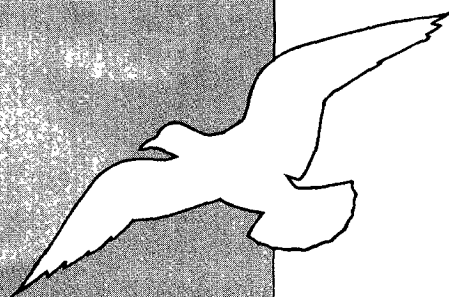


Review

THE ADVENT REVIEW AND SABBATH HERALD • WEEKLY INTERNATIONAL EDITION

January 13, 1972
Vol. 149 No. 2



"All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God."

My Life Today, p. 289

We Have Our Marching Orders

Takoma Park, Maryland

Dear Fellow Soldiers of the Cross:

We have our marching orders! What are we waiting for?

What are these marching orders?

"Go forth to every part of the world, and proclaim the Good News to the whole creation" (Mark 16:15, N.E.B.).

MISSION '72

Does this mean me?

"To every man his work" (Mark 13:34).

"Everyone who is added to the ranks by conversion is to be assigned his post of duty."—*Testimonies*, vol. 7, p. 30.

"A distinct work is assigned to every Christian."—*Christian Service*, p. 9.

MISSION '72

What am I supposed to do?

"Those who have put on Christ will relate their experience, tracing step by step the leadings of the Holy Spirit—their hungering and thirsting for the knowledge of God and of Jesus Christ whom He has sent, the results of their searching of the Scriptures, their prayers, their soul agony, and the words of Christ to them, 'Thy sins be forgiven thee.'"—*Christ's Object Lessons*, p. 125.

MISSION '72

What kind of work can I do?

"Some will work in one way and some in another, as the Lord shall call and lead them. But they are all to strive together, seeking to make the work a perfect whole."—*Testimonies*, vol. 9, p. 26.

"Among the members of our churches there should be more house-to-house labor in giving Bible readings and distributing literature."—*Ibid.*, p. 127.

MISSION '72

Do you mean coordinated evangelism?

"In order for the work to be built up strong and symmetrical, there is need of varied gifts and different agencies, all under the Lord's direction; He will instruct the workers according to their several ability. Co-operation and unity are essential to a harmonious whole."—*Evangelism*, p. 104.

MISSION '72

Why not let the ministers do the soul-winning work?

"It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to be encouraged to labor for the Master according to their several ability."—*Testimonies*, vol. 7, p. 21.

MISSION '72

Must I go all alone?

"Calling the twelve about Him, Jesus bade them go out two and two through the towns and villages. None were sent forth alone, but brother was associated with brother, friend with friend. Thus they could help and encourage each other, counseling and praying together, each one's strength supplementing the other's weakness. . . . In our own time evangelistic work would be far more successful if this example were more closely followed."—*The Desire of Ages*, p. 350.

MISSION '72

But what if I am not successful in this work?

"Workers for Christ are never to think, much less to speak, of failure in their work. The Lord Jesus is our efficiency in all things; His Spirit is to be our inspiration; and as we place ourselves in His hands, to be channels of light, our means of doing good will never be exhausted. We may draw upon His fulness, and receive of that grace which has no limit."—*Gospel Workers*, p. 19.

MISSION '72

What is all the excitement about?

"Remember how critical the moment is. It is time for you to wake out of sleep" (Rom. 13:11, N.E.B.).

"Time is short."—*Testimonies*, vol. 9, p. 27.

MISSION '72

What am I going to get out of this?

"He who has appointed 'to every man his work,' according to his ability, will never let the faithful performance of duty go unrewarded. Every act of loyalty and faith will be crowned with special tokens of God's favor and approbation."—*Ibid.*, vol. 5, p. 395.

MISSION '72

What preparation must I make for this work the Lord expects me to do?

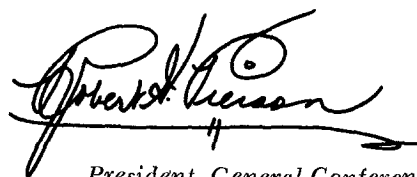
"Seek ye first the kingdom of God, and his righteousness" (Matt. 6:33).

"If you would draw sinners out of the swift-running current, your own feet must not stand on slippery places."—*Gospel Workers*, p. 274.

MISSION '72

The Lord has a great work for us to do. We have our marching orders. What are we waiting for?

Yours for the greatest soul-winning thrust in '72 that the Adventist people have ever undertaken.



President, General Conference

This Week...

This week David Duffie, M.D., a 1945 graduate of Loma Linda University, broadens the usual concept of spiritualism in his article, "The Inroads of Spiritualism" (page 4).

Although now returned to the United States, where he is teaching in the Loma Linda University School of Public Health, Dr. Duffie is in every sense of the word a member of a missionary family. His father was also a medical doctor, and his mother was in the first graduating class of nurses at Washington Sanitarium. His sister Virginia (Mrs. Bruno Steinweg) has served with her husband in Brazil, Peru, Ecuador, and Chile. Another sister, Alice (Mrs. Don Fahrbach), worked with her doctor husband at the Benghazi Hospital in Libya for three years. Dr. Duffie's wife (nee Frances Minner) is the daughter of veteran missionaries in Central America.

Dr. Duffie and his wife were until last August at the Bella Vista Hospital in Mayagüez, Puerto Rico, where he was staff physician and a specialist in internal medicine.

Dr. Duffie's family has treasured the story of Ellen White's announcing to his great-grandmother that her descendants would be missionaries in many lands.

In addition to his medical work, Dr. Duffie has authored a book, *Psychology and the Christian Religion*, and a number of articles for various magazines.

One of the most important doctrines of the Seventh-day Adventist Church is that of righteousness by faith. Actually, this term is rare in the Bible and in the writings of Ellen White. In the latter, the expression "righteousness of Christ" is common.

There was a time in the history of the church when insufficient emphasis was given to this basic doctrine. Because it was assumed that Christians were familiar with the elements of the gospel, attention in SDA evangelism was focused on peculiar doctrines. Beginning with a

General Conference session in Minneapolis in 1888, increasing emphasis has been given to righteousness by faith. See Carl Coffman's review of the doctrine on page 6.

MISSION '72, with the slogan "Reach Out for Life," is a calculated effort to show what can be done when we marshal the spiritual, material, and manpower resources, as well as the dedicated talent, in North America. This idealism is necessary, and our optimism is important, but will these aspects be sufficient to bring the desired results? What are the conditions for spiritual success, for the baptism of the Holy Spirit, and for a large harvest of souls?

We felt that several articles entitled "Preparing the Way" would be appropriate. This title can have a dual application: first, preparing the way for a successful MISSION '72; and second, preparing the way for the soon return of our Saviour.

The theme, "Preparing the Way," is an adaptation from the title of the Morning Watch book for 1972, written by Joe Engelkemier. Much of the material and inspiration for this series has come from his book and with his assistance. The three articles carry the by-line of Neal C. Wilson, who is vice-president of the General Conference for North America. See page 9.

Perhaps some readers missed the announcement last week about the new column entitled "Newly Published" that will appear in the first issue of the month. In catching up readers to the new books and records available from Adventist publishing houses, there has been a longer list that what will usually appear. For this reason we have had to run it in two parts, the second of which is appearing this week.

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ANGLICAN SEES CHURCH UNION AS "MONSTROUS BUREAUCRACY"

WINDSOR, ONT.—Opposition to the proposed constitution for a union of the Anglican and United Churches of Canada and the Christian Church (Disciples of Christ) is due here from Bishop Vicars Short, of Saskatchewan, who calls it "a monstrous bureaucracy."

The bishop objects to the Faith and Order section of the Draft Plan of Union, particularly with regard to baptism. But the greater part of his lengthy paper deals with the administrative organization the plan proposes.

WORLD JEWISH COMMUNITY NOW TOTALS 13,951,000

NEW YORK—The 1971 American Jewish Year Book, just published, sets the latest estimate for the world Jewish population at 13,951,000.

The United States has the largest Jewish community—5,870,000.

Countries having the largest Jewish populations, after the U.S., are the Soviet Union, 2,620,000; Israel, 2,560,000; France, 550,000; Argentina, 500,000; Great Britain 410,000; and Canada 280,000.

SALVATION ARMY REPORTS RECORD GIVING

NEW YORK—The Salvation Army of Greater New York has raised a record \$8,658,818 in cash and pledges during 1971, setting a world record for the organization.

"Despite tight money and the diminishing economy that has affected philanthropic giving," the \$8.6 million represents a \$734,459 increase over last year's total, Charles S. Mitchell, chairman of the campaign, reported at a recent victory luncheon.

◆ Advent Review and Sabbath Herald ◆

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS ◆ 122D YEAR OF CONTINUOUS PUBLICATION

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

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

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The Inroads of Spiritualism

By DAVID DUFFIE, M.D.

INCLUDED IN the last message of warning to the world is to be a denunciation of the delusive teachings of spiritualism. Concerning the angel of Revelation 18, who is represented as coming down from heaven with great power and lightening the earth with his glory, the Scriptures declare: "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (verse 2). Included in the sins of Babylon are the devilish doctrines of spiritualism.

Speaking of the time when the third angel's message will be proclaimed with "greatest power," Ellen White says, "The sins of Babylon will be laid open. . . . The inroads of spiritualism . . . will be unmasked. By these solemn warnings the people will be stirred."—*The Great Controversy*, p. 606.

Spiritualism will gain worldwide prominence immediately prior to the second coming of Christ. "Satan determines to unite them [professed Christians and the ungodly] in one body and thus strengthen his cause by sweeping *all* into the ranks of spiritualism."—*Ibid.*, p. 588. (Italics supplied.) In vision Mrs. White saw spiritualism represented as a train of railway cars going with the speed of lightning toward perdition. Satan was the tall and stately conductor, and she said, "It seemed that the whole world was on board."—*Early Writings*, p. 263.

Inasmuch as Seventh-day Adventists expect to take part in the loud cry movement, it is important that

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we learn to recognize spiritualism in its various disguises. Many are prone to think of spiritualism only in terms of hypnotism, spirit mediums, table tipping, and talking with the dead. Such a view is too narrow to encompass the broader aspects of spiritualism.

Disguised Spiritualism

One of the popular forms of spiritualism is that of healing through the so-called release of mental forces. Ellen White has warned, "There are many who shrink with horror from the thought of consulting spirit mediums, but who are attracted by more pleasing forms of spiritism. . . . The apostles of nearly all forms of spiritism claim to have power to heal. They attribute this power to electricity, magnetism, the so-called 'sympathetic remedies' or to latent forces within the mind of man."—*Prophets and Kings*, pp. 210, 211. Referring to the last-day deceptions, Mrs. White states: "Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith."—*The Great Controversy*, p. 589.

Common today is a certain form of religious faith that overemphasizes the power and virtue of thinking positively, which is said to release the latent forces of healing that are hidden in the mind of man. It is a working fusion of religion and psychology that often produce impressive results.

One of the early forerunners of this now-prevalent trend was the so-called Emmanuel Movement, which was specifically labeled by Mrs. White as "one of the forms of spiritualism." Concerning the founder of this movement, a Boston clergyman who died in 1940, the National Encyclopedia of American Biography states:

"His work there [at Emmanuel

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spiritualism is formidable.

that is the power of God in Jesus Christ. Only through the blood of the Crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature. This power the spiritualistic theories concerning God make of no effect. If God is an essence pervading all nature, then He dwells in all men; and in order to attain holiness, man has only to develop the power that is within him.

"These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement and make man his own savior."—*Testimonies*, vol. 8, p. 291.

Looking back almost 50 years to the pantheistic crisis through which he himself had passed, William A. Spicer wrote in the *Review and Herald* under date of April 6, 1950:

"It might be asked, What peril could such a movement be to people having the Advent message? But the author of error knows well how to label his wares. These things were offered us as a higher view of the third angel's message. . . . Some of our people were inclined toward something new and different, and had listened to the books and teachings of men who were 'strangers' to the Advent message." Elder Spicer went on to remind us, "The

gift of the Spirit of prophecy that helped us then forewarned us that the same errors would attack us again and again." Elder Spicer is now dead, but the errors of which he spoke are very much alive.

Concept of Unity Perverted

The alluring and highly deceptive manner in which pantheistic error is being promulgated in our own day is perhaps best illustrated by the perverted use of the truth that man is unity—body, mind, and spirit. Concern for the whole man is widespread among religious leaders today. There is a place for proper Christian emphasis upon such a unity, but spiritualistic error is at times introduced through this philosophy. For instance, in his book, *Religion and Health*, Seward Hiltner states that "healing influences which are permitted to operate through the method of prayer . . . are not necessarily more 'religious' or more 'spiritual' than those set in motion by the surgeon's knife or the psychiatrist's analysis. For all healing comes from the *vis medicatrix Dei*, . . . which is another way of saying that the healing influences are ready to operate if the conditions are set up to permit them to work."—Pages 100, 101.

This philosophy is highly attractive. But it is pantheistic. It overlooks the vital distinction between the *power of God*—present everywhere in nature—and the presence of God Himself, who through His Holy Spirit condescends to dwell within the heart of converted Christians but who is *not* naturally resident within man as some spark of divinity awaiting the proper release and development. The forces that tend toward physical healing are present in all men, being a manifestation of the omnipresent power of God in nature. The only Force that can effect true spiritual healing

church, Boston] was of an eminently practical character and made the church a leader in novel and effective service to the people. He gained national recognition for his promulgation of the new idea in church work, namely, the attempt to cure disease through mental suggestion. His effort was to unite in friendly alliance a simple New Testament Christianity and the proved conclusions of modern medicine, more especially of modern psychological study, in the interest of suffering humanity."

Another and related form of spiritualism, one that came especially close to Seventh-day Adventists, was the pantheistic philosophy of Dr. J. H. Kellogg. Here again it is easy to focus upon the grosser and more conventional forms of pantheism (such as teaching that "God is in the blade of grass"), which are not a special temptation to us. At the same time we may fail to comprehend those larger and more subtle aspects of pantheism.

Many today would be surprised to know that Dr. Kellogg strongly believed in a personal God. He declared that "Belief in a personal God is the very core of the Christian religion." Furthermore he did not advocate the use of hypnotism. He called it "a dangerous practice which ought to be prohibited by law."

No, it was the more spiritualistic aspects of pantheism with which Dr. Kellogg became enamored. It is interesting to notice how precisely Mrs. White, by the illumination of the Holy Spirit, was able to put her finger on the root error in Kellogg's pantheistic teaching. She declares:

"Pantheistic theories are not sustained by the word of God. . . .

"Our condition through sin has become preternatural, and the power that restores must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and

I Believe

TRY as we may, of ourselves we cannot make ourselves righteous. The sooner we are convinced of this impossibility, the better. Note the Scripture:

"For all have sinned, and come short of the glory of God" (Rom. 3:23). "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:10-12). "For without me," Christ says, "ye can do nothing" (John 15:5). Man may choose to abstain from certain evil acts simply to retain his reputation, or to avoid entanglement with the law. For various reasons he may choose to be courteous to his neighbors. But of himself he is unable to make himself acceptable to God. He is by nature a lawbreaker, the Ten Commandments condemn him, and he is under the penalty of eternal death.

But Jesus paid the penalty for men's transgression and offers to give them eternal life. "Whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "For God caused Christ, who himself knew nothing of sin, actually to be sin for our sakes, so that in Christ we might be made good with the goodness of God" (2 Cor. 5:21, Phillips). Thus Isaiah appeals, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7). And He does it all for man "without money and without price" (verse 1).

Paul mentions "the righteousness of God which is by faith in Jesus Christ unto all and upon all them that believe" (Rom. 3:22). There is nothing we can do to earn it. We cannot make ourselves worthy of it.

Carl Coffman is a member of the faculty in the Department of Religion at Pacific Union College.

is not present in all men. Pantheism fails to see clearly this vital distinction between the power of God, and God Himself. This distinction is indeed vital: it lies at the very heart of the gospel. "If God is an essence pervading all nature, then he dwells in all men; and in order to attain holiness, man has only to develop the power that is within him."—*Testimonies*, vol. 8, p. 291.

Mrs. White's definition of spiritualism seems to be practically synonymous with the idea of "doctrines of devils." It was Satan's first lie, "Ye shall not surely die," that was the origin of spiritualism in the stricter, more familiar sense of the word. But the serpent's other utterances in Eden likewise expressed spiritualistic sentiments that to this day are flooding the world.

"Satan beguiles men now as he beguiled Eve in Eden by flattery, by kindling a desire to obtain forbidden knowledge, by exciting ambition for self-exaltation. It was cherishing these evils that caused his fall, and through them he aims to compass the ruin of men. 'Ye shall be as gods,' he declares, 'knowing good and evil.' Genesis 3:5. Spiritualism teaches 'that man is the creature of progression; that it is his destiny from his birth to progress, even to eternity, toward the Godhead.' And again: 'Each mind will judge itself and not another.' 'The judgment will be right, because it is the judgment of self. . . . The throne is within you.'"

Here Ellen White is enumerating in capsule form some of the multiple facets of spiritualism. She continues her rundown of spiritualistic teachings as follows: "And to complete his work, he [Satan] declares, through the spirits that 'true knowledge places man above all law'; that 'whatever is, is right'; that 'God doth not condemn'; and that 'all sins which are committed are innocent.'" In short, "that man is accountable only to himself" (*The Great Controversy*, pp. 554, 555). If she were writing today it is conceivable that she might include in this list the teachings of the "new morality."

Anarchy and Revolutions

In a parallel passage in the book *Education*, after calling attention to antinomian teachings, she proceeds to point out what will be the worldwide harvest from such teaching:

"At the same time anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for

the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the worldwide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France."—*Education*, p. 228.

Here is a most remarkable yet little-noticed prophecy that strikingly depicts the worldwide eruption of those revolutionary forces that we are witnessing today, and that only recently have been acutely threatening to engulf us all. The relevance of this astounding passage to the present world scene can scarcely be over-emphasized. And that which is responsible for this growing "spirit of unrest, of riot and bloodshed," is the "worldwide dissemination of the same teachings that led to the French Revolution." From the context it is clear that she is here referring to the same teachings of spiritualism that she has just enumerated, such as that "true knowledge places men above all law."

As one comes to realize something of the comprehensiveness of the term *spiritualism* as it is employed by Mrs. White—how it includes the religion of healing through release of mental powers; how it includes such practical combinations of liberal religion and scientific psychology as the Emmanuel Movement and its modern successors; how it also includes the subtle pantheistic theories that deluded the brilliant Dr. Kellogg and that are omnipresent today; and finally how it includes those heady philosophies that are responsible for sparking that revolutionary flame that is filling our world with riot, anarchy, and bloodshed—one can readily see why it was that in the vision of the speeding train of cars it seemed that "all the world was on board!"

One can also see how formidable will be the task of unmasking the inroads of spiritualism, that is to be the work of that fourth angel who cries mightily with a strong voice saying, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." (See *The Great Controversy*, pp. 603-607.)

It is important along with this fearful warning to present the everlasting gospel in its pristine purity, and to call upon all men everywhere to "Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." ♦♦

in Righteousness by Faith, Not by Works

By CARL COFFMAN

He offers to bestow it upon us because we are so helplessly unworthy. Bible "grace" (Eph. 2:8) is unmerited favor bestowed on the repenting one who sincerely believes in Christ and what He can do for him.

God is truly good. But He also knows too well the helplessness of man even to believe and repent. Thus He also gives us the gift of faith. (See *In Heavenly Places*, p. 221.) He then leads us, through the Holy Spirit, to be "willing to be made willing" (see *The Acts of the Apostles*, p. 482), and even places within us, as another free gift, true repentance (see *Selected Messages*, book 1, pp. 390, 391). What excuse will we have if we finally stand on the side of the eternally lost? Our gracious Lord has made every provision that every man can reach an acceptable state of righteousness.

When we say, "Yes, I accept what You have done for me, Lord; I will go Your way with Your strength," we are "justified" (see Rom. 3:24-26). "Justified" may mean "treated as just," or "pronounced and treated as righteous." With reference to these definitions, three Ellen G. White statements are deeply meaningful.

"When God pardons the sinner, remits the punishment he deserves, and *treats him as though he had not sinned*, He receives him into divine favor, and justifies him through the merits of Christ's righteousness."—*Selected Messages*, book 1, p. 389. (Italics supplied.)

"The great work that is wrought for the sinner who is spotted and stained by evil is the work of justification. By Him who speaketh truth *he is declared righteous*. The Lord imputes unto the believer the righteousness of Christ and *pronounces him righteous* before the universe. He transfers his sins to Jesus, the sinner's representative, substitute, and surety. Upon Christ He lays the iniquity of every soul that believeth."—*Ibid.*, p. 392. (Italics supplied.)

"Having made us righteous through the imputed righteousness

of Christ, God *pronounces us just, and treats us as just.*"—*Ibid.*, p. 394. (Italics supplied.)

To the man who believes, "God imputeth righteousness without works" (Rom. 4:6). God has credited to the believer the perfect righteousness of Christ. Thus a person can, from that moment on, if he retains his justified relation to Christ, seeking to learn God's will for him, be certain that he is fully acceptable to his heavenly Father.

A Precious Thought

"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. *The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken.* If he can control the minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation."—*Gospel Workers*, p. 161. (Italics supplied.)

Having received Christ's covering righteousness by faith at the moment of justification, we are confronted with the need of daily learning more of God's will and ways and bringing the life into conformity with them. God's Word is filled with directives that His adopted sons and daughters should turn from the world, should obey the Ten Commandments, should be faithful stewards of their time and money, should care for their bodies as God's temple, and be conformed to His will in every way. God wants our lives to be restored to the likeness of His own image, mentally, physically, and spiritually.

Two perils lurk here. First, we can so quickly forget that we, of ourselves, are helpless to do God's will. Second, we can so easily, as we learn more and attempt to avoid the wrong and do the right, turn to the false notion that what we are doing is buying acceptance from God. We so quickly forget that "all our right-

eousnesses are as filthy rags" (Isa. 64:6).

A passage of Scripture will guide us safely away from such pitfalls and into a life of continual spiritual victory. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:20, 21).

Most of us have planted a bush or tree in the yard or garden and are aware of the importance of proper soil as a condition for vigorous growth. We grow up spiritually as we remain rooted in the soil of justification. Sanctification, or Christian growth, which is also "by faith," occurs only as our roots are kept "in Christ." God's acceptance of us depends upon our being rightly related to Christ and upon having Christ's perfect obedience credited to our account. We are perfect in God's sight because we are covered with our Lord's robe of righteousness. In this condition He can daily live His life in us because we trust Him fully and are willing that He do it. We may often stumble, but He always willingly forgives if we truly repent and turn from our sin, and He continues to give us the help that we must have to live for Him.

Many have been led away from righteousness by faith to a righteousness of works through a misunderstanding of one of the strongest righteousness-by-faith passages in the Bible. Paul tells us to "work out your own salvation with fear and trembling" (Phil. 2:12). To "work out," means to carry out to completion. But the "working out" is not to be done in our own strength. Paul continues, "For it is God which worketh in you both to will and to do of his good pleasure" (verse 13). The term "your own salvation" suggests that salvation is an individual matter. We must cooperate with the Spirit; no one else

can do it for us. Christ must live in us.

The phrase "with fear and trembling" warns that I cannot trust to my own strength to gain salvation, but in my God whom I reverentially fear, who has planted within me His own perfect trust

that I may believe in Him and Him alone to do for me all that He says He will do.

I heard a Protestant minister once say that the difficulty with the man who believes in salvation by works is that he is never sure when he has done enough. How true! And

what a miserable form of religion. But the joy of the one who believes in righteousness by faith is in the fact that Christ has done enough—both to secure our total acceptance with the Father and to enable us to be and do all that He desires of us. ♦♦



Let's Talk About HEALTH

By Ralph F. Waddell, M.D.

MENTAL HEALTH DEVELOPMENT

The mental health of society is ultimately determined by the mental health of its children. The stability of the home, the well-being of the family, the environment of the entire community, vitally affect earth's citizenry of tomorrow. Parental attitudes, practices, and dispositions influence child development, particularly emotional and character capacities. Much of what is seen in later life had its inception during childhood.

Honzik and Bayley and their associates in doing the Berkeley Growth Study* report that the child's experience during his very early years seems to affect the level of his intelligence for many years afterward. It was found that the attitudes of parents toward the education of their children markedly affected measured IQ scores up through the age of 30 years. The study showed that girls reared in a home having parental harmony without conflict performed better in doing mental tests than those growing up in more adverse surroundings. Girls' intellectual development was increased when during babyhood their fathers and mothers shared a warm relationship with them.

These studies showed that the crucial time period for influencing mental health was early in childhood.

Findings of the Berkeley Growth Study demonstrate that the mental health of adults is related to certain childhood characteristics and even to situations and influences of early childhood. Adults in their study group who developed psychological ailments, emotional problems, and mental illness invariably came from families that experienced disturbances of various types during the child's first two years of life.

Ellen White counsels "What the parents are, that, to a great extent, the children will be. The physical conditions of the parents, their dispositions and appetites, their mental and moral tendencies, are, to a greater or less degree, reproduced in their children.

"The nobler the aims, the higher the mental and spiritual endowments, and the better developed the physical powers of the parents, the better will be the life equipment they give their children. In cultivating that which is best in themselves, parents are exerting an influence to mold society and to uplift future generations."—*The Ministry of Healing*, p. 371.

Greenberg,* of the University of Illinois, has pointed out that a baby's development and its emotional health in later life are profoundly affected by the quality of its mother's love. Earliest influences produce the most enduring effects. Maternal treatment of children during the first three years of life, as well as attitudes of love and adoration or hatred and rejection, were found to be more predictive of adult behavior than that which occurred during later childhood.

"Great is the honor and the responsibility placed upon fathers and mothers, in that they are to stand in the place of God to their children. Their character, their daily life, their methods of training, will interpret His words to the little ones."—*Ibid.*, p. 375. "The lessons learned, the habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than have all the instruction and training of after years."—*Ibid.*, p. 380.

Moss,* of the National Institute of Mental Health, states that "Abundant evidence supports the concept that the nature of early experience exerts profound effects on developmental processes." He expostulates "that the mother's influence is most apparent during the first years of her infant's life and that her behavior then is more reflective of her own attitudes and values than it is an accommodation to her child's behavior." For this reason it is extremely important that parents become familiar with the principles that underlie the care and training of children. Parental interaction with their developing offspring should from birth be based upon

a thorough understanding of the working of the human organism entrusted to their care, how it functions, and the relationship that exists between its mental, physical, and emotional reactions. Mrs. White challenges parents with this statement: "To assume the responsibilities of parenthood without such preparation is sin."—*Ibid.*

High levels of mental health in adulthood are dependent to a great extent upon home influences during the formative years. "The more quiet and simple the life of the child, the more favorable it will be to both physical and mental development."—*Ibid.*, p. 381. Children must be loved, respected and cherished, but not pampered. Children have rights that should be recognized and satisfied when such are reasonable. They crave sympathy and attention. They are entitled to both, but not to the extent that they are in danger of becoming selfish and self-centered.

The Christian home should be a foretaste of heaven, the most attractive place in the world, a place where children are always welcome and feel at ease. Discipline makes it sweeter, it gives the children a sense of security and confidence and engenders in them a sense of respect, first for parents and then for God.

Mental illness is modern society's number one problem in the 1970's. If the current increase in the incidence of mental illness continues until the end of this century there may not be sufficient sane people to care for the mentally sick. Parents can provide their children with mental health and help them develop into responsible candidates for the kingdom by acquainting them early with the Man of Galilee, who said, "Suffer little children to come unto me, and forbid them not" (Luke 18:16). Trust in God, obedience to His precepts, and maintaining faith in His salvation guarantee spiritual and mental health.

In counseling with the young man Timothy, Paul assured him of continuing success and established his confidence by reminding him, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7).

* Julius Segal, *The Mental Health of the Child*, National Institutes of Health, 1971.

EARLY in 1972 simultaneous evangelistic campaigns are being launched by the Seventh-day Adventists of North America, Australia, and Inter-America. Some 6,000 pastors and evangelists, along with tens of thousands of laymen and youth, will be involved in this evangelistic thrust. This outreach is to be preceded, during the week of February 5-12, by a special revival series in each church for the one purpose of seeking the Lord and thus preparing the way for MISSION '72.

Much planning and prayer has gone into preparation for MISSION '72. As the program gets underway every modern means of communication will be utilized. The help of every church member will be needed.

Along with all the other preliminary work and planning that is being done, prayer is especially essential. Could it be, in fact, that the extent to which God will be able to work through MISSION '72 will be largely determined by the degree to which a true spirit of intercession develops between now and the beginning of the campaigns?

"From the secret place of prayer," writes Ellen White, "came the power that shook the world in the Great Reformation."—*The Great Controversy*, p. 210. The author mentions Luther's practice, during the struggle at Augsburg, of devoting at least three hours a day to prayer—"and they were hours selected from those the most favorable to study" (*ibid.*). Ellen White emphasizes the power of prayer. "Satan is enraged at the sound of fervent prayer, for he knows that he will suffer loss."—*Testimonies*, vol. 1, p. 295. And, again: "At the sound of fervent prayer, Satan's whole host trembles."—*Messages to Young People*, p. 53.

Especially relevant as we plan for MISSION '72 is the second chapter of Joel, a chapter whose message Ellen White often applied to the last days.

The chapter begins with a call to repentance. "Blow ye the trumpet in Zion," Joel proclaims in verse one. Then, in verses 12-17, the prophet brings an urgent entreaty for all of God's people to seek Him. "Therefore also now, saith the Lord, turn

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"Prepare the Way"—I

A Spirit of Intercession

By NEAL C. WILSON

ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil" (verses 12, 13).

In verse 15 the call to repentance is repeated, along with the suggestion that "a solemn assembly" be called. All of the people are to be gathered together—the elders, the congregation, the newlyweds, even the children!

As the gathered assembly seeks the Lord, and as a spirit of heart-searching and intercession prevails, the way is prepared for God to intervene in behalf of His people. The prophet Joel then mentions, in the latter half of chapter two, the many gracious things that God will be able to do as His people seek Him. Foremost among these is God's promise to pour out the early and latter rain (verse 23). He promises to restore "the years that the locust hath eaten" (verse 25). He promises to manifest His presence "in the midst of Israel" (verse 27). He gives assurance that He will pour out His Spirit upon

young and old alike (verses 28, 29).

As the way is prepared for God to fulfill these promises, the message of salvation goes forth with power and with the assurance that "whosoever shall call on the name of the Lord shall be delivered" (verse 32).

The former rain was given on the day of Pentecost. After ten days of heart-searching, prayer, and putting away of differences, the early apostles and believers received an outpouring of God's Spirit. During the years of His ministry Christ had sown the seed of the gospel. Then through the outpouring of God's Spirit the harvest was gathered. In commenting on Acts 2:1-4, 14, 41, Ellen G. White says: "More were converted by one sermon on the day of Pentecost than were converted during all the years of Christ's ministry."—*The SDA Bible Commentary*, vol. 6, p. 1055.

A similar work is to be done again through an outpouring of God's Spirit that will be even "more abundant" (*The Desire of Ages*, p. 827). "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close."—*The Great Controversy*, pp. 611, 612.

In a chapter entitled "An Appeal to Laymen," inspiration gives this description of scenes yet to be enacted:

"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—*Testimonies*, vol. 9, p. 126.

A spirit of intercession was seen, even as was manifested before the great Day of Pentecost!

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you" (Hosea 10:12).

This vision, along with the appeals and promises of Joel 2, should be much in our thoughts during the weeks ahead. If during the week of February 5-12, and the time between now and then, we would begin to seek the Lord with the kind of earnestness described in Joel 2:12-17, might it not be that God would be able at least to begin to fulfill the promises that are found in Joel 2:18-32?

Several things should be evident:

FOR THE YOUNGER SET

Surprising Grandma Turner

By LOIS C. RANDOLPH

SANDRA HOLMES dropped her schoolbooks on the table. Her father, home from work early, noticed that his daughter did not smile. "What's up, Sandy? You failed today in arithmetic or spelling?"

"Course not, Daddy. I got 95 per cent in arithmetic and 100 per cent in spelling." Sandra sighed. "The seventh-graders want to play an April Fools' joke on Grandma Turner tomorrow night. Maybe it's fun, but I think it's rotten."

"Tell me about it," father said. "When I was your age, I used to be a real champion in planning April Fools' celebrations."

"About a dozen boys and girls who live near Grandma Turner want to get old drums, bells, tin cans, and whistles—anything loud—then creep up on her porch and make a noise that'll scare her out of her wits. They plan to run off before she can get to the door."

"Darling, I'm glad you told me. That joke could prove the last straw for Grandma Turner's weak heart. Wouldn't you hate to attend her funeral two or three days later?"

Sandra sighed again. "It doesn't seem right. But I don't like to be a wet blanket. Bob suggested it. His ideas are often far out."

"Let's think of something mysterious that can be fun for Bob and all of you without hurting Grandma Turner."

After supper Mr. and Mrs. Holmes and Sandra sneaked around outside Mrs. Turner's cottage, hoping to find a bright idea. The girl tiptoed up on the porch. After a while she came back. "Grandma was on her knees. I could hear her praying. She was telling God that she has no wood or food. Her welfare check hasn't come."

"We'll go home and do some phoning," suggested daddy.

At home, daddy asked Sandy to be the secretary. "Let's phone a few parents of children in your room to come over with their seventh-grade child. Include Bob and his parents."

When the group was through with their planning, they had a slip ready

to pass out to those not represented at their meeting. Here is what it said: "You are invited to an April Fools' Day surprise party for Grandma Turner at her home Thursday night. Bring canned goods, fruit, and all kinds of staples. Meet quietly at her gate promptly at 7:30 P.M."

The next evening 25 people, 13 of them children, waited at the old woman's gate. Mr. Holmes was chosen to be the spokesman. "Grandma Turner, we—your neighbors—crave some excitement on April Fools' Day. We have some packages you may wish to open after we've gone. You've done so much for us, we wanted to give you a surprise."

Everyone knew by grandma's face that she was surprised. "Come in, all of you," she invited. As they entered, they put their boxes on the floor and their packages on the kitchen table.

"We want you to know that we can't forget the many years in which you have been our neighborhood angel," said Mr. Holmes. "Let's go round the circle and mention why we love Mrs. Turner."

Mr. Williams said, "When our house burned down, it was Grandma Turner who found us a temporary house and collected bedding, furniture, and clothes for us."

Sandra remarked, "When I had rheumatic fever, Grandma Turner came to see me every day, usually bringing some treat or something to entertain me. She helped me get well."

In that group of 25 everyone gave a personal testimony to the kindness of Mrs. Turner. At last she exclaimed, "Friends, I can say just this: God is good. When my faith had almost slipped, He remembered my needs through you. Praise His name, and thank you all. May we all be neighbors 'Up Yonder' too."

Apple cider and homemade doughnuts made the gathering a truly festive occasion for the seventh-graders, who served the guests. Old Mrs. Turner never forgot that April Fools' evening when her cup of joy ran over.

revival has come, there has been a renewed interest both in Bible study and in witnessing.

Second, it is apparent that for God's work to be finished He must intervene. Such an intervention has been promised. It is "the Lord" who "will do great things" (Joel 2:21). Our part is to be willing to open our hearts for the infilling of His Spirit. "God will do the work if we will furnish Him the instruments."—*Testimonies*, vol. 9, p. 107.

Third, evidently it is as a spirit of repentance and prayer pervades the church that the way is prepared for God to work. Would it be possible during the weeks ahead for hundreds of study and prayer groups to be formed in our homes and churches and schools throughout North America, Inter-America, and Australia?

Some good study material which to begin would be the chapter in *Steps to Christ* entitled "The Privilege of Prayer." The words of Jesus in Luke 11:1-13 about prayer could be studied, along with the chapter in *Christ's Object Lessons* entitled "Asking to Give." The science of claiming promises, as presented in the chapter "Faith and Prayer" in the book *Education*, could also be studied. Most important of all, those who participate could share with one another the promises that they have claimed, and the blessings that have come to them as they have prayed.

A few months ago a group of mothers in one community began to meet together every Tuesday morning to study about prayer and to claim specific promises. At the beginning of each meeting they would share some of the promises that they had found in the study of God's Word, and some of the providences and answered prayers of the previous week. Lives were changed, and other miracles of answered prayer took place. One participant told how her prayer life had been empty and her spiritual life in general a heavy drudgery. Then on her knees she had claimed the promise of Isaiah 44:3, "For I will pour water upon him that is thirsty, and floods upon the dry ground." God fulfilled that promise for her and she found a new confidence in Jesus as her Saviour and helper. "God has done so much for me, I just long for others to see the beauty of Jesus," she said.

"Call unto me, and I will answer thee, and shew thee great and mighty things," God invited (Jer. 33:3).

Are we willing to take God at His word as we prepare for MISSION '72? ★★

ARCHEOLOGY IS A SCIENCE

By SIEGFRIED H. HORN

[The two preceding articles have dealt with the history of the Biblical city of Heshbon, the history of the Andrews University Heshbon Expedition, and the organization of this expedition. The present article discusses briefly the methods employed in our archeological work.]

PALESTINIAN archeology is about a century old. The pioneers in Palestinian archeology were not professionals in the field of excavations; in fact, none existed anywhere when they carried on their work. Many errors were made before methods were developed that

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produced the greatest possible returns for the money, effort, and time spent in excavations.

It was Flinders Petrie, the father of scientific excavations in Egypt, who initiated pottery chronology into Palestinian archeology. Since in Palestine, unlike in Egypt or Mesopotamia, few written ancient documents have been preserved that can be used for dating archeological strata or occupational and structural remains, Petrie looked for something else that could serve as a time clock. Noticing during his 1890 excavation of *Tell el-Hesi* that much of the pottery material was

similar to the pottery of Egypt, that can be dated on the basis of documentary evidence, he began to set up a corpus of Palestinian pottery. This system of using pottery for dating ancient remains has been refined, especially by William F. Albright, for many years unquestionably the undisputed master of Palestinian archeology, so that today pottery experts can produce dates for any excavated material in Palestine with a margin of error that is seldom greater than 50 or 100 years.

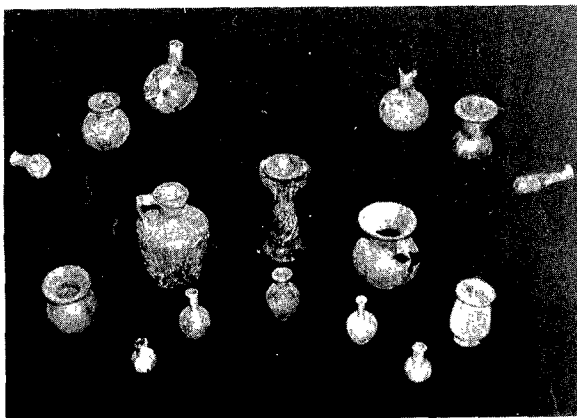
Andrew Reisner's excavations at Samaria gave to Palestinian archeologists methods of painstaking and exact recording, and Kathleen Kenyon demonstrated at Jericho sophisticated methods of stratigraphic digging developed in Europe. All this work has been further refined by succeeding excavations and continues to be improved by every reputable expedition.

The result of these methodological refinements is that a modern expedition, generally speaking, moves less dirt than those that worked half a century ago and covers less ground areawise, but obtains a much greater proportion of historical information than did its predecessors.

From the previous article of this series the reader has already learned that a modern archeological expedition, such as the one that excavated Biblical Heshbon, is a rather elaborate organization, having a staff consisting not only of archeologists but also of geologists, anthropologists, pottery experts, to name only a few areas of specialization. In fact, the ideal expedition should also have on its staff mineralogists, paleozoologists, paleobotanists, magnetometrists, and scientists in other disciplines, but this is not always feasible for financial and other reasons. However, the host government requires that an expedition have at least professional archeologists, architects, and photographers on the staff before it will issue an excavation permit. Furthermore, there is a moral pressure exerted on every archeologist by his professional peers that forces him to employ generally accepted scientific methods in his work.

Stratigraphic Excavations

Before actual digging begins, each area designated to be excavated is divided into plots (which are called "squares") of a manageable size—from 15 to 25 feet square, oblong, or even trapezoidal in shape, depending on the topography or terrain of the mound. One-yard-wide catwalks, called balks, are left between the squares. These are



Left: Numerous glass vessels were found at Heshbon. Below: A church from the Byzantine period, a typical basilica-type structure, already partially uncovered in 1968, was further excavated in 1971.



sharply and perpendicularly trimmed as excavations proceed and serve as controls. All features that a balk intersects can be seen in the balk in cross-section, be it a plaster floor, a dirt layer, a wall, a refuse pit, or a water channel. If features are encountered within a square that do not reach to a balk, auxiliary balks are left standing until those features and their relationship to other features that reach a main balk have been established.

The reader should understand that in a Palestinian mound many layers of debris are found that represent past occupation periods. They lie one above the other like the layers of a cake. The earliest layers are at the lowest level, and the latest are closest to the surface. The accumulation of these layers in the course of a city's history is owing to the fact that the ancients usually did not remove the debris of a destroyed city or house when they rebuilt, but simply leveled off the debris of previous structures and erected the new buildings on top of it. In this way a city grew gradually in height.

However, in Roman times, when monumental buildings of great dimensions were erected in cities such as Heshbon, the builders did remove

the layers of debris of past ages and put the foundations of their buildings on bedrock. Because of these Roman building habits, clearly evident in the acropolis area at Heshbon, we were frequently surprised and disappointed to find that occupation evidence of early periods had already been destroyed in ancient times.

The strata of debris are, however, not always found lying in a nice horizontal, layer-cake fashion. Some parts are thicker than others, and some lie higher than others. Occasionally layers are interrupted by intrusive pits or foundations of buildings of a later period. For this reason excavations have to be carried out cautiously and carefully. Probes have to be made, and layers are peeled off in three-foot-wide strips so that notice can be made of any change in texture or color of the soil. As soon as the soil changes, the pottery associated with the new material is put into a different bucket and the information is noted in the record book.

A great amount of an archeological supervisor's work is recording. All observations and measurements taken must be recorded, because any evidence that is not recorded is lost forever. An archeologist is a de-

stroyer by nature of his profession, for he must remove remains of one period before he can discover and study the earlier, underlying layer. For this reason it is essential that he record by written word, drawings, and architectural plans, as well as by photographs, every bit of evidence before it is removed. The reader will see from this explanation that an archeologist's responsibilities are grave and manifold, his duties varied and sometimes even boring.

What is said about the occupational layers found in the course of excavations applies with equal force to any objects discovered. Many objects cannot be dated unless their context is known, and if their exact provenance and origin are unknown they cannot shed light on the history of the site from which they come. Hence it is essential that the exact spot where a certain object is found be recorded, as well as the number of the pottery bucket with which it is associated. This is especially important with regard to coins, for many of them bear dates and can support or even refine the dates arrived at from pottery analysis. If, for example, a dated coin is discovered, but its exact provenance is not recorded, that coin may become a valuable museum piece or collector's item, but it fails to make a contribution to the historical understanding of the site where it was found.

In some cases objects are so important that they are photographed *in situ*, at times repeatedly at the various stages of excavation, before they are removed; and some are so delicate or fragile that experienced personnel are called upon to remove them. For example, we found an antelope horn in such an advanced stage of decay that it fell to pieces wherever it was touched. It was therefore necessary to remove the surrounding dirt with a pen knife, a camel hair brush, and dental instruments. After on-site photographs had been taken, liquid paraffin was applied to strengthen its fabric so that it could be removed. All this work was carried out by the chief archeologist assisted by the anthropologist, without the help of local workmen or area and square supervisors.

It is only through the application of these various rules of practical field archeology that an expedition can produce maximum results that are of lasting value in reconstructing the history of an excavated site. [Next Week: Results of the 1971 Expedition.] ♦♦

Money in Bible Times—12

THE PROCURATORS

By KENNETH L. VINE

a. Pontius Pilate (A.D. 26-36)

While there were several procurators, the Bible student is interested in two in particular, Pontius Pilate and Antonius Felix. The "Kodrantēs" (farthings) of Pilate (Matt. 27:2ff.) are scarce and are of two main types: (1) the *lituus* (shepherd's crook) on the obverse and a wreath containing the date on the reverse, and (2) three ears of barley on the obverse and a *simpulum* (small ladle) on the reverse. Both bear inscriptions stating they were minted in the reign of Tiberius Caesar. No doubt many of these were in Judas' purse.

b. Antonius Felix (A.D. 52-60)

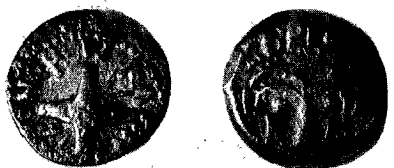
Felix desired a "more perfect knowledge" of Paul's Christian "way" of life (Acts 24:22-27) and with his wife Drusilla, listened to Paul's message. Impressed to the point of trembling, he sent Paul away with the statement, "Go thy way for this time; when I have a convenient season, I will call for thee."

Illustrated is the most common

"Kodrantēs" of Felix, minted in the reign of Nero and containing crossed shields and lances on the obverse, with the palm tree and date on the reverse.



Coins of Pontius Pilate



Coins of Antonius Felix

FOR YOUR TEETH

Facts on Fluorides

By HANS S. SJOREN, D.D.S.

THE introduction and development of water fluoridation for prevention of dental caries (tooth decay) is an achievement mainly of North American dental science. The effectiveness and safety of the practice has been well established in the United States and later confirmed and elaborated in many other countries.

In 1963 there were 41 countries with water fluoridation plants. In Ireland all major water supplies have been fluoridated. In 1965, 22 per cent of the Canadian population used fluoridated water. In Switzerland other vehicles such as salt and milk for the administration of fluoride have been used.

Water the Best Vehicle

Water has been considered the most suitable vehicle for fluoride supplementation. Fluoridation of the water supply is a duplication of nature's way of providing decay-resistant enamel. The idea of utilizing fluoride in the combat of dental decay originated when it was discovered that mottling of the teeth was associated with the use of drinking water containing more than two ppm (parts per million) of fluoride and that these mottled teeth showed a remarkable resistance to decay. Careful studies conducted after these early observations have revealed that one ppm of fluoride in

the drinking water provides both a safe dosage and a reduction of up to 70 per cent of decay.

Water fluoridation is the most effective public health measure available for preventing tooth decay. Scientific evidence, which clearly

documents the safety, effectiveness, and efficacy of fluoridation as a public health measure in preventing tooth decay, has been available and discussed in scientific journals, the public press, and on radio and television for more than 25 years.

Would that I had nine lives—

The first I would live
as a student
and search for truth.
The second I would live
as a vagabond
and embrace life.
The third I would live
as a ditchdigger
and sweat for my bread.
The fourth I would live
as a scientist
and gather knowledge.
The fifth I would live
as an artist
and glorify creation.
The sixth I would live
as a minister
and defy death.
The seventh I would live
as a philosopher
and ponder all things.
The eighth I would live
as a teacher
and share wisdom.

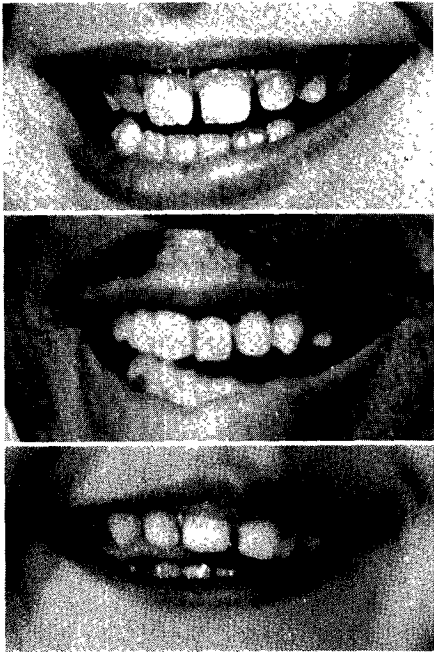
**IF I
HAD
NINE
LIVES**

By GWEN E. ROBERTSON

Then—

having spent eight lives in preparation—
I would become a wife and mother
and joyfully, lovingly
merge the eight into one.

Dr. Hans S. Sjoren was the 1971 president of the National Association of Seventh-day Adventist Dentists. He has his practice in Western Springs, Illinois.



It was observed that those using fluoridated drinking water developed greater resistance to decay in the front teeth than in the molars (back teeth). It was concluded that the front teeth come into more intimate contact with the water during drinking, thus acquiring more fluoride and hence greater decay resistance. This discovery of surface fluoride action led to the revolutionary development of topical fluoride treatments—an application of either sodium or stannous fluoride to the enamel surfaces of the teeth by a dentist or dental hygienist.

Without going into the intricacies of the chemical mechanism of fluoride action, it will suffice to say that an ionic exchange takes place that increases the resistance of the enamel to demineralization.

Although the topical application of fluoride, fluoride-containing tooth pastes, and vitamin-fluoride tablets are acceptable means, these methods have critical shortcomings and are basically considered poor alternatives to fluoridation of drinking water. Pigmentation of teeth after topical application of stannous fluoride solution—including tooth pastes—has been reported by many scientific investigators. The pigment has a characteristic light-brown color and usually appears in connection with areas of decay or low calcification areas of the enamel and along the edges of fillings. Another factor of importance in water fluoridation is that toxic effects are excluded by the self-limiting consumption of water. A question of dosage need not be entertained,

since the individual variation in water consumption involves no hazards. Furthermore, community fluoridation is inexpensive in that its cost is a fraction of that for fillings, and there is a reduction of malocclusion and possible need for orthodontic treatments and/or oral reconstruction.

As a result of the reduction of caries in areas with fluoridated water, there is diminished premature loss of deciduous (baby) teeth and of first permanent molars among young children. Early or premature loss of these teeth is particularly detrimental, not only because of impairment of chewing at a critical age but because of a possible disturbance of the alignment of the permanent teeth.

While fluorides are necessary during childhood for the formation of decay-resistant teeth, in the later years of life a higher intake of fluoride appears to be necessary to maintain a normal calcification of bone. This was reported by George E. Shambaugh, Jr., M.D., and Alexandre Petrovic, M.D., of the department of otolaryngology, Northwestern University, Chicago. In an article published in *The*

Journal of the American Medical Association (June 10, 1968) Drs. Shambaugh and Petrovic described a number of experiments on various aspects of fluoride's relation to the development of bone or the prevention or treatment of various degenerative bone diseases. As specialists in diseases of the ear, their primary interest is in the possible role of fluorides in reinforcing the bone of the inner ear, one of the hardest bones in the body. On the basis of their research they stated: "The time may not be far distant when fluoride will be recognized as essential to health and when, in addition to being added to the water supply where deficient, it will be prescribed to older persons to prevent senile osteoporosis [enlarged spaces] and frequent fractures."

The effectiveness of fluorides in dental and general physical health is seldom disputed anymore. Evidence, already voluminous, continues to mount so that by now the point is extremely well documented. It is true that fluoride is toxic. But, it is toxic only in high concentrations that have no relevance to any conceivable use in the community water supply. ♦♦

Especially FOR MEN

By Roland R. Hegstad

ALECK THE FAITHFUL

Poor Aleck! I suppose he is dead now, for the story is from the mid-fifties. I would feel better about it, somehow, if he could know that his example lives on to inspire marital faithfulness in this age of disposable vows and dispensable spouses. But for Aleck virtue will have to be its own reward—though one suspects that Heaven has not forgotten him, since not even a sparrow falls without the good Father's awareness.

The way *Life* told it, Aleck, a gander, lived on a farm 12 miles from Waco, Texas. One day, as he walked along the highway with his mate, a speeding auto struck her and left Aleck to explore the world of instant bachelorhood. His owner, with Aleck watching anxiously, picked up Mrs. Gander and put her into an empty oil drum, where he cremated her.

Like many humans, ganders frequently mate for life. Even by human standards, Aleck was now free. But Aleck was not clear on this. He had seen his mate struck by the car; he had seen her placed in the oil drum; he had not seen her emerge. In simple gander

logic there could be only one conclusion: She was still in the drum.

The years passed. And by the drum, year after year, stood Aleck, sharing gander gossip, honking with dismay at barnyard affairs, and betimes, patting the rusting metal gently with his bill. Anyone approaching the drum was met with warning honks, beating wings, and if necessary, painful nips.

The owners of the farm treated Aleck with consideration. Each spring they placed seven goslings inside the barrel. When they emerged, Aleck accepted them as members of the family and watched over them.

For seven years and more the lonely gander remained faithful to the memory of his mate. And I imagine that he was there, beside the oil drum, on the day when sunlight grew dim and shadows reached out at last to enfold him.

He was only a gander. But few humans have left on record a more tender story of devotion.

There have been times, as I have listened to lovers repeat the age-old words of promise—"In prosperity and in adversity, in sickness and in health, till death do us part"—that I have seemed to hear a plaintive honk. And I have fled the memory, for how could I explain, should someone ask, that my thoughts were of a bird, a barnyard, and an old oil drum?

TRAIN UP A CHILD

A reader inquires, "Can you throw any light on the exact meaning of Proverbs 22:6, 'Train up a child in the way he should go: and when he is old, he will not depart from it'? The popular view seems to be that if the youth have had proper childhood training, even if they sow their wild oats, they will come back to right paths when they are old."

This reader feels that many parents are finding in this verse an excuse for failing to exercise adequate discipline after the child grows older. Why should they be too concerned if afterward he will return to the way they taught him in childhood?

Since the reader inquires as to the "exact meaning," we shall examine the Hebrew text from which this verse is translated. The Hebrew *chanak* is translated "train up" only here. It occurs in the Old Testament five times in all, but elsewhere is translated "dedicate." In fact, the name of the Jewish feast Hanukkah, celebrating the cleaning of the Temple by the Maccabees after Antiochus' defilement, is derived from *chanak*, and means "dedication."

Since in Proverbs 22:6 *chanak* is followed by an indirect object, whereas elsewhere, in the verses where it is translated "dedicate," by the direct object, lexicographers and translators believe that it is proper to give it a different meaning in Proverbs 22:6. Hence from the context and from the general meaning "dedicate" they arrive at the meaning "train up." "Catechize" has also been suggested. We may assume that "train up" or "train" comes fairly close to the meaning intended by the author.

How Old Is a Child?

"Child" comes from the Hebrew *na'ar*. Now here comes an observation that may surprise the reader. It has been assumed that "child" refers to the comparatively young, but *na'ar* is used of children all the way from babes to young men. In the King James Version *na'ar* is translated "child" 51 times, "babe" once, "boy" once, "lad" 32 times, "servant" 54 times, "young man" 90 times, and "youth" four times.

Thus Isaac at the time of his journey to Moriah to be sacrificed by his father is called a *na'ar*. He was about 20 years old at the time. The cut-off point when

a male ceased being a *na'ar* may have been even higher, as a consideration of other verses where *na'ar* occurs may suggest.

The counsel, then, of Proverbs 22:6, to train up a child may extend to training all the way through adolescence and beyond. The promise of the second part of the verse, that he will not depart when he is old, seems easier to grasp if the condition is that a child is kept in the right way into young manhood.

But there is another observation we need to make with reference to this verse. This passage states a general truth and must not be regarded as allowing no exceptions. We here call attention to an important rule of Bible interpretation. As stated by Robert Young, author of *Analytical Concordance to the Holy Bible*, "General statements are frequently to be limited" (p. xi). An example is the general statement in Ecclesiastes 1:7, "All the rivers run into the sea." (The word translated "rivers" may represent mere brooks or streams.) Some streams get lost in the desert before reaching the sea. The author never intended to deny such exceptions.

We cite other examples: "Seest thou a man diligent in his business? he shall stand before kings" (Prov. 22:29). Surely not all who are diligent will stand before kings. "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord" (Prov. 18:22). Many marriages are entered into of which Heaven does not approve. Grooms in such instances receive no favor.

Thus to the statement "When he is old, he will not depart from it" there may be and have been a number of exceptions. These exceptions do not deny the truth of the general statement. Parents are admonished to take seriously the training of their children. If they are able to keep them in the right way all the way through adolescence and into young manhood or womanhood, the chances are small that later they will depart.

But no parents should find in this text any excuse for neglect, for example, of ample training during adolescence, in the hope early training alone will guarantee a successful outcome. It may have, and often has had, its influence in later years to draw a rebellious son or daughter back to Christ. But Proverbs 22:6 is not a guarantee that it will. The chances are much greater if the training is continued beyond the early years, as we have suggested above, all the while the child is a *na'ar*. D. F. N.

LETTERS

... to the Editor

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

LOMA LINDA AND VA

I was interested in the "Editor's Viewpoint" on Loma Linda University and the Veterans' Administration Hospital in the December 16 REVIEW. Several words and phrases give me the uncomfortable feeling that I, as a church member, have just been asked to endorse something I know nothing about. And what I have learned through this "Viewpoint" leaves me with the feeling that what I do know doesn't ex-

actly measure up to the traditional viewpoints of church-state separation I have come to value.

For example, I find it a bit discomfiting to realize suddenly that "church representatives began negotiating with the Government about five years ago." If our church representatives made the overtures, as the sentence seems to imply, I find it a little absurd that the committee now set up by the university trustees and administrators "must be immovable in holding to principle." How can they be immovable in holding to principle when they have already put themselves in the compromising position of "tight affiliation"?

I also find it uncomfortable that the negotiations have been in process five years and that members are being informed merely of the *fait accompli*. While I realize that administrators must do the work of administrating and it is impossible to in-

form the constituency of every little detail, I find it unfortunate that suddenly the members are jolted into an awareness that one institution, which admittedly receives the single largest financial appropriation of the denomination, is tightly affiliated with a Government institution and members are being asked to support the decision.

I'm certain that there are other frustrated church members like me. We give our support, but we do like to be informed so that we know what our church representatives are doing. Is this too much to ask? PAT HORNING

Takoma Park, Maryland

BOON AND HELP

I appreciate very much your indexes. They are a boon and a help to me when I want to develop a certain subject.

TED R. WERNER

Arcata, California



When Communication Breaks Down

By GORDON M. HYDE

NANCY: "That's right. We're just not communicating anymore." And Nancy's eyes bore that haunted mixture of sadness and bewilderment that suggested that things hadn't always been this way, that there had been a time when Carl and she had communicated well.

Nancy's confidante: "But Nancy, what has happened? How do you know communication has broken down? When did you first begin to notice it? How did you know you were communicating ever? You say 'anymore,' as though you once thought that you did . . ."

But who are Nancy, and Carl, and Nancy's confidante? What kind of people are they?

Take your pick. Choose the members of the cast yourself. Maybe you are Nancy, and Carl is your husband. You may not have been married long, or you may be pushing up to your twentieth anniversary. Or Nancy could be Carl's sister. Or Carl could be Nancy's dad. Nancy could be Carl's mother. And the confidante? Well, anybody who will listen in confidence.

Gordon M. Hyde is a general field secretary of the General Conference and secretary of the Biblical Research Committee.

In any case, these are two people who live in pretty tight familial relationship with each other. And now they're not communicating anymore.

Is it serious, this noncommunication? My wife often says, "Honey, *look* at me!" For some reason she does not seem to believe that I can be reading a vital book, or a weekly magazine, and be listening to her at the same time. Is this it? Is this noncommunication? Is this serious? Are we heading for trouble? Is this the way Nancy's problem began? Let's take a look.

We don't have space to probe this communication problem for all the possible combinations of cast, so will you let us (don't go away, the basic problem is the same for anyone) cast Nancy as the 35-year-old wife of Carl, 33, and mother of Carl, Jr., 14, and Karen, 11. Carl and Nancy are not communicating anymore, and Nancy, at least, is deeply troubled over the change.

Now who caused this change? Is it Carl's fault? Did he get so involved in his business, his profession, his occupation, his sidelines, his efforts to provide the home Nancy wanted and the children demanded, that he just wasn't around anymore to communicate? Was he just too tired? Or did he hit on a new hobby or a sport that



he got good at, so that he got carried away with it? Spent time and money on it that should have been spent with and on Nancy, Junior, and Karen? Was *that* it?

Or did Nancy cause it? You know—warmed-over meals night after night, watching TV instead of keeping house, too “tired” to keep herself up the way she used to (especially before the children came). Now she’s getting sloppy of form and of dress. She drapes her less-than-attractive self about the house demanding attention and mollycoddling from a Carl who can’t see too much worth coddling anymore. Is that it? Is that where the breakdown came in communication?

Or did the children come between Carl and Nancy? Did Nancy begin to live and work for them, and them alone? Did they become the focus of all her ardent affection and attention? And Carl . . . ?

Write your own script. You select the cast. Go ahead. However you write it, just remember that communication has broken down, compared with what it once was, and the resulting problems seem pretty serious.

We are going to accept details of your story. Everyone has his own version, and to him it is all too real and, in varying degrees, distressing. We want to help you to analyze this communication question. What is communication, anyway? Vaguely, we all know. (Aren’t we all complaining, “We’re not *communicating* anymore?”)

Communication is generally considered a process. As such, it is on-going, continuous. That is, when two communicating organisms (persons) or mechanisms (usually extensions of persons and, nowadays, electronic) come within communicating distance of each other, communication takes place; the process is in operation. (You are yelling, “But he ignores me! He’s not communicating!” Just hold on a minute, lady. Maybe even that is communicating.)

Communication Runs in a Circle

Communication runs in a circle, with one communicator (whom we will arbitrarily label, the Source) at one point in the circle, and the other (whom we will arbitrarily label, the Receiver) at another point in the circle. Put them at each end of the diameter (the line “through the middle”) of the circle, if you like. Think of the parts of the circle between these communicators as the channel along which they communicate their messages or signals—sound waves, light waves, radio waves, et cetera. The senses too.

Now the Source feeds a Message into the channel. It moves along the channel toward the Receiver. Now what? If the Source and Receiver were two-way radio outfits, and they were functioning properly, the second outfit would pick up the signal from the first. (This assumes, of course, that they are both tuned to the same wavelength, or channel.)

We’ll put Carl and Nancy into this model, but please be patient, just a little longer. In the completion of the cycle, the Receiver has to respond to the Message (or stimulus) from the Source. To distinguish between the Message and this response, we call the latter Feedback. (Perhaps not the happiest term, in your mind, when you hear the PA system at church or school squealing.)

But let’s look at something more pleasant. Time was when Carl reached out to take Nancy’s hand. He squeezed it just a little. Nancy seemed to get some kind of message from this, which she felt to be desirable. So she squeezed Carl’s in return. But very gently! After a spell of this, they each went about their business, somewhat starry-eyed.

You could be saying that this communication process is not all that complicated, just squeezing hands and all that. But may we analyze that romantic activity a mo-

ment? Suppose that the first time Carl squeezed Nancy’s hand she had said, “Carl, what are you trying to do?” Or just said and did nothing. No response at all. The communication cycle might not have been broken, but Nancy’s Feedback to Carl would not have been too gratifying.

You see, in order for Carl and Nancy to communicate by handsqueezing, that simple but satisfying activity would have to mean the same thing (or quite nearly the same) to each of them. Yes, we have a term for this too (all borrowed from the electronics field), we speak of encoding and decoding. Nancy’s decoding capacity must somewhat match Carl’s encoding capacity, or she would not take the same code message out of the channel, that Carl had put in. And there’s one more real gremlin in the communication process—at least, it is a means of hindering or distorting communication. We call it Noise. Noise doesn’t *have* to be audible. Anything, but *anything*, that hinders the Message (or Feedback) or distorts it, is noise.

Self-analysis

Now, Nancy, couldn’t you do a little self-analyzing, a little self-counseling? And, maybe, even a little quiet and inconspicuous analyzing of Carl? If you think about it, there are quite a number of places at which the communication cycle could break down, or at least carry a distorted Message. But don’t let that discourage you. It gives that many more reasons to hope that communication could be improved, restored. Perhaps to what it used to be. Or even better. Hopefully, you realize these matters don’t *have* to have a romantic setting. The same principles apply in all interpersonal relationships, whether in the family or not.

Nancy, do you and Carl have matching coding systems these days? Or have your interests diverged too widely? Have you gone on to school and left Carl behind? Or vice versa? Or anything like that?

Your voice is a part of the channel. So is the way you look—not only your dress and hair but the look on your face. Any possible solutions here?

Could you have stopped listening to Carl’s Feedback, maybe years ago, maybe gradually, without ever noticing? Or perhaps *he* stopped listening? Could noise have intruded into the circle? Financial worries? A guilty conscience? A competing interest or admirer? An obsession of some kind? Self-pity?

Nancy, perhaps the greatest single factor for improvement of communication lies in the efforts of the Source to introduce Messages into the channel that are Receiver-oriented. Being translated, this says: Consider everything you know about your Receiver and, within the bounds of truth and good conscience, make that Message as attractive and appealing to him as it is humanly possible for you to do. In other words, consider his needs, his desires, his interests, his capacities all the time, every time. It all sounds strangely like the golden rule. (But do give it the Saviour’s *full* significance: Do for the other that which you would have him do for you, *were you in his place!*)

Do try, Nancy, these few suggested possibilities and some applications only you and the loving Lord would think of. If you say, “It’s more than I can do, to communicate like that all the time,” that’s undoubtedly true. But, Nancy, you are not alone. You are not doing this all alone. The Holy Spirit has been given to the church—and that’s you—to meet just such needs as this one that haunts you now.

When you and Carl can encode and decode again with a fair degree of matching, you’ll be communicating again. And that could be infinitely and eternally worth while

Beginnings of Adventism in Old Peru

By H. B. LUNDQUIST

IF EVER there was a land with a storied past and a present potential, that country is Peru! It is a land where a full-fledged university, St. Mark's, was founded in 1551, 85 years before Harvard University opened its doors to the public. Francisco Pizarro, a swashbuckling conquistador of humble origin, set out from Panama in January, 1531, with 183 men and 27 horses, an up-to-then unknown animal in the New World. Within three years he overthrew the Inca Empire and established another.

By 1600 Peru had become Spain's most valuable colony, pouring down silver from the Bolivian Andes in support of a cultured aristocracy in Lima, a city founded 85 years before the Pilgrims landed on Plymouth Rock.

Peru is a land of unappraised mineral resources of great potential. Although it has a republican form of government, it is still greatly influenced politically, economically, and socially by 50 families, descendants of the ruling class of colonial days.

It was destined from the beginning to play an important role in the civilization of the New World. From the establishment of the viceroyalty of Peru in 1550, which lasted until 1776, that country was the center of Spanish colonial government for the entire South American continent. And it was the last to surrender to the insurgent patriots in the decisive battle between Bolivar's army of liberation and the Spanish forces at Ayacucho, Peru, on December 9, 1824.

Locked Doors and Closed Shutters

The first representative of the Seventh-day Adventist Church in Peru was a carpenter by the name of Enrique Balada who, in 1898, arrived from Chile and combined his trade with missionary activities. Within six years he had won 20 believers. When H. F. Ketring visited in 1904, he baptized seven candidates, after holding meetings behind locked doors and closed shutters. One of these seven converts was a Bible Society colporteur, Nicanor Moreno, who reported that he knew other Sabbath observers in the interior of the republic where he had previously labored.

H. B. Lundquist is professor of modern languages at Southern Missionary College. From 1918 to 1940 he served in the South American Division, first in the Lima Training School, later as secretary of the division, and finally as Inca Union Mission president.

The organized work in Peru did not commence until 1905 when Adventists of South Dakota offered to pay the salary of a missionary to that country. F. L. Perry was sent and, after four years, was able to report an organized church, four groups, and some isolated believers. The people were responding well in spite of bitter opposition.

Elder Perry persuaded a man who taught among the Indians of the Lake Titicaca region to distribute some of our publications. It is very probable that it was one of these that fell into the hands of Chief Camacho, who was destined to play an important role in the great work now being carried on among the Indians in the highlands of Peru and Bolivia and in the Upper Amazon region of Peru. When Camacho read the truth about the Sabbath, he immediately began to keep it.

Two of our workers wanted to visit Chief Camacho in his village but were hindered by adverse circumstances. They therefore asked the Lord to arrange an interview with him. The next morning Camacho arrived in the provincial capital, Puno, saying he had been told in a dream that some men had arrived who would show him how he could proclaim the gospel to his people.

Elder and Mrs. F. A. Stahl had been brought from Bolivia to Peru in 1910 to establish our work among the Indians, the remnants of the proud old

race of the Incas. At first they divided their time between the people of Bolivia and the Indians of Peru. But in about a year they were devoting themselves entirely to the Indians.

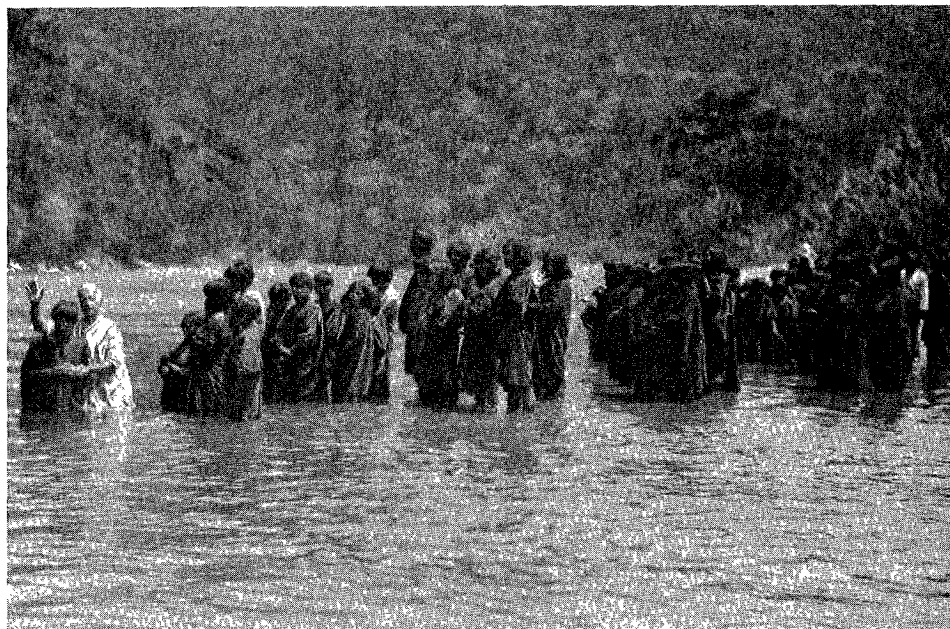
The arrival of the Stahls marked the establishment of a permanent work by Seventh-day Adventists among these ancient people, the progress of which has hardly a parallel in the annals of missionary enterprise on the South American continent and perhaps in the world.

Pastor Stahl, speaking of the crucial first groupings, said that they had no more than arrived at Puno when people began to threaten them and treat them as lawbreakers. However, the Lord greatly strengthened them, and they felt sure that God had ordained that hour for the entrance of His message in that region. They had no fear in their hearts, for they knew that the angels of the Lord were with them.

As they were riding out of town on their mounts to the place chosen to work, missiles of all sorts were thrown at them by the people gathered at the corners of the narrow streets. After journeying 15 miles they were obliged to pass through the little town of Chucuito. There was no detour because of its location on the side of a rocky hill.

Word had preceded them that the evangelists were coming. Their reception, Pastor Stahl recalled, was an experience they were never to forget. The streets were blocked by armed men standing shoulder to shoulder barring the way, with large clubs in their hands.

Mrs. Stahl was riding horseback and he on muleback. They had to get through those streets. Elder Stahl said he was strongly impressed that it would never do to show fear or to turn back. His mule, Samson, a high spirited animal, was terribly nervous, whirling around and prancing about, trying in his mule fashion to warn them of that



F. A. Stahl (left) with part of a group of 184 Peruvian Indians baptized in 1929.

fierce line of men ahead. But Elder Stahl gently urged him on.

As they neared the line of men who were waving their clubs, Elder Stahl's mule crouched low and made a mighty leap in an endeavor to clear the heads of the men. As he went through, clubs fell upon his flanks, and it was with great difficulty that Elder Stahl was able to bring him to a stop.

"You Will Die Before My Husband"

As he turned he saw Mrs. Stahl calmly coming through the line. Not one man raised a club. Some of them called to her loudly, "Your husband is not long for this world. He is soon going to die." Mrs. Stahl turned her horse to face them and said quietly: "You say my husband is not long for this world and that he will die soon. I want to tell you that every one of you will die long before my husband." This seemed to startle them, and they did not trouble the Stahls any more at that time.

Some months later, however, Elder Stahl was arrested and taken before the mayor of that same town. Terrible accusations were made against him, among them being the gravest that could be made in a South American country, that of "inciting a revolution." As Elder Stahl entered the large hall, he saw that it was filled with the same hard-looking men whom he had met before. They were lined up on either side of the middle aisle, down which he was led to where the mayor sat. The mayor wore a stern face, and without any preliminaries accused him of "inciting a revolution."

"It has been reported," the mayor continued, "that you have guns and weapons concealed in your house with which you intend to arm the Indians with a view to starting a revolution."

The mayor's accusation provoked a murmur of exultation among the spectators, and the faces of the men darkened with fiendish passion as they crowded nearer to the mayor's desk, as if to be ready for any command of his that would justify their tearing him to pieces. But Elder Stahl said that the Lord strengthened him and gave him perfect calmness. He felt the presence of an angel of the Lord at his side. As quietness was restored, he was impressed to say, "Your honor, if teaching these Indians to leave off their drunkenness, and teaching them not to use the soul-destroying cocaine, and not to steal or murder, and teaching them to respect the authorities and to be kind and courteous to all, and preparing them to be good citizens of Peru—if this is being a revolutionary, then I am one."

The stern face of the mayor softened, and when Elder Stahl paused, he said earnestly, "Is that the kind of work you are doing?" When Elder Stahl nodded, the mayor continued, "Why, that is exactly the kind of work we want done among the Indians." Then he rose and extended his hand, which Elder Stahl gladly shook as the mayor said in a kindly voice, "You are free to continue this good work. Success to you."



From about the year 1929, from left: the author, F. A. Stahl, and J. T. Thompson.

Elder Stahl left the court amid profound silence, the only happy faces being the mayor's and Elder Stahl's as the accusers realized they were thwarted in their attack against our work.

While the Stahls were teaching the Indians at a place 60 miles from their main station, a group of hostile Peruvians, headed by two priests and armed with rifles and shotguns, followed by 500 intoxicated Indians, stormed the settlement and stabbed the horses so that they took flight in wild fear.

The mob smashed the door of the hut where Mrs. Stahl was comforting some women and children. At the same moment Elder Stahl was hit on the head with a stone. As the blood streamed down his face, his wife dragged him into the hut just in time to escape another volley of stones thrown by hundreds of hands. Then the priests called to the

mob to set fire to the roof. A torch was tossed onto the straw roof and flames arose. A friendly Indian woman jumped to the roof and pulled out the burning brands. The priests called for more burning torches. At that moment a wonderful thing happened. The mob stopped as if paralyzed, the face of each turned gray and assumed a look of horror. Knives and stones fell from nerveless hands. Then panic gripped the whole crowd. They broke and ran.

Angel Warriors

"Why are they running?" Elder Stahl asked a friendly Indian who came out of hiding. "Oh, Pastor," he replied, "can't you see those soldiers coming to help you?" By this time Mrs. Stahl was at his side, but neither of them could see any soldiers. But the Indian insisted that the soldiers were coming in great numbers. The Stahls knew then that the angels of God had come in that form to their rescue.

News of this attack was carried to the president of Peru. The authorities came and asked Elder Stahl if they were going to make an international issue of the attack. He replied, "No, we leave all these affairs in the hands of God." The men were much impressed and arrested the two priests and 30 of the ringleaders of the mob. The leaders were given prison sentences, but the priests testified, under oath, that they were there to protect the Stahls. A few months later the two priests died of typhus fever.

Even in the midst of persecution delegation after delegation of Indians arrived at Elder Stahl's headquarters asking for teachers, for at that time the free public school system had made no provision for the education of the Indian. On one occasion when representatives of the General Conference were visiting the Lake Titicaca Mission, delegations arrived from 14 regions asking for teachers.

One petition was a type of request that weighed heavily on the hearts of the mission leaders because of their not having teachers to send at that time.

The representative said: "I cannot re-

Mrs. F. A. Stahl (left) visits with a group of Indians deep in the interior of Peru.



turn and face my people and the chief without a teacher. I have already returned four times and told them that they would have to wait. I cannot do so again. I shall remain here until you send a teacher, no matter how long that is. I shall work and pay for what I eat, but I shall not return until a teacher can accompany me."

Now, 60 years after the incidents related above, there are 12 mission stations, manned by national sons trained in their own training school in Bolivia. There are also 21 in the South Peru Mission (formerly the Lake Titicaca Mission). In the Inca Union, which is now composed of six mission organizations, including four in Peru, there are more than 70,000 members, and in a single year recently 11,500 persons, many of them from among these formerly oppressed sons of the Inca, were received into the faith—a world record. The goal of the Inca Union for the current year [1971] is 15,000 baptisms. In many fields of the Inca Union, the per capita of baptisms per minister runs, not in scores, but in hundreds. All of our ministers there are "centurion" preachers. Surely the blessing of the Holy Spirit is resting today on the work begun with such great hardship and sacrifice.



S. F. Monnier presents a Bible and other books to Malagasy's President Tsiranana.

MALAGASY:

500 Prepare to Join SDA'S During Campaign

A series of religious lectures presented in Tananarive, Malagasy (the island of Madagascar), by S. F. Monnier, recently elected president of the new Southern European Union Mission, has resulted in almost 500 people stating their decision to join the Seventh-day Adventist Church.

Groundwork for the campaign was laid by members of the 12 churches in Tananarive, capital of the republic, as they witnessed during Laymen's Year 1971. During the course of their witness early in the year they used 5,000 Bibles in carrying out their Bible-in-Every-Home plan. These Bibles, with study outlines, were left at homes where an interest was shown, and then the laymen returned to the homes week

after week to help and encourage the students.

As a follow-up, Elder Monnier was invited to present a series of lectures. The first ten meetings were held in September in the Mandrosoa church, in the heart of Tananarive. An adult audience of 500 non-Adventists attended the first meeting. As the message was being presented inside the church, 200 members gathered in prayer groups on the outside to solicit an outpouring of the Holy Spirit.

Each evening the attendance grew. Four additional meetings were held in the largest hall in Tananarive, following the series of ten. These meetings were announced on national radio, and the country's foremost newspaper gave favorable coverage to them.

The crowd, estimated to average 2,000 persons, was remarkably attentive. The response to appeals made by the speaker surpassed the most optimistic estimates. More than 800 people asked to be visited in their homes, and many decided to be baptized.

As the ministers visited the homes, the number of decisions grew. At the time of writing, 495 new believers have signified their intention to be baptized.

During Elder Monnier's ministry to Madagascar, audiences were arranged with a number of government officials. The most surprising audience, however, was that accorded by Philibert Tsiranana, president of the republic. President Tsiranana reads his Bible every day and holds in high regard the work of the Adventist Church in Madagascar. After an exchange of the usual greetings, the workers presented him with a copy of *The Great Controversy*, a set of Arthur Maxwell's *The Bible Story* books, and a Bible. During the conversation that followed the presentation, President Tsiranana suddenly said: "I have something for you. To show my interest in your plans for a hospital in Tamatave, I wish to be the first to contribute. Here is my personal check for 50,000 French francs [US\$9,000]. And there are many people in Madagascar who are richer than I! They should contribute more than I have."

After expressing our appreciation for this generous gift and for the president's support of our work, we offered an earnest prayer asking God's richest blessings upon the chief of state, his government, and his country.

Before leaving Madagascar, Elder Monnier preached in the central prison. For several months a group of church members have been visiting inmates there and five prisoners have been baptized. Forty-nine men attended the meeting. At the close of the preaching service an appeal was made, and 15 prisoners stood, manifesting their desire to give their hearts to Jesus and to prepare for baptism. Among this group was an especially rebellious young man who had declared several times that he would take vengeance

upon society and would steal again as soon as he received his freedom. He was the first to stand, broken and repentant.

EDGARD VILLENEUVE
Departmental Secretary
Indian Ocean Union Mission

NIGERIA:

Condemned Man Prompts Baptism of Fourteen

Fourteen inmates of the Abeokuta Prison, Abeokuta, Nigeria, were baptized recently as a result of the transfer to the prison of a man sentenced to death.

The condemned man, Sunday Tom, had been transferred to the prison some six months before. In the meantime he had requested baptism as a Seventh-day Adventist. His request made it possible for us to get inside the prison for missionary work.

For several years Pastor Oloyede, our local minister, had tried unsuccessfully to get permission to hold meetings inside the prison. However, permission was given to baptize Sunday. The prison officials were impressed by the baptismal service. As a result, permission was given to bring a men's quartet from the Adventist College of West Africa to sing to the inmates. The quartet made a deep impression on both prisoners and wardens. Consequently, an invitation was given to conduct regular services. More than 70 men have been attending the services.

I had the privilege of participating in the baptism of the 14 prisoners. Pastor Oloyede and a group of 12 students and teachers accompanied me as we traveled the 45 miles from the Adventist College to Abeokuta early Sabbath morning.

The superintendent of the prison received us and permitted three of us to visit Sunday Tom on death row. We talked with him about the love of Jesus, while seven other inmates listened. I suggested prayer, and all eight of them knelt spontaneously—they inside the cell, we outside.

In the meantime the 14 candidates were in the prison yard dressed in white baptismal gowns. Many prisoners were looking through the bars of an adjacent cell. After the baptismal ceremony we went to a hall to partake of the Lord's Supper. The windows of the adjacent cell block that formed one side of the hall were thronged with inmates. Many of them perhaps heard for the first time the story of salvation. After the service we had a few minutes to talk with the superintendent. He testified of the remarkable change in the life of the prisoners who had been baptized. We gave him several copies of *The Great Controversy* for the prison library.

K. F. MUELLER
Department of Religion
Adventist College of West Africa

St. Helena's Health Center Sets Pace for Future of Stop-Smoking Programs

By DORIS NASSERDEN and RUTH McLIN

Peg Bracken, who wrote *I Hate to Cook Book* and the *I Hate to House-keep Book* could now write *I Hate to Smoke Book* since her participation in St. Helena Health Center's stop-smoking program.

With a 30-year history of smoking, Peg had tried to stop on her own without lasting success. Her daughter frequently warned, "Mother, one of these days you're going to drop dead, and it will be your own fault."

When a friend of a friend told of her success through the aid of the St. Helena plan, Peg enrolled and came through with flying colors.

Harry Bridges, 70-year-old West Coast labor leader who came to St. Helena, said, "I really didn't quit smoking for myself. I have emphysema. But I do have a family. I have a wonderful wife. And so for a change, I decided not to be selfish."

On graduation evening Mr. Bridges told the St. Helena group, "When I came here I discovered that you were not presenting just a way to stop smoking. You seemed to be manifesting a way of life. And I think that my foremost reason for having stopped is not because of the academic things you told me, or the medical facts, but the fact that when I am tempted to smoke, I think of you and I think of your way of life. I think of your serenity, your graciousness, and your warmth; and I say that I can't take a cigarette, because perhaps if I don't, some of that beauty will rub off on me."

Howie Keefe, air race pilot and founder of the publication *Sky Prints*, flew in July 4, 1970, to nearby Angwin airport in his P-51 *Miss America* to sign on for the plan.

With one third of a lung removed, a realization of what smoking was doing to his vision and to his ability to withstand high forces in his airplane racing, and an admonition from his physician to stop smoking, Keefe knew he had to overcome the tobacco habit.

When he, along with 29 others in his group, received his diploma, he declared, "This time I have the spiritual dynamics as well as the motivation to stop smoking. I'm a victor."

Peg Bracken, Harry Bridges, Howie

Doris Nasserden is news publications editor for the St. Helena Health Center and Ruth McLin worked, until recently, with the center's public relations department.

Keefe—these are only three of the more than 400 who have experienced the live-in stop smoking plan at St. Helena since it started in April, 1969. Most had tried to quit on their own, some of them many times over a period of years. For various reasons, they had not been able to kick the habit. Some had attended Five-Day Plans sponsored by the Seventh-day Adventist churches in their areas; although grateful for the help received, they still had not been able to stay off tobacco.

St. Helena's plan was designed with people like them in mind—people who need a controlled environment during the first few critical days of withdrawal. Such people need a carefully planned, medically-oriented program that makes clear the dangers and results of smoking, the rewards of stopping, and then takes them step by step through the actual procedure.

A Busy Program

From check-in time Sunday until graduation Thursday evening, participants are kept busy in a range of activities from exercise at seven o'clock in the morning through tension management classes (learn how to relax, and you won't need that cigarette), sauna and physical therapy, swimming, supervised meals and dietitian demonstrations, films, and lectures. With from 15 to 30 in a group, individual help, a major reason for the success of the plan, can be provided. The buddy system helps participants stay off after they go home.

William N. Plymat, chairman of the board of Preferred Risk Mutual Insurance Company, Des Moines, Iowa, a strong proponent of temperance and guest speaker at a reunion dinner for Five-Day Planners, said, "They've got everything here to lessen the shock of quitting."

For Philip Ramirez, San Jose remodeling contractor, the final test came with a two-mile hike up Mount St. Helena on Thursday. "Man, when I went up that mountain and back down with the group and never once got winded—that's unbelievable for me. I hadn't been able to do that for years."

Almost without exception all of those who come to St. Helena quit smoking during the week of the plan. Presently St. Helena's program is being observed as a model by other institutions in the nation, and Alan J. Rice, M.P.H., director of the plan, explained that the

Jefferson Medical Center is conducting follow-up research. "The Center is interested in our program here and studies graduates of our classes on a long-term basis. For about the next two years former smokers will be followed up and received checks to see the results of the program." So far statistics show that about 50 per cent stay off smoking.

Loma Linda University's School of Public Health has been a welcome ally and a support in the conditioning programs. Participation of the faculty in church-sponsored health seminars has been a benefit to church members and friends who have attended. For the past two summers a student from the school has worked with the health education department at St. Helena contributing his training to the program and gaining valuable experience from it.

The Program of the Future

Dr. J. Wayne McFarland, who 12 years ago originated the Five-Day Plan to Stop Smoking, spoke of the future of our health work during a recent visit to St. Helena. "I think the emphasis in the future is going to be on what's happening right here at St. Helena. We're going to find institutions where people come to learn how to stay well rather than waiting until they're sick and broken-down to get repaired and put together again."

The influence of these plans in the lives of those who come, Dr. McFarland feels, can be of far reaching value. "Our feeling is that many of these individuals, although they may not be baptized during a Five-Day Plan, will have been so helped and so grateful to the Adventist Church that they won't be averse to listening to doctrinal messages later."

Already several who have taken the Five-Day Plan at St. Helena have found their way into the fellowship of the Adventist Church. On the Central California Conference campgrounds at Soquel this past summer, Chaplain Dieter Hain from St. Helena recognized a former participant in the stop-smoking plan at the hospital.

Bubbling with enthusiasm, the man told the chaplain that he had joined his wife in church membership.

The chaplain asked, "Do you think that St. Helena has helped you in your decision to join the Adventist Church?"

With conviction the man replied, "It has everything to do with it, because for 27 years I fought it. I not only smoked, but I drank a cocktail every day. Since I came back from St. Helena, I haven't done either."

In 1903 Mrs. Ellen G. White, speaking of St. Helena, said, "This institution was established by the Lord's direction, and it is not to outlive its usefulness. It is to be a living institution, through which the light of truth shall be shed abroad."

Today, St. Helena finds the challenge of service for others through programs such as the Five-Day Plan, an exciting and rewarding experience.

INDIA:

Mizoland Youth Enjoy Four-Day Convention

A Mizo youth convention, attended by 220 delegates, was held at Aijal in the Lushai Hills of north India, October 7 to 10, 1971.

Twenty-five of the young people attending the meetings were from the southern Mizo area and had to walk 150 miles to reach Aijal. The journey took seven days. By the time the group reached Aijal, some had lost their voices because they had sung and preached every day during their week of travel. These youth conducted public meetings in every village at which they stopped. After the convention they returned home again on foot. Many of these 25 delegates were girls. Some of them appeared very frail, but they said the Lord gave them strength.

Reach Out was the theme of the convention. Speakers from the Northern Union of India and various sections challenged and inspired the youth.

There was a great deal of music during the convention, with choirs, quartets, duets, and solos.

The people of this area sing more than they talk. During the last meeting, held in the evening, singing continued until midnight, accompanied by guitars and drums. After the meeting closed, many youth continued singing until two o'clock in the morning. Groups formed under the trees, where they spent the night singing and praying.

During the convention special films were shown in a hall in town, and many of the townspeople attended. Following the films, G. J. Christo, president of the Northern Union, spoke on the second coming of Christ.

A special Investiture service was conducted on the Sabbath of the convention, during which seven Master Guides were invested as well as 43 in other categories.

Our youth of Mizoland returned to their homes from the convention with a new vision and a determination to tell their friends what Jesus had done for them.

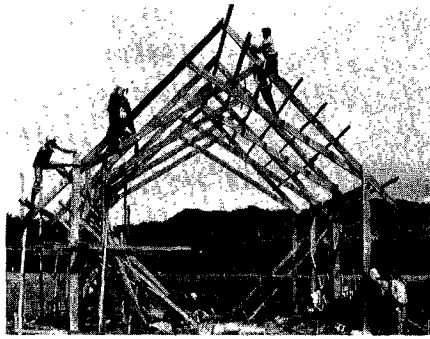
C. PHEIRIM
MV Secretary
Assam Section

PHILIPPINES:

Theology Students Learn Church Building

Junior theology students at Mountain View College in the south Philippines are now required to learn how to build a church. This requirement is one of two new courses that have been added to the college curriculum for ministerial students. The other is a survey of agriculture.

During the recent semester break ten students from the church-building class partly constructed a church in a village



Mountain View College theology students work on the skeleton of their church.

near the college under the supervision of Ernie Ibañez, the college's engineering department instructor. The remainder of the class will help to complete the construction of the building during laboratory periods.

The building was designed by Penny Pasco, who has an Associate of Arts degree in engineering and at present is a commerce student at the college. Mr. Pasco created a design for a church constructed from cement blocks and concrete with a modest steeple.

Members of the public evangelism class are prepared to conduct an evangelistic campaign in the building as soon as it is completed.

Financing for the new building is being shared four ways: the Northern Mindanao Mission is supplying the metal for the roof; the college evangelistic budget includes 500 pesos for the building; and 1,200 pesos are a gift from faculty and students of Monterey Bay Academy, Watsonville, California. The local church will carry the balance.

Plans call for a lamb shelter to be constructed at the same time. This building will be of help in serving the children during the evangelistic program.

J. H. ZACHARY, JR.
Chairman, Theology Department
Mountain View College

BURMA:

"Retired" Bookman Makes Many Sales

Two years ago I retired from active literature evangelism after having given the best years of my life to that work. But I could not feel satisfied out of the work. And when I saw so few doing this missionary work of the highest order I longed to be selling our literature again.

Last May I got out my old brief case and went out to see if I could still sell a few books. I chose the army as my clients, and God was with me. I got three big orders in one day, which totaled 135 copies of *Health and Longevity* valued at US\$324.

The next day I prayed earnestly for God's guidance and decided to go directly to the Central Command office.

I had to wait some time for a gate pass. While I was waiting I prayed that the Lord would give me the right words to say to the top military officer. Finally I received the gate pass and was taken into the presence of the commanding officer. Saluting smartly and smiling, I presented the health book. He permitted me to give a full demonstration. Then I placed the book in his hands, praying silently that the Lord would impress him to take several copies for his various departments. Suddenly he called his adjutant and ordered him to purchase 125 copies of *Health and Longevity*.

I then went to the army officers' training depot, to the Burma Military Hospital, and other military offices. Up to now I have sold some 500 copies of the health book and also some copies of *Steps to Christ* and *The Marked Bible* in Burmese. How wonderfully God blesses the work of the gospel literature evangelist!

H. LA PE
Former Secretary
Publishing Department
Burma Union Mission



Dr. K. Robson (left) and an assistant do remedial surgery on the feet of a leper.

NEW GUINEA:

Missionaries Endear Selves to Nationals

Three years ago I was at the Togoba Hansenide [leper] Colony, New Guinea, the day Dr. and Mrs. Ken Robson and family arrived to take up their new work at the hospital. The Robsons, an Australian family, came from Vellore Hospital, South India. Dr. Robson had been sponsored there by a Churchill Fellowship on a course of special study in remedial surgery to give function again to hands, feet, and limbs that had become useless through the ravages of leprosy.

Quite by coincidence a few months ago I was again at Togoba, exactly three years later, when Dr. and Mrs. Robson and family left Togoba to take up a medical appointment in Rabaul.

During their stay at Togoba, the Robsons had done a great deal for the people, both at the hospital and in the community. In the large crowd that

came to say farewell were many whom they had helped. There were cleansed lepers who, because of the loving skill of Dr. Robson, could walk again and live useful lives.

Among those gathered were mothers, thrusting their children forward for a last touch by Mrs. Robson. There were many who were not there that she had helped, for, without pay, she had gone the second mile as a trained nurse to alleviate suffering and show the better way. Many a mother and child in the area owe their lives to Mrs. Robson's ministrations, often given after a long tramp across rivers and up steep mountainsides. Among the crowd were Christians, both Protestant and Catholic, who mingled their tears with those of primitive, almost naked, nationals.

By their service to the people of New Guinea the Robsons have shown the true spirit of the missionary.

M. G. TOWNEND
Departmental Secretary
Australasian Division

Italian Publishing House Installs Press

A new offset press, installed in the Italian Publishing House, Florence, Italy, a few months ago, is being operated by S. Ulivi (left) and A. Masiello, workers at the house. The press was bought through the cooperation of the General Conference Publishing Department, which voted money from its Publishing Expansion Fund to aid in the purchase. This fund is used to help many of our publishing houses around the world to update their equipment so that the best literature possible may be prepared to spread the gospel.

I. RIMOLDI
General Manager
Italian Publishing House



Dateline WASHINGTON

By F. C. Webster

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

REACH OUT FOR LIFE. A flood of requests for the "Reach Out for Life" pamphlets is coming into the General Conference each day. The Ministerial Association has set up a temporary processing office under the direction of Mrs. Arla Munson. Some heart-warming letters are being received.

A young man in a Missouri penitentiary, requesting the book *Look, No Doomsday*, ends his letter with, "I have hope you will send me this book as soon as possible—I'll be waiting."

A card came from someone at a drive-in in Mississippi requesting the book *I Met a Miracle*. At the bottom of the card was written, "Thank God for people like you."

A woman wrote, "I prayed to God for knowledge, and I found your pamphlet on my door step."

One little girl wrote, "The book *I Met a Miracle* came on my birthday addressed to me. I asked my mom where it came from, and she didn't know. I think God sent it."

Another person wrote, "I gave the book *Papa, Are You Going to Die?* to a friend, and while he read he was able to give up smoking. Please send me more books; they are wonderful."

In order to help process the many requests for literature that arrive each day, a group of office secretaries are working on a voluntary basis and donating their time, thus sharing in the blessings of MISSION '72.

TRANSFER. *It Is Written*, which has been attached to the General Conference Ministerial Association, is joining the new Radio-Television Production Center in southern California. Recently Elder and Mrs. George Vandeman moved to California. Accompanying them in this move were Edna Tardiff and Mrs. Marjorie Lewis Lloyd, who are associated in the production and operation of the *It Is Written* program. H. L. Reiner, who was associated with *It Is Written*, has taken up new responsibilities in the General Conference as associate in the Radio and Television Department.

VISITORS. Elder and Mrs. E. L. Longway, veteran missionaries in China and the Far Eastern Division, and until recently residents of Hong Kong, have been in Washington during recent weeks. It was because of the serious illness of Mrs. Longway that these career missionaries were forced to leave Hong Kong. Mrs. Longway has been a patient at the Washington Sanitarium and Hos-

pital. Though the Longways are retired, they stayed in Hong Kong to assist in the raising of funds for the development of the new Stubbs Road Hospital, which began its mission of mercy a few months ago.

Mr. and Mrs. John Ombiga, citizens of the Philippine Islands and teachers from Kabiufa Adventist College in New Guinea, visited the General Conference offices recently. When they again take up their activities in the Australasian Division they will be at the Betikama Adventist School in the Solomon Islands.

A. A. Haddad, of the Department of Behavioral Sciences at Loma Linda University, visited Washington recently. Prior to his association with Loma Linda University, Elder Haddad was Missionary Volunteer and temperance secretary of the former Middle East Division.

Elder and Mrs. R. Leo Odom, of Arkansas, have been in Washington recently attending to matters related to editorial work of the *Israelite Magazine*, of which Elder Odom is editor.

Mr. and Mrs. Wentrop Loring, members of our church in Rochester, New Hampshire, visited headquarters last month.

Volker Wagner, an SDA meteorologist from Hamburg, Germany, visited Washington before returning to Germany from a meteorologists' conference in Barbados. Mr. Wagner visited headquarters and his cousin, Mrs. Del Farley, who is secretary to General Conference general vice-president M. S. Nigri.

SPIRIT OF PROPHECY EMPHASIS IN EUROPE. Elder and Mrs. D. A. Delafield are spending one year in Europe studying the teachings of the Spirit of Prophecy with our believers on that continent. Elder and Mrs. Delafield left Washington the middle of September. They report that the first few months of their ministry in Europe have been most rewarding. The leaders of our work in Europe have arranged for Testimony Countdown meetings to be held in various countries of Europe.

MEDICAL AID TO AFRICA INSTEAD OF HOLIDAY GREETING CARDS. The wives of the General Conference staff promoted this program prior to the last Christmas season. Funds that might have been expended in purchasing and posting holiday greeting cards have been channeled to the establishment of a medical unit on the frontier of Sudan.

World Divisions

INTER-AMERICAN DIVISION

✦ Chapels were dedicated at Scandia and Tinteral, in the El Salvador Mission recently. Participating in the dedication service were Central American Union president G. E. Maxson; L. E. Leonor and Cami B. Cruz, El Salvador Mission president and treasurer, respectively; and District Pastor O. Ford.

✦ Mike Rivera, of the West Puerto Rico Conference, was ordained during a service held in the new auditorium at Antillian College December 4. W. R. Beach, a general field secretary of the General Conference, preached the sermon. The ordination prayer was offered by Inter-American Division secretary J. H. Figueroa; Antillian Union president W. T. Collins gave the charge; and West Puerto Rico Conference president Felix Rodriguez welcomed the new minister to the ministry.

L. MARCEL ABEL, *Correspondent*

Atlantic Union

✦ Robert Rempher of West Lebanon, New Hampshire, was recently appointed district representative of the Christian Record Braille Foundation for Vermont and New Hampshire. Mr. Rempher was employed by the Dartmouth Printing Company in Hanover, New Hampshire, prior to his appointment.

✦ A Vacation Bible School held in Warehouse Point, Connecticut, nine years ago has culminated in a company of 22 now meeting at that place.

✦ Recently members of the Bronx, New York, church conducted a clean-up campaign in their community. They made an appeal over a public-address system for area residents to help. As a result many adults and children joined the cleanup. The local department of sanitation cooperated in trucking away the material collected.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Joe Engelkemier was the speaker during the fall Week of Spiritual Emphasis at Canadian Union College, College Heights, Alberta. Elder Engelkemier is a youth leader, teacher, and writer, currently connected with Andrews University in a textbook-writing assignment.

✦ Literature evangelists of the Canadian Union distributed some 2,900 pieces of



SDA Books Displayed at Exhibit in Yugoslavia

The Signs of the Times Publishing House, Zagreb, Yugoslavia, was invited to participate in an international book display held recently at the Exposition Building, Belgrade. Leading publishing houses around the world had displays at the exhibition.

Mato Jurcic (pictured) was director of the Signs display.

S. L. FOLKENBERG
Assistant Treasurer
Euro-Africa Division

literature during the month of November, 1971, in addition to delivering more than \$73,600 worth of books. They enrolled 424 persons for Bible-study courses, offered prayer in 490 homes, gave 129 Bible studies, and were instrumental in the baptism of seven persons.

✦ The lay advisory council and the conference executive committee of the Ontario-Quebec Conference convened at the Niagara Falls, Ontario, church November 20 and 21.

THEDA KUESTER, *Correspondent*

Central Union

✦ As a result of Ingathering contacts in Sheridan, Wyoming, last year 21 Bible studies were arranged, and two families have joined the church.

✦ Thirty people have joined the church as a result of meetings held in the new church of Northglenn, a suburb of Denver, Colorado. Nineteen were received into the Northglenn church and 11 into the Brighton church.

✦ President W. Th. Janzow, of Concordia Teachers College, Seward, Nebraska, was the speaker for the senior recognition ceremonies held at Union College recently. Of the 122 prospective spring and summer graduates, 41 are pursuing the Bachelor of Arts curriculum, six are listed as candidates for the degree of Bachelor of Arts in Religion, and 75 are Bachelor of Science candidates.

✦ One hundred laymen gathered at the Kansas Conference Broken Arrow Ranch recently for the formation of a committee of 100. This was the first official use of the new conference center on the Tuttle Creek Reservoir.

✦ The youth of the Bethel church in Kansas City, Kansas, held a Youth Day recently in which the services of the day were planned by the young people of the church.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ A seminar has been started to train ninth- and tenth-grade students of the Spencerville Junior Academy, Maryland, to participate in evangelistic meetings and Friday evening appointments throughout the Chesapeake Conference.

✦ The FDH Corporation, situated on the grounds of Highland View Academy, Hagerstown, Maryland, provides labor for 25 students of the academy. The FDH Corporation, founded by Frank DeHaan, a Chesapeake Conference layman, produces leafy salads in prepacked portions for sale to hospitals, schools, and other institutions. The plant processes three to five tons of salad per day.

✦ The Christian Writers' Association, Takoma Park, Maryland, plans to offer direct aid to writers or potential writers during 1972. Sessions will include actual writing and rewriting experiences, as well as lectures by experts in the fields of writing and editing.

✦ Nineteen persons were added to the church in a recent Voice of Prophecy crusade held in the Civic Center Little Theater, Charleston, West Virginia, with H. M. S. Richards, Jr., as speaker. Fifty others are preparing for baptism.

✦ A Truth Crusade conducted in the Norfolk, Virginia, Adventist church resulted in 31 persons' being baptized. Melvyn Hayden was the speaker.

✦ Sutton Sharp, editor of the Parkersburg *Sentinel*, and James Hunt Young, representing *The News*, were presented Community Services Award plaques for outstanding coverage of church activities and general news at the recent Community Relations Day program held by the Parkersburg, West Virginia, Adventist church.

✦ Fifteen persons were baptized at the conclusion of Highways to Health and Happiness lectures at Tunkhannock, Pennsylvania. C. L. Beason conducted the series.

✦ Thomas Jefferson University's Department of Preventive Medicine, Philadelphia, Pennsylvania, has invited the Adventist Better Living Center, Philadelphia, to make the Five-Day Plan a part of the university's health-maintenance program. The university is also interested in

Adventist nutrition-and-weight-control classes.

✦ The Reading, Pennsylvania, Institute of Rehabilitation was recently granted \$667,300 by the Federal Hill-Burton program. The funds will help with a proposed \$2 million building program to house a physical-therapy department, an X-ray area, two 40-bed patient-care units, and other needed facilities.

✦ A new two-story Community Services center valued in excess of \$20,000 was recently dedicated debt free by the Stanley, Virginia, church. Participants in the ribbon-cutting ceremony were R. A. Bata, Community Services director, Potomac Conference; Mrs. Eula Clem, director of the center; and James E. Curry, pastor of the Stanley church.

✦ One hundred and forty elementary-school teachers from the Allegheny West, Mountain View, Ohio, and Pennsylvania conferences recently met in a tri-State teachers' convention in Wheeling, West Virginia.

✦ J. R. Shull, Ohio Conference educational secretary, was guest speaker for the recent dedication of a \$200,000 church-school building in Toledo, Ohio.

✦ Washington Sanitarium and Hospital, Takoma Park, Maryland, recently expanded its outpatient service by initiating a day-care program for patients who are in need of mental and emotional help. The new service is sponsored by the staff of Oaklea, the hospital's mental-health unit. It will evolve into a community mental-health center upon completion of the hospital's \$12 million addition in 1973.

✦ Norman L. Harris, supervisor of inpatient accounts at Kettering Memorial Hospital, Kettering, Ohio, was recently elected president of the Greater Dayton chapter of the American Guild of Patient Accounts Managers, whose membership now includes accounts managers in 17 area hospitals.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ George Sluka, announcer for the Harlem Globetrotters basketball team and director of smoking education for the Tuberculosis Institute of Chicago, appeared for the second night of the sixty-sixth Five-Day Plan to Stop Smoking sponsored by Hinsdale Sanitarium and Hospital, January 10.

✦ A Reach Out for Life Center in Chicago opened on January 8. The center is sponsored by the West Central church. Building on the groundwork laid by Literature Evangelist Tim Daniel, the center's study program is being augmented by literature distribution and branch Sabbath schools.

GORDON ENGEN, *Correspondent*



Camden, Maine, Church Dedicated

The Camden, Maine, church was dedicated on December 4. J. L. Dittberner, Atlantic Union Conference president, was the dedication speaker. Also participating on the program were Carl P. Anderson, Northern New England Conference president, and Ben Trout, Atlantic Union Conference treasurer. John Williamson is the pastor.

W. W. MENSCHHAUSEN
PR Secretary

Northern New England Conference

North Pacific Union

✦ Gery Friesen, pastor of the Tabernacle Seventh-day Adventist church of Portland, Oregon, broadcasts 60- to 90-second messages over radio station KXL in Portland on Thursdays and Fridays announcing the desire of Tabernacle members to be of help to the community and inviting area residents to worship on Sabbath mornings.

✦ Henry Webber, a Seventh-day Adventist physician of Corvallis, Oregon, is teaching a course emphasizing the prevention of heart disease and dealing with the direct influence of diet on health and longevity at Oregon State University in Corvallis.

CECIL COFFEY, *Correspondent*

Pacific Union

✦ A Bakersfield, California, businessman donated the 50 dolls that were sent to the Seoul, Korea, orphanage by the Hillcrest church family of Bakersfield.

✦ Sacramento's Capital City church has 25 new members, following an evangelistic campaign led by the pastor, W. J. Neal.

✦ Ella May Stoneburner, associate secretary of the General Conference Health Department, conducted a home nutrition instructors' course in the Paradise,

California, church a few weeks ago. Concurrently, Dorothea Jones, nutritionist for Loma Linda Foods, held a community cooking school.

✦ The Heritage Singers are presently touring the Pacific Union revival services in preparation for MISSION '72.

✦ Louis Schutter, editor of *Our Little Friend*, was guest at the winter fellowship of Southern California's Little People of America in San Diego.

✦ Arizona members have distributed more than 700,000 pieces of literature during the past three months. These include 40,000 copies of *Steps to Christ* and 685,000 *Reach Out for Life* brochures.

✦ Californian youth Robert Sewell and Robert Wareham have been selected to serve as Congressional interns in Washington, D.C., for the summer of 1972.

✦ A new Adventist Community Services center opened this month to serve Greater Phoenix, Arizona. In addition to regular welfare services, the center will provide instruction in nutrition, weight management, food buying and preparation, and how to stop smoking. Dr. H. C. Lamp will be the instructor.

✦ Dr. L. A. Senseman, of the Glendale Adventist Hospital, and E. H. J. Steed, General Conference Temperance Department secretary, recently completed a 4-DK Plan for the prevention of alcoholism at the hospital. Seventy-five attended.

✦ Thirty-one members representing local county areas have been named to the lay advisory committee of the Southeastern California Conference. They will study aims and effectiveness of conference projects and counsel President Melvin L. Lukens.

SHIRLEY BURTON, *Correspondent*

Southwestern Union

✦ MV and health-and-welfare federation meetings were recently conducted by the Southwest Region Conference in Tulsa, Oklahoma, and Albuquerque, New Mexico. High light of the federations was the annual temperance oratorical contest. The top award went to Jeanne Minor, of Albuquerque.

✦ Members of the Tulsa Seventh-day Adventist church recently helped meet the needs of 35 disabled families following a flood in the city. One non-Seventh-day Adventist, hearing of the welfare work of the church, presented the church with \$1,000 to be used for present and future health-and-welfare activities.

✦ The New Orleans St. Charles church was the first in the Arkansas-Louisiana Conference to reach the Silver Vanguard goal for 1972. W. J. Griffin is the pastor.

J. N. MORGAN, *Correspondent*

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MYSTERY AT CHRISTMAS TREE FARM

by Pearl Clements Gischler and Gwendolen Lampshire Hayden

Promises of tall timber and fertile soil brought the Oakes family from Texas to Oregon. Could it really be true that Uncle Bill had hidden money somewhere on the farm before he died?

K-9 GUARD

by Alvin N. Bartlett

As a self-appointed guard since he arrived on campus, Prince became notorious for his ability to know those who belonged and those who didn't. Anyone whom Prince attacked was strongly suspected of being one of the nighttime thieves that harassed the school.

LONE BROWN GULL

by Ernie Holyer

Teens face adult-size problems for the first time in the many stories in this book. Big problems call for understanding, but sometimes understanding comes only as a result of the problems.

STARS IN HER HEART

by Ella M. Robinson

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Flashing Fangs	Secret of the Siren
Gray Ghosts	Uncle Arthur's Storytime I
Horse in a Cradle	Uncle Arthur's Storytime II

At Your Book and Bible House



The Neglected Ingathering Call-back

By WARREN N. WITTENBERG

FOR several years Bill and I worked together during Ingathering, calling on most of the businessmen in a certain fairly large American city. I enjoyed working with Layman Bill, because he was a faithful, consistent Adventist who was proud of his church and loved to talk about his Saviour in a tactful, persuasive way. He also loved people, and it was evident that he had their good at heart when he offered in various ways to share his hope and faith with them. Then, he was well known all over town as a successful, honest, happy young businessman himself.

The last year that I had the privilege of going Ingathering with Bill we had an unusual experience that left a deep impression upon both of us. We had about finished our work for the day when Bill took one more look at his list of former contributors. "Say, let's drive over to the other side of town and call on this man," pointing to a name on his list. "Do you remember him, Elder? His office is way up in that tall building, and we didn't get to see him last year. His secretary said he had gone to Kansas City on business. I was going to call back alone sometime, but somehow I never got around to it. He has given us \$25 each year for several years."

We were greatly pleased to have the man's secretary tell us, "Yes, my chief is in, and I'm sure he will be glad to see you." When the secretary announced our presence, the businessman came from behind his large desk with an outstretched hand and welcomed us warmly. For a few moments he and Bill chatted about business matters, and then he turned to me and said something like this, "Preacher, it's always refreshing to have you and Bill come to my office. A business like mine is very complex these days. It's a rat race. It's 'dog eat dog,' it seems. Many come and go through this office, but none leave me the way you do. Your visits are like a refreshing drink of cool water or a gentle, mountain breeze on a hot summer day. Your faith in God and the great work your church is doing around the world, your hope in Christ's second coming to bring an end to this mess of a world, and the prayers you say before you leave my office are things I don't forget. It's apparent that to you God is a real, living being. I feel stronger and better able to cope with life after you men have been here."

We thanked this prominent businessman for his kind words and told him

Warren N. Wittenberg is chaplain of the Florida Living Nursing Center, Orlando, Florida.

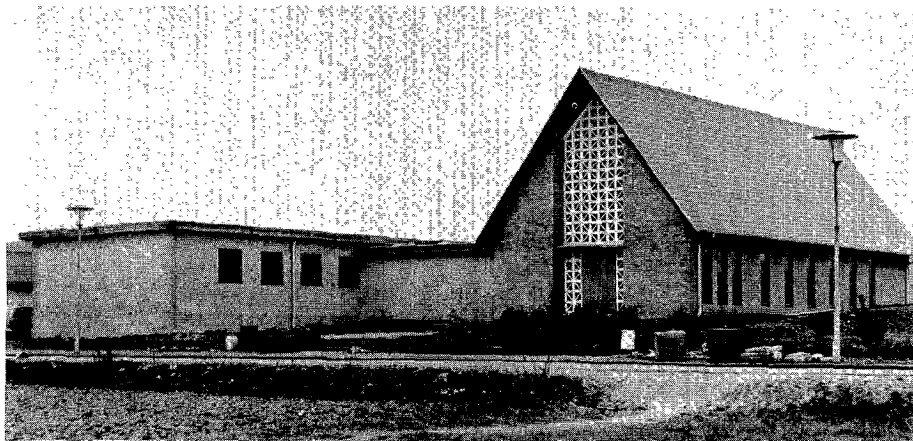
our hope in God and His Word was stronger than ever. Then he said, "Fellows, what happened last year? I missed your good visit and prayer. And I had the usual company check for \$25 made out and waiting right here in this drawer for about two months. My secretary told me you had been in while I was away, but she said Bill stated that he would be back. I finally voided the check. The worst of it is that we didn't put you in our budget for this year."

Bill and I tried to hide our disappointment. We told him we wanted him to have a copy of our annual Ingathering report anyway. We said, "We feel sure that you will sense a bit of

pride as you read this report, because for several years now you have helped us make possible this program of world uplift with your liberal contributions."

Then we said a few words about the Christian's hope and had prayer with him. We prayed for his business, his family, his pastor, and his church, as well as for our country and our President. We prayed for our worldwide efforts to help people as Jesus did when He was on earth. As we were leaving, he said something like this: "Bill and preacher, hold it. I can't let you go without having some part in your work again this year. Here, let me give you a personal donation of \$10. And believe me, I'll see to it that your work gets into our budget for next year. But don't forget to come and pick up the check. I need your visit and your prayer."

Needless to say, Bill and I determined that, by God's help, we would never again fail to make necessary call-backs in Ingathering.



New Church and School Complex Dedicated in Denmark

A 120-seat church and a wing comprised of four school classrooms and a gymnasium (above) were dedicated at Ringsted, Denmark, a few months ago. The 48 members of the church and the architect gave in cash or voluntary work more than 25 per cent of the equivalent of US\$70,000 required to build the complex. The architect-builder is a member of the church.

Below: Children of the school enjoy a break from study.

The mayor of Ringsted, P. Thisted Knudsen, took part in the dedication ceremony.

HENNING JACOBSEN

President, East Denmark Conference



Newly Published

REVIEW & HERALD PUBLISHING ASSN.
Books

I Was Canright's Secretary, by Carrie Johnson (191 pages, \$2.95). Plagued with recurring periods of questioning and discouragement, Dudley M. Canright was a member of the Seventh-day Adventist Church for 28 years and then became one of the church's most outspoken opponents. Canright's dual personality made a deep impression upon Carrie Shasky Johnson. She recounts her experience as his secretary in addition to bringing to light much research in denominational archives and interviews with friends and relatives of Canright.

Medical Science and the Spirit of Prophecy, compiled by the Ellen G. White Estate (48 pages, 50 cents). Medical concepts expressed by Ellen White are compared with recent scientific findings. For example, in 1896 Mrs. White suggested the danger of animal fats causing cardiovascular diseases. Science began supporting her in the 1950's.

The Answer to Alcoholism, by Ernest H. J. Steed (96 pages, \$1.50). By revealing the secret of its cause this book presents the best avenue for alcoholism prevention. The author unfolds a plan for better living known as the 4 DK Plan.

Prepare the Way, by Joe Engelkemier (375 pages, \$3.25). Senior devotional for 1972. Prayer and study are emphasized as avenues to a revival of the real Christian spirit in personal life. This daily devotional is especially relevant for the 1972 year of evangelism.

More Precious Than Gold, by Mable Hillcock (368 pages, \$3.75). Junior devotional book for 1972. Life is more precious than gold, and the way to life through Jesus Christ is pointed out. Scriptures coupled with illustrations show the way to a practical Christianity that every junior can experience.

Confrontation, by Ellen G. White (93 pages, \$1.25). The experiences of Christ facing temptation in the wilderness are probed here in greater detail than in *The Desire of Ages*. The material first appeared in the REVIEW AND HERALD in a series of 13 articles in 1874 and 1875 and was later one of eight pamphlets in the Redemption Series.

What Christmas Means, by Adlai Albert Esteb (32 pages, 25 cents). An essay and seven Christmas verses suitable for mailing as a holiday greeting. The sentiments call for recognition of Christ's love and generosity and the significance it can bring to the Christmas season.

Into the Lion's Jaws, by Ruth Gordon Short (288 pages, \$4.95). This biography of David Livingstone reveals the man—his person-

ality, his thoughts, actions, and emotions. The narrative is supported by portions of Livingstone's letters and diaries and by observations of contemporary biographers.

K-9 Guard, by Alvin M. Bartlett (128 pages, \$1.85). Prince, hero of the book, became the compound pet and watchdog at the Indonesia Union Seminary in Bandung, Java.

The story relates the threat on his life when attacked by a mad dog, meeting the family cat, Kuching, and pointers on how to tree a thief.

Silver-Dollar Rosebush, by Gwendolen Lampshire Hayden (128 pages, \$1.85). Primary-age children will identify with the twins and their silver-dollar wish. The twins learn that money doesn't grow on rosebushes, but that rosebushes can be used to make silver dollars. Grandma has the secret! Other stories include missions and offer lessons in obedience and honesty.

Lone Brown Gull, by Ernie Holyer (128



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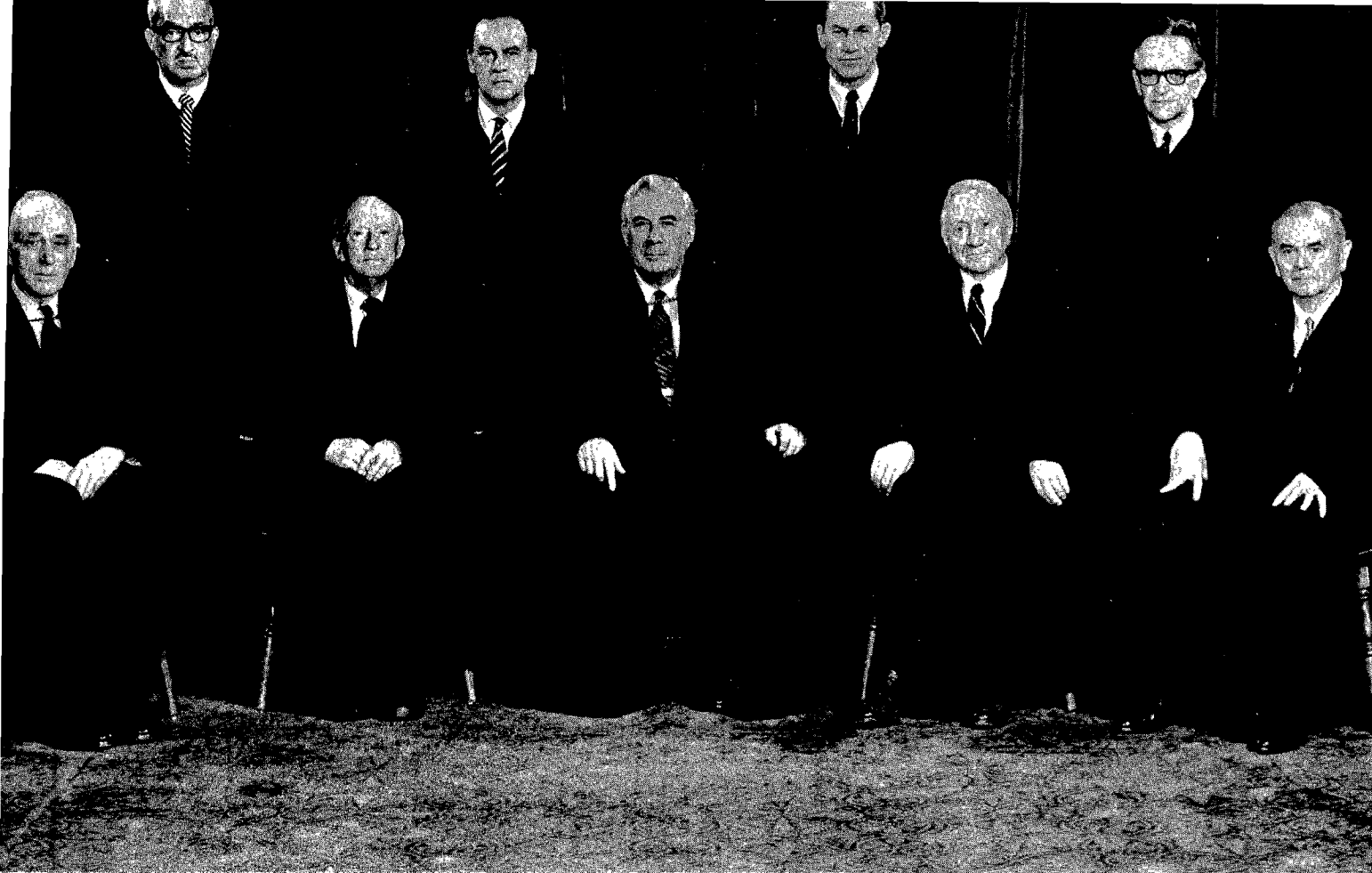
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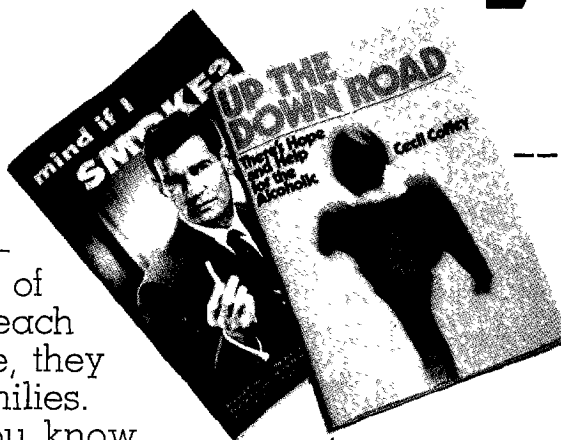
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Published by Pacific Press

pages, \$1.85). Learning to handle adult-sized problems is the theme of this book for teens. Gary didn't know how to appreciate people who had talents and interests other than his own. Betty did not realize the importance of her family. Jerry knew how to give; now it was his turn to receive.

Stars in Her Heart, by Ella M. Robinson (128 pages, \$1.85). For juniors the story of Caroline Herschel and her brother, court astronomers in England 200 years ago who discovered the planet Uranus and five previously unknown comets. The work of these two pioneers enabled man to look farther into space and understand more of what he saw.

Mystery at Christmas Tree Farm, by Gwendolen Lampshire Hayden and Pearl Clements Gischler (128 pages, \$1.85). Lively dialog characterizes this story of pioneer drama in the Oregon Rockies. Promises of tall timber and fertile soil brought the Oakes family from Texas to Oregon. Problems become adventure and the keystone to success.

Real Happiness Is, by Ellen G. White (96 pages, 50 cents). The way to happiness through Christ is explained step by step in this book for youth. Amply illustrated, set off in numbered paragraphs for easy reference, the book is keyed to young readers. New edition of *Steps to Christ*.

Living for Real, by Ellen G. White (96 pages, \$1.25). How to live the Christian life in the real world is the theme of this book, the well-known *Sanctified Life* in a new dress and title for youth to read and share.

The Wonderful World of Flowers, by George H. Taggart (66 pages, \$1.95). Another addition to the Wonderful World Nature Series. Autobiographies of 31 flowers are included in this book to introduce children through words and pictures to common flowers they can easily find and identify. As each flower tells its own story it describes where and when it can be seen and reveals identifying characteristics such as color, size, and shape.

Bill the Whooping Crane, by Harry Baerg (64 pages, \$1.25). Antics of a whooping crane are detailed in drawings and caption form familiar to readers of the *Guide*. Other picture-stories include Turkey Tom, Peter the Peacock, and Barney the Owl.

Molly Cottontail, by Harry Baerg (64 pages, \$1.25). Molly's harrowing childhood includes being caught by a bullsnake, chased by a large dog, and learning to hide from enemies in the rose briars. Eventually Molly establishes her own rabbit territory and stakes her claim to survive with the fittest. Seven other animal biographies are included.

Path to the Heart, by Glenn A. Coon (192 pages, \$1.95). A soul-winning instruction book timed to coincide with MISSION '72. Principles set forth are illustrated with real experiences. The author breaks through many of the barriers that block sincere Christians from sharing their beliefs with friends.

Thoughts of Peace and Thoughts of Jesus, two booklets by Frederick Lee (each 64 pages, 40 cents). These booklets touch on finding personal peace through trust in God. They focus on Christ, the life-sized example of gentleness and courage, strength, and patience.

Plus Values and Shining Palaces, two booklets by Caroline E. Keeler (32 pages, 25 cents each). These booklets contain a collection of inspirational writings and poems describing how the author has found beauty and faith in her everyday life. She discusses letter-writing, her favorite houses, the town dump, chickadees, and perfect days.

Till the Morning, by Oral E. Fisher (32 pages, 25 cents). At age 36 Dr. Fisher was establishing his career as a teacher and a specialist in eye surgery. Then he learned he had a type of cancer for which the cure is not known. The discovery of his malignancy led him to see how much God meant to him. His faith glows from these pages as he looks forward to a sure resurrection.

SOUTHERN PUBLISHING ASSN.

Books

Battle to Breathe, by Louis J. Klingbeil and Reinhold L. Klingbeil (80 pages, 40 cents). Lung cancer gets a lot of attention, but emphysema is actually the No. 1 lung crippler. This book has been designed to help the emphysema sufferer understand and cope with his problem. It answers such questions as: What are the causes? What are the symptoms? Can the disease be cured? and many more. The co-authors are doctors with a wide range of experience in the diagnosis and treatment of this common disease.

Happiness Homemade, by Ellen G. White (188 pages, \$1.00). A new edition of *The Adventist Home* designed especially for evangelistic use and personal witnessing during MISSION '72. Offers common-sense advice for ideal family life in today's complex society.

How to Win a Soul, by Robert A. White (95 pages, \$1.95). How do you win a soul? You don't, this author says, emphasizing the fact that the Holy Spirit wins souls, using consecrated people as His tools. Topics on this practical how-to book include "Conversion and How It Happens," "Making the Appeal," and "Soul Conservation."

Perspective, by J. O. Iversen (64 pages, 40 cents). Does the world around you seem distorted? Does life's picture make no sense? The author shows that we must have the proper viewpoint, the right perspective, to clearly perceive what life is all about. Essays touch on problems of family life, youth, current events, ethics, and religion.

The Broken Web, by Robert and Sherry Haddock (72 pages, 40 cents). Environment is a key issue everywhere today. This concise discussion of the pollution problem presents Christianity as the solution to our environmental dilemma. The authors tell how God designed nature to work in harmony and how man has disrupted this

harmony by breaking some of nature's most basic laws.

These Times, Daniel and These Times, Revelation (50 cents per copy, bulk prices available). Two undated issues of this evangelistic journal present prophecy in a dramatic, contemporary form. Prophetic symbols are illustrated in vivid color. Developed especially for use in evangelistic meetings and Bible study groups.

Enlist in the War Against Drugs (50 cents per copy, bulk prices available). A straightforward discussion of the effects and dangers of drug use and abuse. Dramatic stories, question-and-answer articles, plus a detailed guide to common drugs, their slang names and dangers, make this a must for all youth groups and schools.

VOP Offers Valentine Enrollment Cards

A colorful, Valentine-motif Bible course enrollment folder entitled "Love Is," is being offered free through January 25 by the Voice of Prophecy.

The folder, printed in Valentine colors of red and pink, invites its receivers to enroll in the 25-lesson Light of the World Bible course on the life of Christ. Invitations to enroll in the Voice of Prophecy's High Way teen Bible lessons, the junior-age Bible course, and Storytime Adventures for smaller children, are also on the folder.

Up to 50 of the Love Is cards are available free through January 25 from Department FS, The Voice of Prophecy, Box 1511, Glendale, California 91209.

HERBERT FORD
PR Director
Voice of Prophecy

Church Calendar

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 (Alternates with North American Mission Offering)	May 20
Bible Correspondence School Enrollment Day	May 27

Workers and Members Safe in India and Pakistan

So far as is known, our workers and property in India and Pakistan are safe. Those who were evacuated are returning to their posts of duty. Dr. B. Yvonne Stockhausen, who was in California, returned to Karachi December 29. The Babcock family, who were attending meetings in India, have arrived in Chuharkana, West Pakistan. Those from the Karachi Hospital are en route back to their work.

A cable from Dacca signed by the mission president, Jamile Jacobs, says, "God wonderfully protected church. Hutchinsons and Jacobs safe in Dacca. Incomplete reports indicate all workers safe. Work beginning again in earnest. Grateful for interest of all."

Some damage has been inflicted on institutional buildings, but as far as we know, all of our workers and believers have been spared personal harm.

D. W. HUNTER

Testimony Countdown Heartening in Norway

A Testimony Countdown program was launched recently by D. A. Delafield in Oslo, Norway, under the title of "Adventures in Prophecy." He reports a packed house, and attendance of 350-450 nightly, and the sale of 115 sets of *Testimony Treasures* in three nights.

"People are excited and the interest is high," writes Elder Delafield. The church members meet in an auditorium on the top floor of a building erected in 1886, the lower floors of which are occupied by our publishing house. Equipment in the printing establishment below includes the hand press shown to Ellen White in vision in Battle Creek, ten years before the publishing house was built.

Elder Delafield, associate secretary of the Ellen G. White Estate, and his wife are spending a year in Europe. They are visiting our larger churches and institutions, attending workers' meetings, and helping our believers become better acquainted with the Spirit of Prophecy.

ARTHUR L. WHITE

President Elected for Radio-TV Film Center

The president-treasurer of the church's new radio-TV film center is A. G. Munson, manager of the Voice of Prophecy. Elder Munson has given service to the church as local and union conference treasurer for many years. The last few years he has given leadership as manager of the Voice of Prophecy. Because of his knowledge in the field of business administration and also his recent experience in the broadcasting business, we feel that his services will be of great value to the radio-TV and film center.

The radio-TV film center will be lo-

cated in the Thousand Oaks area (near Newbury Park Academy), approximately 35 miles northwest of Los Angeles. The plans are that within a two-year period the entire complex will be ready for the several organizations to occupy. In the meantime, a suitable building has been leased for Faith for Today, It Is Written, and the Audio-Visual film services.

The field should remember the following important facts: 1. The Voice of Prophecy and Faith for Today are not merging into one organization. They will continue as separate entities, having their own managers, operating boards, and Bible schools. 2. The president-treasurer will coordinate the work of all organizations, and the central services will be under his direct management. There will be cooperative use of printing facilities, mailing service, and data processing. It is in these areas where substantial economies of all organizations can be effected. 3. Since each organization will continue as before, all correspondence should be sent to the present mailing addresses. Should changes be made in the future, a notice will be sent out. 4. Although there will be separate operating boards for the various organizations, the radio-TV film center will be under the direction of a general board.

This is a new venture, whose undertaking will save many thousands of dollars by uniting all efforts in the areas that can serve the Voice of Prophecy, Faith for Today, It Is Written, and the Audio-Visual services, and yet maintain identity.

R. R. BIETZ

Religious Liberty Offering Scheduled for January 22

The Religious Liberty Offering for 1972 is scheduled for January 22.

With personal and religious liberties in jeopardy, thought leaders in the United States and elsewhere must be alerted and reminded of the basic rights of individual conscience.

An employee of a West Coast telephone company, who had worked for that organization for seven years, made a decision to keep the Sabbath. His fellow workers respected him and were willing to arrange their program to accommodate his plan to keep the Sabbath. His supervisor was willing but stated that company policy would not allow this.

A telegram was sent stating the facts and requesting counsel immediately.

This is one of the many urgent requests for counsel that come to the Religious Liberty Department of the General Conference. Problems continue to multiply as members are finding it increasingly difficult to hold jobs in certain areas.

A new *Liberty* subscription goal was adopted at the last Autumn Council. The new goal will almost double the present half-million circulation of *Liberty* if every church reaches its individual goal. It is hoped that during the *Liberty*

campaign members will double what they did last year and thus let the voice of freedom be heard more widely.

M. E. KEMMERER

N.A. Ingathering Report—7

Total raised through December 25, 1971: \$6,804,620.10. This represents a per capita of \$15.32 in the North American Division.

The amount raised to the end of the seventh week of Ingathering last year was \$6,771,240.20. Thus there has been a gain of \$33,379.90 this year over last year's achievement for the first seven weeks.

This week the total amounted to \$568,856.61, as against \$507,985.97 raised in the corresponding week last year.

Columbia Union joins Southern Union as a Million Dollar Union.

Twelve conferences have surpassed the amount they raised in last year's crusade: Alabama-Mississippi, Alberta, Allegheny East, Allegheny West, Georgia-Cumberland, Maritime, Montana, New York, Northeastern, Oklahoma, South Atlantic, and South Central.

Eleven conferences have reached the Silver Vanguard goal: Alabama-Mississippi, Chesapeake, Greater New York, Illinois, Newfoundland, New Jersey, New York, Northern New England, Oklahoma, Pennsylvania, and Texas.

IN BRIEF

† Deaths: George C. Hoskin, 95, at Norwalk, California, December 28. He served the denomination for more than 40 years. He was one of the first Ingathering contributors to Jasper Wayne who was the Seventh-day Adventist with whom the Ingathering program began. • Ethel Ochs, 78, at Angwin, California, December 30. She was the wife of W. B. Ochs, long-time conference administrator, and vice-president of the General Conference from 1946 to 1962.

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