvement

2. Prayer groups for unsaved relatives and neighbors

3. Home Help temperance neighborhood outreach

4. Neighborhood Story Hours or branch Sabbath schools

5. Gift Bible Program on a family basis

l. That the translation of *The Adventist Home* and *Child Guidance* into other languages be encouraged through the Ellen G. White Estate in overseas divisions.

m. That family groups be encouraged to study *The Adventist Home* and/or *Child Guidance* using prepared study guides at prayer meetings, Home and School Fellowship discussion groups, et cetera, and that the publishing houses give study to make these publications available at a special discount.

(Note: The 1972 Missionary Book of the Year will be *Happiness Homemade* which contains much of the material of *The Adventist Home*. The study guides should indicate a correlation between the paging of both books.)

n. That promotion be given to a much wider circulation of the bimonthly journal, *The Adventist Home*.

3. That a Youth/Family Life Coordinating Committee be appointed at the General Conference level to prepare materials for and coordinate the Youth/Family Life Year program and that each division appoint a similar committee to adapt the Youth/Family Life Year materials and program to its needs.

4. That a financial budget be developed by the Coordinating Committee for the preparation of initial materials, and that this be submitted to the Finance Committee.

● A Century of Adventist Education

WHEREAS, The year 1972 marks the centennial of the founding of the first Seventh-day Adventist church-supported school, at Battle Creek, Michigan,

Voted. 1. That throughout the world

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field during 1972 special recognition be given to "A Century of Adventist Education."

2. That Seventh-day Adventist educators, laity, and leadership be encouraged

a. To take inventory of their success in meeting denominational educational objectives and adjust their future planning accordingly, and

b. To renew their dedication to the God-given "blueprint" of Christian education.

Other Recommendations

● Spirit of Prophecy Writings Distribution Plan

WHEREAS, "God has spoken to us through His word. He has spoken to us through the testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy."—*Testimonies*, vol. 8, p. 298, and

WHEREAS, The current Testimony Countdown program and other helpful church emphases have stirred an unprecedented interest among Seventh-day Adventists in the study and use of the Spirit of Prophecy writings, and

WHEREAS, Providence has opened to the church a larger understanding of its responsibilities and privileges as a result of the study of the Ellen G. White messages, which are so essential for God's people at this time,

Voted, That during 1973 in all our churches and institutions around the world special efforts be put forth by all of our conference administrators, publishing department leaders, publishing houses, Book and Bible Houses, church pastors, and church officers to encourage our members to enroll in Testimony Countdown and similar church-sponsored Spirit of Prophecy study plans, and to make available to them as many of the Spirit of Prophecy books as possible at special prices.

1. That in order to expedite this in a practical way, emphasis be given to the theme "Every Spirit of Prophecy Book in Every Adventist Home."

2. That the publishing houses give study to the following recommendations:

a. The sale of full sets of the 56 volumes written by Ellen G. White with such incentives as the publishing houses may offer.

b. The formation of a Spirit of Prophecy Book Club, membership in which would be offered to all persons who have or who wish to establish credit with the Book and Bible House and who plan to complete a personal Ellen G. White library; one or more books to be mailed to such members monthly; handling and billing to be the responsibility of the Book and Bible House.

c. The sales of the Ellen G. White books on the basis of a deferred payment plan mutually acceptable to each member and Book and Bible House concerned.

3. That every effort be made to stimulate free missionary distribution by our members of Spirit of Prophecy volumes, especially the new paperbacks, *The Great Controversy*, *The Desire of Ages*, and *Steps to Christ*, and that our friends, neighbors, and relatives be made the objects of prayerful interest and attention.

4. That our members be encouraged to enroll in the Prophetic Guidance course offered by the Voice of Prophecy where this is available to them.

5. That our churches be encouraged to provide Spirit of Prophecy books for those church members who cannot afford to purchase them.

6. That the special prices and incentives referred to in this recommendation be limited to those who sign up under one of the plans during 1973.

● Identification of Seventh-day Adventist Churches and Institutions

WHEREAS, in many divisions including North America, a large number of our fine churches, and institutions such as hospitals, colleges, schools, office buildings, et cetera, remain unidentified as "Seventh-day Adventist," thus losing for the church extremely valuable free publicity;

WHEREAS, Identification not only points the way, but also builds increasing respect as impressions are created of the scope and diversity of Seventh-day Adventist institutions,

Voted, That in all divisions study be given to attractively and clearly identifying all Seventh-day Adventist institutions and churches, except where restrictive condi-

tions or psychological attitudes make identification inappropriate.

● Health Educators for Medical Institutions

We recommend, That every Seventh-day Adventist medical institution consider itself a center of health education for patients and communities, and that where possible a full-time health educator be employed to implement this objective.

● Local Church Stewardship Secretaries

WHEREAS, The servant of the Lord states that: "God in His wise plans has made the advancement of His cause dependent upon the personal efforts of His people and upon their freewill offerings" (*Testimonies*, vol. 4, p. 464);

WHEREAS, The Stewardship and Development Department has been given a share in this responsibility and opportunity to make this a possibility through motivation to total commitment to Christ;

WHEREAS, It has been found to be meaningful to have a representative of the local church to promote this interest,

We recommend, That where possible, provision be made for a Stewardship secretary in each local church.

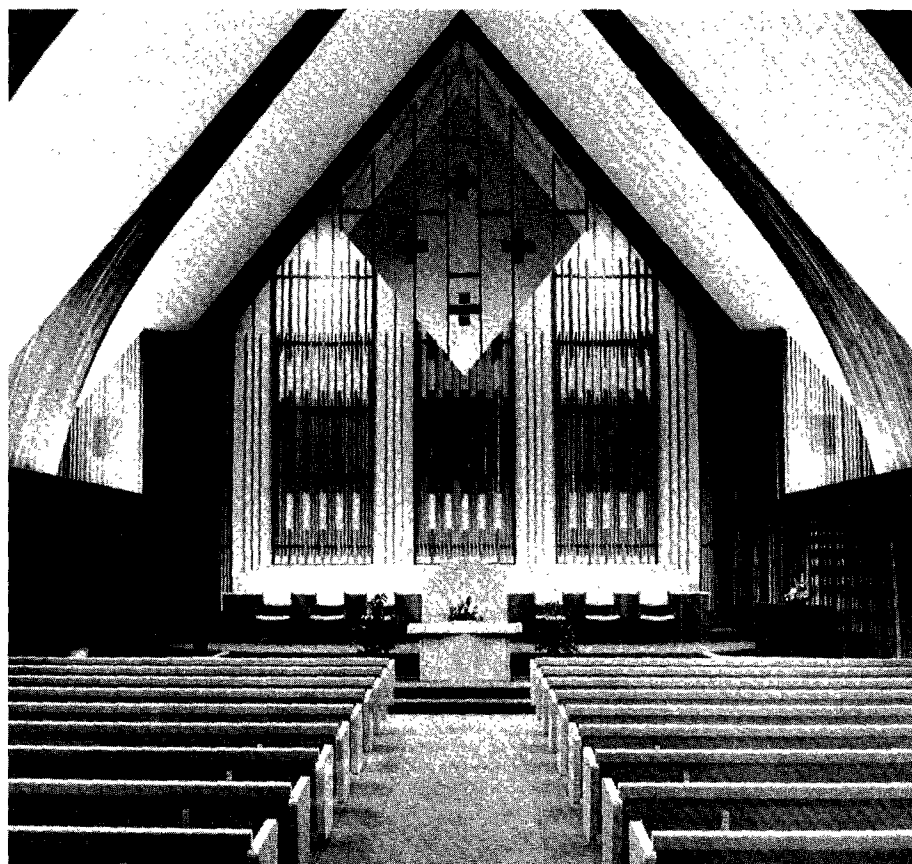
(Continued next week)

Westminster, British Columbia, Church Dedicated

The 400-seat Westminster church, Burnaby British Columbia, was dedicated recently. W. A. Howe, associate secretary General Conference Educational Department, was the guest speaker. Assisting in the service were J. W. Bothe, president of the Canadian Union; A. N. How and E. F. White, president and treasurer of the British Columbia Conference, respectively; and A. M. Spent, pastor.

The Westminster church was organized in 1930 with a membership of 12. The first sanctuary was built in 1934 when the membership was 80. The present building was completed in 1965. The present membership is 389.

THEDA KUESTER
Review and Herald Correspondent
Canadian Union



Far East to Receive Offering Overflow

On Christmas Day you and members of Seventh-day Adventist Sabbath schools around the world will have the opportunity to give for the fourth quarter of 1971 Thirteenth Sabbath Offering for missions. The overflow portion of this important mission offering will be used to benefit three very deserving projects in the Far Eastern Division. One of these projects is a mission launch for East Borneo.

Vast areas of Kalimantan, the eastern region of Borneo, are sparsely settled and nearly inaccessible. However, nearly six million people live in Kalimantan, mostly on the coasts and along the banks of rivers. Thus, the main means of travel and communication is by riverboat.

Many of the people live along the winding Mahakam River. It is for the service of these people that 35 per cent of your Thirteenth Sabbath Offering overflow is to go. The mission launch built with that money will enable our mission workers to develop our mission work. It will enable them to take the gospel to the needy people there through a medical-evangelism program, the spoken word, and the printed page.

Fifteen per cent of the overflow will be used for a project that has stirred the imagination of our members in the Far Eastern Division and in other parts of the world. This is a project called lamb shelter. The object of the project is to assist small churches to provide Sabbath school rooms for their children's departments. Many of our churches in the past have been built without providing adequate Sabbath school rooms for the children.

The third project is the Hong Kong Adventist Medical Evangelism program. Some months ago a new hospital was opened on Victoria Island, Hong Kong, and medical service was started on a limited basis. However, funds are needed to complete the interior and to provide urgently needed equipment and facilities for full operation of the hospital's medical and essential ancillary services. Included in the project are plans for staff housing for physicians, nurses, and other essential personnel.

G. O. BRUCE, *Treasurer*
Far Eastern Division

ASI Convenes in Boston, Reports Wide Activity

A convention of the Association of Privately Owned Seventh-day Adventist Services and Industries (ASI) was held in Boston recently. Approximately 200 persons from the United States and Canada attended the meetings.

Lecture sessions included business management, public relations, and various aspects of health. Drs. Mervyn Hardinge of Loma Linda University

and Laurence A. Senseman of the Glendale Adventist Hospital were among the convention lecturers.

A special feature of the convention was visits to points of denominational and historic interest in New England. Arthur L. White and Ron Graybill of the Ellen G. White Estate were tour guides. The group visited the birthplace and early home of Ellen White, the Adventist church at Washington, New Hampshire, and other places important in Seventh-day Adventist history. During the group's visit at the Washington, New Hampshire, church, dedication services were held during which a new historic plaque was erected by the Medical Group Foundation of Riverdale, Maryland. Northern New England Conference president Carl P. Anderson led out in the ceremonies.

ASI members have sponsored numerous missionary projects. One of this year's projects was to help problem drinkers on the island of Bermuda. From October 3 to 5, 114 ASI members attended a series of workshops held on the island.

E. H. J. Steed, secretary of the General Conference Temperance Department, with Dr. Senseman, provided a Four-Dimensional Key to the Cause of Alcoholism and to Better Living meetings for the public. The 375-seat auditorium had a 100-persons overflow audience the first night, and was well filled for each of the following lectures. Assisting in the meetings were Dr. Ronald R. Laing from South River, Ontario, Canada, and physicians from Florida's Hialeah Hospital and the Shawnee Mission Hospital in Kansas.

In a second project this year ASI gave financial assistance to help build a radio station at Mountain View College in the Philippines.

The ASI was organized in Cincinnati, Ohio, in 1947 with a charter membership of 25. Its prime objectives are to encourage the operation of self-supporting missionary institutions by our laymen and to set up standards and policies of operation that will correctly reflect the principles of Seventh-day Adventists. Allen R. Buller of Worthington Foods is presently ASI president. Caris H. Lauda of the General Conference is executive secretary and treasurer.

WAYNE A. MARTIN
Assistant Secretary

GC Bureau of Public Relations



(Conference names appear in parentheses.)

Stuart P. Berkeley, faculty, Southern Missionary College, formerly principal, Adventist College of West Africa.

Gerald Bond, assistant manager, Florida Book and Bible House, from same position (Pennsylvania).

Nancy Carter, faculty, College View Academy, Lincoln, Nebraska, from faculty, Pioneer Valley Academy (Southern New England).

Ernest D. Clark, pastor, Morristown-Newport, Tennessee, district, formerly pastor, Little Rock, Arkansas.

Kerwin W. Fowler, faculty, Union College, formerly assistant auditor (Northern Union).

Mrs. Janice Gillham, teacher, Gentry, Arkansas, from same position (Missouri).

Ben Green, conference evangelist (North Dakota), from same position (Arizona).

Harold E. Haas, public relations and educational secretary (Southern New England), formerly principal, Mount Vernon Academy (Ohio).

Mrs. Dorothy Hehling, teacher (Illinois), from teacher (Missouri).

Merton Henry, pastor, Macon-Warner Robins, Georgia, formerly pastor, Indianapolis, Indiana.

H. W. Hill, department of religion, Union College, from same position, Kingsway College, Oshawa, Ontario, Canada.

W. R. Howard, stewardship and development secretary (Nebraska), from same position (Indiana).

Gertrude Huygens, head librarian, Glendale Adventist Hospital (Southern California), formerly associate librarian, Union College (Central Union).

Gordon Kainer, Bible teacher and pastor, Platte Valley Academy, Shelton, Nebraska, from same position, Blue Mountain Academy (Pennsylvania).

Arno Kutzner, faculty, Southern Missionary College, from same position, Thunderbird Academy, Scottsdale, Arizona.

Church Calendar

Stewardship Day	December 18
Thirteenth Sabbath Offering (Far Eastern Division)	December 25

1972

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
Tract Evangelism	March 4
Church Lay Activities Offering	March 4
Sabbath School Visitors' Day	March 11
Spring Mission Offering	March 11
MV Day of Fasting and Prayer	March 18
MV Week	March 18-25
Thirteenth Sabbath Offering (South American Division)	March 25
One Million New Pulpits	April 1
Church Lay Activities Offering	April 1
Andrews University Offering (Alternates with Loma Linda University Offering)	April 8
Literature Evangelism Rally Day	April 15
Educational Day and Elementary School Offering (Local conference)	April 22
Children's Day	April 29
Missionary Magazine Campaign (Price limited to April through May)	
Health and Welfare Evangelism	May 6
Church Lay Activities Offering	May 6
Servicemen's Literature Offering (Alternates with North American Mission Relief Offering)	May 13
Spirit of Prophecy Day	May 20
Christian Record Offering	May 20



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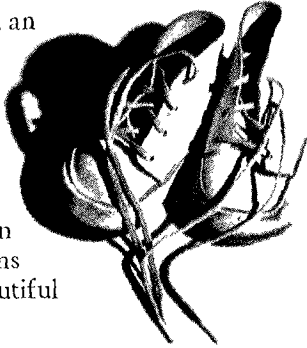
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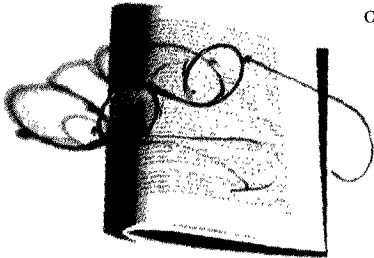
Legend of the Christmas Eve Adventure.

Long ago, so the legend says, an organ master built an organ. It was the greatest organ in the land, and its tone was pure and beautiful. For miles its voice could be heard calling the people to worship. As time went by, it came to be believed that on Christmas Eve the organ's strains were louder and even more beautiful than on any other day.



And then plague hit the land, killing the organ master's only child. Great bitterness filled his heart. "Never again," he said, "will I play the organ for the people to go to worship." And so the mighty voice of the organ was stilled. And after a while the people stopped going to church. The organ master became old, and his bitterness grew year by year.

One Christmas Eve as he sat brooding before the fire, a knock sounded at his door. The village doctor stood outside, a book in his hand.



"Here," he said to his friend, "this book is for you. I know of the grief that has filled your heart like a disease for too long. It is a mortal disease, but no mortal doctor can heal it.

Only the Great Physician can cure pain like yours. Read this book. It is the greatest gift I can give you." And the door closed behind him.

The organ master opened the book. The minutes passed. The fire burned low. Yet still he read on. Suddenly he closed the book and with tears streaming down his face he fell to his knees and prayed. "God, I have been wrong. I have blamed You for the loss of my child, forgetting that You too gave Your only Child. To save my life. Thank You for the words in this book, and forgive me for the years I have lost in bitterness."

With stumbling steps he hurried from his home to the church. Down the aisle he ran to the organ—silent for so many years. With trembling hands he pressed the keys. And once again the music thundered out over the village. In their homes the people stood amazed. "It is the organ master," they cried. "He is playing the organ for Christ-

mas Eve." And they streamed joyfully out of their homes, across the snowy streets, to fill the church once again.

From a hilltop as he hurried on the doctor heard the organ's voice. And his heart was bowed in thankfulness. "A miracle," he whispered.

"And all because of a book full of the healing love of the Great Doctor upstairs." He looked down from the hilltop to the lights of the town below. And beyond were the lights of another town.

And then another. Many towns. Many people. People with hearts full of bitterness.

"It's a beginning," he murmured to himself. "Each year on Christmas Eve I will go forth with books of love and scatter them among the people. Yes, indeed," he said as he hurried on his way, "it is just a beginning."

And so was born the legend of the Christmas Eve adventure.



Continue the Legend.



Yes, I would like to continue the Christmas Eve adventure. Please send me _____ copies of *Doctor Upstairs* to share on Christmas Eve. Mail books to:

Name _____

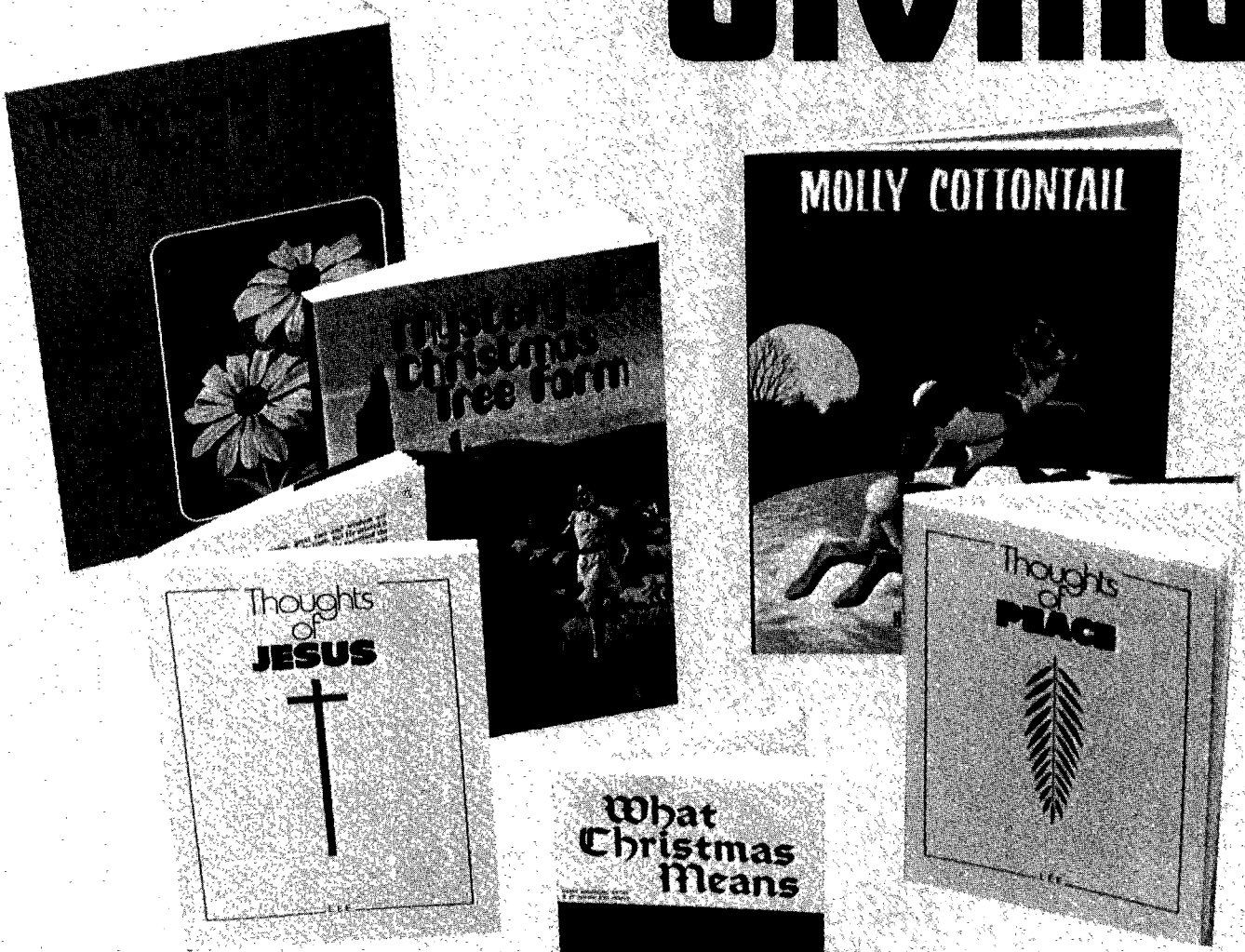
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Group Meets to Plan for Inner-City Literature

A special *ad hoc* committee, appointed by the General Conference, met recently at the Southern Publishing Association in Nashville, Tennessee, to plan for the production and distribution of tracts and other missionary types of literature prepared especially for Blacks and Spanish- and French-speaking inhabitants of America's inner cities.

Some of the recommendations voted were:

1. Publish a variety of tracts, including doctrines of the church.
2. Publish in tract form selected chapters from the writings of Ellen G. White.
3. Increase Soul Food Series to 12 numbers.
4. Distribute 5 million Soul Food tracts in 1972.
5. Make these tracts available in French and Spanish.

F. L. Baer, Pacific Press; P. C. Roque, Greater New York Conference; and M. Birmingham, Northeastern Conference; were present in the interest of the Spanish- and French-speaking minorities. Representing the General Conference were M. T. Battle and the writer.

W. W. FORDHAM

New Method Proves Successful for Philippine Bookmen

Some literature evangelists in the Philippines are leaving the first copy of the Bible correspondence course with those whom they visit who have a special interest in the Bible. About a week later laymen in the area visit those who have received the course, help them in their study, and pick up the answer sheet for correction. In Davao alone, out of 350 people baptized in a recent effort, 337 had been first contacted by literature evangelists.

D. A. McADAMS

Missionary Sent to Previously Unentered Country

A missionary family is now stationed in Upper Volta, a country previously unentered by our message, according to Th. Kristensen, president of the West

African Union Mission. This is a land of 4.5 million people, half of whom are animists, and most of the rest, Moslems. It is a hot, dry country close to the Sahara Desert. Pastor H. Kempf and his family, who have served for many years in West Africa, have moved to Ouagadougou.

This new work is made possible by part of the Thirteenth Sabbath Offering overflow received in 1970.

D. W. HUNTER

4 DK Programs Held in New York City

Two Four-Dimensional Key to the Cause of Alcoholism programs were held in New York City during November. The first of the four-day programs was held at the New York Center from 12:00 noon to 1:30 P.M. The second was held in the evening at the Manhattan church.

A good cross section of New Yorkers was represented at the 4 DK meetings. They ranged from boys and girls and youth to young adults and elderly folks. Both alcoholics and nondrinkers were in attendance. Attendance at the meetings was not large, reaching 50 at the most, but the results were good. Men and women were signed up for the follow-up program called the Four-Dimensional Key to Better Living, and others volunteered their services in helping with future 4 DK programs.

One rehabilitation officer from the Bowery was so impressed with the program that he asked if it might be given at the Bowery, which is probably one of the most populated skid rows in the United States.

By invitation of the Greater New York Conference, the 4 DK was held in New York City for two purposes. First, to introduce the new approach to alcoholism to the people of New York City; and second, to prepare the ministers of Greater New York Conference to present the program in their church communities. Training programs were held each afternoon at the New York Center.

Youth and adult members of the Greater New York Conference worked zealously with the pastors of the New York Center and the Manhattan church

Baby Born in Mission Plane

What is probably a "first" for Adventist mission aviation occurred when a baby was born during a mercy flight over the Peruvian jungle.

Clifford Port, director of the Nevati Mission Station and air base, took off in a small two-place Piper Super Cub, heading for a hospital one and a half hours away from his outpost. Squeezed into the seat behind the pilot was a woman who had been in a coma for three days but was not strong enough to travel, and a relative. A third passenger, an expectant mother, crouched in the tiny baggage compartment behind the rear seat.

Somewhere over the jungle the expectant mother went into labor, and not long afterward the passengers heard the cry of a newly born Campa Indian boy. Pastor Port pulled a piece of fish line from his jungle survival kit, and one of the passengers tied the umbilical cord.

The landing at the airstrip was routine, and both mother and baby are doing fine.

WAYNE A. MARTIN

under the guidance of E. L. Taylor, temperance secretary of the conference, to circulate the advertising brochures and posters for the programs.

The 4 DK program was under the direction of M. C. Sawvel, associate secretary of the General Conference Temperance Department, and Dr. Irving Jones, director of Public Health Education, Reading, Pennsylvania.

M. C. SAWVEL

N. A. INGATHERING Report—1

Total raised through November 13, 1971: \$1,935,902.44. Total raised for same period last year: \$2,005,801.02. Loss as of first week: \$69,898.58.

Two conferences report over the top—Alabama-Mississippi, with a per capita of \$25.33, and Allegheny West with an increase of \$1,083.09 over last year's final total.

Unions showing gains: Southern, \$30,618.40; Canadian, \$24,862.12; Northern, \$19,871.32; Central, \$6,007.87; and Columbia, \$5,974.99.

Report—2

Total raised through November 20, 1971: \$2,474,874.22. Total for the same week last year: \$2,483,162.26. Loss as of second week: \$8,288.04.

The amount raised this week was \$538,971.78 as against \$477,361.24 raised the second week of last year.

Five unions (Atlantic, Canadian, Central, Southern, Southwestern) and 28 conferences show gains.

The College Park church in Oshawa, Ontario, Canada raised more than \$3,000 in one night.

Potomac Conference has 16 churches that have achieved Silver Vanguard status.

IN BRIEF

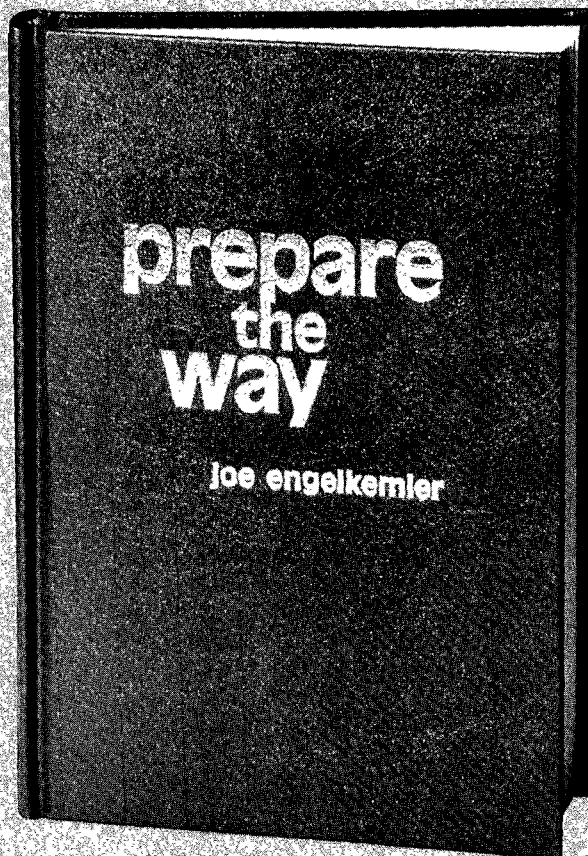
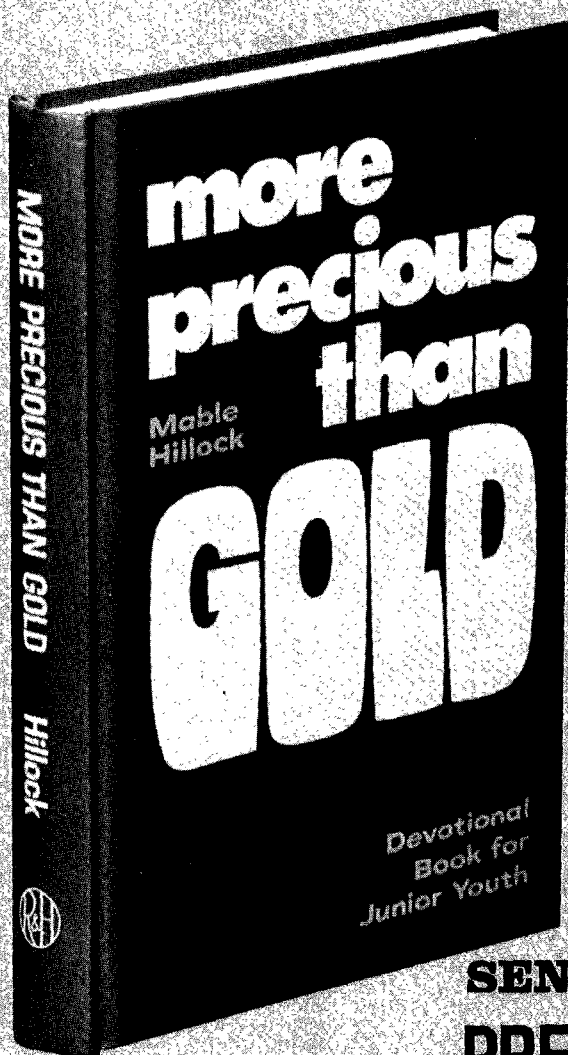
✦ Southern Missionary College students, under the leadership of Ronald Hagen, recently mailed 150 four-and-a-half-pound packages to U.S. servicemen in Vietnam.

✦ During a recent week our workers and laymen in the Austral Union (Argentina, Uruguay, and Paraguay) conducted evangelistic meetings involving more than 670 workers and almost 2,900 laymen. More than 14,000 non-Adventists attended the meetings.

✦ **New Position:** M. B. Musgrave, auditor, Trans-Africa Division, formerly treasurer, Zambezi Union.

✦ **Death:** Frances Bergherm, 76, at Takoma Park, Maryland, November 24. She was the widow of W. H. Bergherm, who served 11 years in the Philippines, seven years as U.S. Army chaplain, and before his retirement, as secretary of the General Conference War Service Commission.

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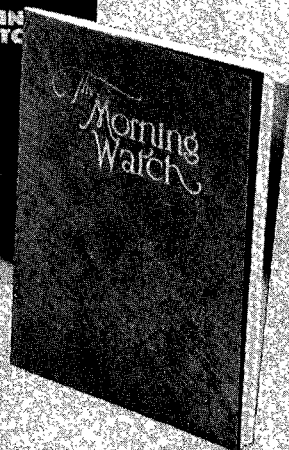
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