

# Review

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AS THE Adventist Church remembers 100 years of the history of its education program, we are tempted to look back in retrospect and forward in prospect. The backward glance gives us much ground for encouragement. We have witnessed divine power in the planning and execution of the highest-quality program of education the world has ever seen. It is, and has been, of such a quality because our Lord made it that way. We, too, can raise an Ebenezer—"hitherto hath the Lord helped us."

Yet not all is as good as it should have been. Academically we can point with pride to more than 4,500 schools around the world, including 400 secondary schools, 75 institutions offering college-level work, and two universities. We can be greatly encouraged when we see graduates from these institutions holding responsible executive positions. But when we recall that education is the development of the whole man, that it encompasses the full life, one weakness becomes apparent—the church has not con-

**THE  
ADVENTIST**

# HOME

sistently given education for parenthood the place it deserves. Our parent-education program is one of our most vital and critical needs.

The Spirit of Prophecy writings give parent education top priority. In writing Testimony 1, the Lord's messenger mentioned parental responsibility within six pages of its beginning. In succeeding years many messages revealed the burden of her heart. Yet after several decades of pleading she protested, "There is no other to whose training so little thought is given. The one whose influence in education is most potent and far-reaching is the one for whose assistance there is the least systematic effort."—*Education*, p. 275.

About the turn of the century Mrs. S. M. I. Henry began to promote parent and home education. About the same time, one evening after dinner, Ellen White called to her room a young man in her household, Arthur W. Spalding, who assisted her with her writing. She laid a heavy burden on his heart to dedicate his life to the cause of parent education. In the next few years this young man worked untiringly to carry through the burden placed on his heart.

By 1919 churches and conferences, including the General Conference, caught the vision (Continued on page 6)

## AND ADVENTIST EDUCATION

By W. JOHN CANNON

*W. John Cannon, an associate secretary of the General Conference Department of Education, is editor of The Adventist Home.*

## Full Provision for Every Emergency

ONE of the most beautiful and encouraging statements in the writings of Ellen G. White is the one that reads, in part: "Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing."—*The Desire of Ages*, p. 330.

In essence, this statement says that God sees in advance every need, and has infinite resources with which to meet it. The need may be temporal; it may be spiritual. No matter. God is able to meet it.

Shadrach, Meshach, and Abednego believed this. When King Nebuchadnezzar gave them a second chance to worship the golden image on the plain of Dura, and thus avoid annihilation in the fiery furnace, the three responded quickly: "We are not careful to answer thee in this matter. . . . Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3:16-18).

### No Compromise of Convictions

The three worthies had no idea how God would work on their behalf—nor indeed that in His infinite wisdom He would deem it wise to do so—but they had no doubt of His ability to deliver them. And they had settled the fact that they would not violate their conscience and compromise their convictions, come what might.

And God did deliver. Though He permitted the three to be bound "tight with ropes" (verse 21, Taylor), though He permitted them to be thrown like logs into the inferno, though He permitted the unprincipled king and his coterie a moment of apparent triumph, He preserved the lives of His children. Christ Himself entered the furnace with His children, and the fire could not harm them. The flames released them from their ropes, enabling them to stand to their feet (a good illustration, by the way, of the fact that God overrules even trial to help His people), but "not a hair of their heads was singed; their coats were unscorched, and they didn't even smell of smoke!" (verse 27, Taylor).

"God . . . is able." He "has a thousand ways."

Abraham discovered this as he stood with arm upraised and knife poised for the plunge that would take his son Isaac's life. The ultimate crisis had arrived. A moment later would be too late. Faithful Abraham had fully committed himself to God's will. Now a voice broke in from heaven. "Abraham! Abraham!"

"Lay down the knife; don't hurt the lad in any way, for I know that God is first in your life—you have not withheld even your beloved son from me" (Gen. 22:11, 12, Taylor).

Faith believed that "God . . . is able," but saw no solution. It impelled Abraham to move ahead,

but left the results with God. And at that point Abraham saw "a ram caught by its horns in a bush." He "took the ram and sacrificed it, instead of his son, as a burnt offering on the altar" (verse 13, Taylor). One of God's "thousand ways."

Now let us shift from these two dramatic experiences to God's ability to meet our needs on the everyday level in our battle with evil. In Romans 5:20 Paul wrote: "Where sin abounded, grace did much more abound." The apostle had been telling of the change that took place in the experience of mankind when "the law entered." In pre-Sinai days people had committed many deeds that were out of harmony with the will of God, but they had done so ignorantly, and were not called to account for them. Now with the introduction of the law these acts were revealed as wrong, and violations of God's will. The net effect was to greatly increase the number of sins and offenses.

But with this increase came proportionately greater grace. With every need for victory God provided additional power. God supplies resources as the need requires.

The principle prevails throughout nature. If a bulldozer scuffs the trunk of a tree, agencies for healing immediately go to work. Eventually the bark closes over the wound, and only a scar remains. Nature had provided for the emergency, and was equal to it, but the ability to meet the crisis was not revealed until the need arose.

### Provision for the Exigency

Likewise when a bone is broken. God never intended that His creatures should suffer bone fractures, but at the time of Creation He made provision for such an exigency. Thus if a bone is broken, the body is ready. Forces and processes focus on the stricken member, and healing begins. With God there are no emergencies. He has "a thousand ways."

This principle is the one set forth in Romans 5:20. No matter how numerous or enormous may be a person's sins, full provision has been made to provide forgiveness, cleansing, and power for victory. This provision was made before man sinned, before there was a need. Through Christ the salvation of fallen creatures was made possible, if rebellion should ever occur. Jesus "was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Peter 1:20).

To Israel anciently God said: "Thou art my servant; I have chosen thee. . . . Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:9, 10).

To us today the promise still applies. God loves us. He is with us. He can deliver us. He has "a thousand ways" to meet every need, every perplexity, every crisis, every temptation.

K. H. W.

## TRADITION OF THE SOUL'S IMMORTALITY ENDING, SAYS STENDAHL

ST. PETER, MINN.—Some long-held and cherished Christian teachings about life and life-after-death were challenged here by speakers at the annual Nobel Conference at Gustavus Adolphus College.

For example, the dean of the Harvard Divinity School, Dr. Krister Stendahl, predicted that "the whole long and glorious tradition of speaking about the immortality of the soul is coming to an end."

Another speaker, Dr. Ulf von Euler, of Sweden, who won the Nobel Prize in medicine and physiology last year, defended man's right to take his own life under certain conditions and suggested "passive euthanasia" in hopeless medical cases.

A British scientist and author, Dr. Alexander Comfort, who defended abortion on demand, was supported by Dean Stendahl, who blasted "the American Calvinist hangup of legislating morality all the way."

Earlier, a Harvard biologist and Nobel Prize winner, George Wald, had told the conference, devoted to "The End of Life," that he has "found no encouragement in the world whatsoever to believe that the soul is immortal."

## MISSIONARY SOCIETY RETIRES LAST OF ITS FLEET

LONDON—The last of the famous *John Williams* line of missionary ships of the London Missionary Society has been retired, according to the *Baptist Times*.

The ships were used to convey missionaries and supplies over vast areas of the South Pacific. Officials of the mission board, now the Congregational Council for World Missions, reported that the ships had become redundant because governments of the islands have developed their own fleets and

because of the increasing use of airplanes.

"Five days tossing on a small ship becomes five hours' flight," said Bernard Thorogood, general secretary of the council.

The first *John Williams*, named for a missionary martyred in the South Sea Islands in 1839, was commissioned in 1844. Princess Margaret christened the *John Williams VI* in 1948 and the *John Williams VII*, the one now being retired, in 1962.

The missionary himself had built a ship called the *Messenger of Peace* while he was marooned on the Cook Islands.

## CHRISTIAN MISSION RESUMES AMONG THE "SEA GYPSIES"

COLUMBUS, OHIO—Christian mission work has been resumed—after a lapse of 120 years—among the "Sea Gypsies" who live among islands off the southern coast of Burma.

The building of a church and school on the island of Mali was reported here by the Reverend Erville Sowards, a Baptist missionary in Burma before the government of the Asian land ousted foreign church personnel in 1966.

Mr. Sowards has kept in touch with the Burma Baptist Convention. He said that the new mission work on Mali was begun by Thra Joshua Williams, a graduate of the Burma Divinity School.

The "Sea Gypsies" live chiefly in boats along the coast of the Mergui Archipelago. They call themselves "Mawkens" and the Burmese called them "Selongs."

## MOBILE UNIT TO WARN AGAINST U.S. WITCHCRAFT

SAN DIEGO, CALIF.—The "world's first anti-witchcraft traveling mobile unit" has been outfitted here and will roll through 45 U.S. cities in 1972. It is designed to warn Americans against the "dangers from exposure to occultism."

Containing examples of potions, voodoo oils, and the paraphernalia of Satan worship, the display was organized by the Action Center of Morris Cerullo World Evangelism, headed by Dr. Morris Cerullo.

## This Week...

On the cover this week begins the second of several articles on Adventist education planned for this centennial year. W. John Cannon, editor of *The Adventist Home* magazine and an associate secretary of the General Conference Education Department, emphasizes the importance of a branch of education not often discussed—parent education. Ellen White once wrote: "Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."—*Education*, p. 276.

Dr. Cannon, who received his undergraduate ministerial course at Stanborough College, the forerunner of Newbold College, holds his M.A. from the Adventist Theological Seminary, and his Ph.D. from American University. He was ordained by the North England Conference in 1936.

Beginning in 1931, Elder Cannon worked for 20 years in England; then he came to the United States to continue his education simultaneously with working as a pastor-evangelist in the Potomac Conference. In 1956 he became an assistant professor and field director of the Seminary. Four years later he joined the faculty of Columbia Union College behavioral science department, and in 1961 became chairman of the department. Dr. Cannon went to the General Conference in 1970 and was elected to his present position in 1971.

Two articles this week should perhaps be considered jointly—the interview with E. H. J. Steed (page 11) and Robert H. Pierson's article announcing the twenty-fifth anniversary of *Listen* magazine (page 22).

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# ♦ 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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# Dollar Devaluation and the CHURCH'S WORLD

By ROBERT H. PIERSON

**W**HAT effect will devaluation of the dollar have on our worldwide work? This is a question many people from many lands have asked during recent weeks.

Devaluation has already had considerable effect upon our world program.

A few weeks ago I was attending the annual budget meeting in one of our large overseas divisions. This field had received more dollars from General Conference appropriations than ever before. But they had less money to carry on the work within their division than in previous years. How could this be?

The General Conference makes its appropriations to the world field in U.S. dollars. Since the value of the dollar had been depreciated 7.89 per cent and some local currencies had been revalued upward, the answer is simple—a dollar now buys fewer units of local currencies than before devaluation. The work in various lands is carried on, of course, in the currency of the country, so the decrease has been a real blow.

Working on the 1972 budget, the division officers therefore were forced to make agonizing cuts in appropriations to unions, missions, and institutions. Eleven foreign mission budgets had to be retrenched. This did not mean that eleven missionaries were sent home immediately. Some calls pending with the General Conference were canceled.

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*Robert H. Pierson has been president of the General Conference since 1966.*

Some missionaries scheduled for furlough were voted permanent returns to the homeland, which, of course, is nearly akin to sending missionaries home.

This division treasurer wept when his budget was adopted. There were tears in many of our eyes that day when the full impact of the dollar devaluation was brought home in this painfully practical demonstration.

Most all of our world divisions outside North America experienced similar traumatic budget meetings at year end. One division cut thirteen overseas budgets, another ten, and others varying numbers. In addition to these cutbacks other expenses in the budgets had to be adjusted downward. Desperately needed salary increases for some national and overseas workers in inflationary areas had to be delayed until funds are available. Building projects, evangelistic campaigns, and some urgently needed equipment could not be provided for.

All this at a time when MISSION '72 and MISSION '73 are moving full steam ahead in the greatest worldwide evangelistic thrust ever undertaken in the history of the Seventh-day Adventist Church. With doors both opening and closing this is the day to *move—and move we must*, for our time is limited! We are a people, working, as it were, against a deadline!

Not only dollar devaluation but mission-giving patterns threaten our far-flung mission program. In 1935 for every dollar of tithe paid into the coffers of God's church in North America fifty-six cents was

given for mission work around the world. In 1971 this mission support had fallen to twenty-two and a half cents per tithe dollar—less than half the support given in 1935!

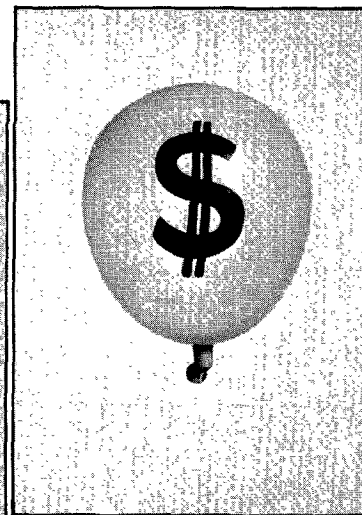
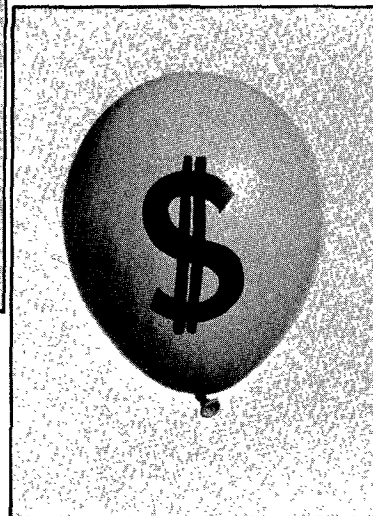
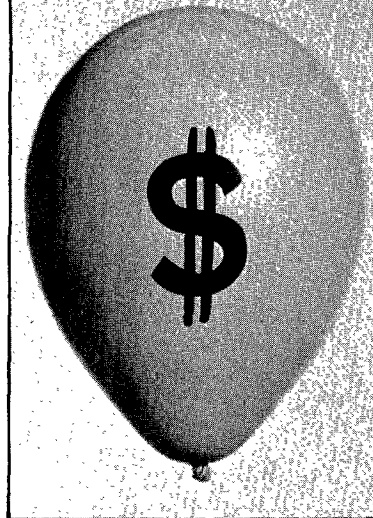
"Let the members in other lands carry more of the burden of their own work," some may say. "We have increased expenses in operating our own schools and churches here in the homeland."

I have served as pastor, evangelist, and conference president in the homeland. I know something of the heavy costs involved in operating the work in North America and other homelands. It is true that costs are mounting at an alarming rate. We must keep the home base strong!

It is also true that our believers around the world will need to get under the burden of supporting the work in their lands to a greater degree than ever before. Our leaders—both overseas and national—are very much aware that the church in every land must carry more of its own weight. There are conferences in some homelands that will need to expect less outside help as we face some of the financial exigencies of these last days. As some of us travel in different lands we are preaching this message of local self-support with considerable urgency.

The income level in some lands is pitifully inadequate to provide even the necessities of life. These people do their best. I know. I have lived and worked among them for years. I have witnessed some of their sacrifices. *They will do their best!*

A letter came to my desk a few days ago from a sister living in a



# WORK

land where a high percentage of the people have very low incomes. Her heart had been touched by a particularly needy project in the church. She wanted to have a part. "I feel sure the work of the gospel to the world will soon be finished," she wrote. "Jesus soon will come. My home was insured with an insurance company for the past three years. I am impressed to discontinue the insurance and give the money for the finishing of God's work. So I am sending you \$100 [U.S. dollars], and I am going to insure my house with God from now on. Please pray for me." My heart was touched. And while many may not be impressed to do what this sister did, they are making sacrifices in other ways; for example, in Africa an earnest evangelist gave a full month's salary for the Week of Sacrifice.

"How can you give so much?" his treasurer asked. "You have a wife and six children to support!"

"Oh, my wife and I have talked it over," this black man of God replied. "I had two shirts, and I sold one of them to a friend in order to buy some salt and a little oil for the vegetables grown in our garden. We will manage. It is wonderful to give to the Lord who has blessed us so richly."

Our believers in underprivileged lands will do their best. But they still greatly need the help of their brethren and sisters in the homelands where so many of us have so much more than they have! We dare not let them down!

Did you ever stop to think seriously about it? You and I say we are

eager to see the work finished and Jesus come. By our actions—by our giving—we are voting whether we wish to see the work go backwards, remain *status quo*, or move forward to an early glorious conclusion. Because of the revaluation of the currencies in many lands, if you and I give the same as we are giving at present we are voting to close some work in some lands, for our dollars are worth much less now. *We must give more!* Our only hope to really *move forward* is substantially to increase our mission giving!

In talking this matter over, Mrs. Pierson and I have decided to double our weekly Sabbath offerings for missions. We have spent many years on the front line of the battle in lands afar. We know firsthand some of the needs in these lands. We want to do our part in seeing God's work finished—*soon!* We give through our local Takoma Park church and Sabbath school and in the places we visit Sabbath by Sabbath. We want our vote to be for an early completed task! I urge you prayerfully to consider joining us in this endeavor.

Recently in our Takoma Park Sabbath school class Virgil E. Robinson, our teacher, read a pertinent and challenging statement. It had to do with winning World War II, but it could also contain a present-day challenge to Seventh-day Adventist Sabbath school members.

In the November 21, 1942, issue of the *Saturday Evening Post* an advertisement appeared. On this two-page spread a typical American citizen stands in his church pew and reacts to tragedy that had befallen

American armed forces in the Pacific during the early days of the war.

Here are some of his ideas translated into the spirit and language of the Advent people engaged in this planet's final great warfare! I believe I speak for every committed Seventh-day Adventist around the world when I say—

If God needs our children to finish the work—take them.

If He needs our TV or radio sets to finish the work—take them.

If He needs our cars or boats to finish the work—take them!

If He needs our money—even our savings—to hasten His return—take it.

Take everything we've got to finish the work, and welcome!

Because there's one thing no one's ever going to take from you and me, as Seventh-day Adventists, so help us God,

And that's the blessed hope—the certainty of seeing our Saviour face to face in the clouds of heaven **SOON.**

I'm not talking for myself alone, or for my family.

I'm talking for all Seventh-day Adventists around the world.

So the words could just as well be yours as mine.

And I say: We'll live on bread and water, if we have to, and we'll like it . . . fine!

This is the spirit of the Advent Movement at its noblest!

We want the work finished and the coming of Jesus a glorious reality in the near, very near, future! We have been in this old world long enough! We want to go home! ♦♦

## ADVENTIST HOME

(Continued from page 1)

of the needs of homes within and without this great movement. In this year the Home Commission of the General Conference was formed. Every leading officer in the General Conference was a member of the Home Commission Committee. It fired enthusiasm around the world. By 1922 it was reorganized under the leadership of M. E. Kern and A. W. Spalding. For 20 years the Home Commission inspiringly worked for our homes. These were glorious years of family strength and home solidarity. However, a structural change was effected in the Home Commission, and for the past 30 years, we have allowed parent education to slip into obscurity. We need a revival of the Elijah message. Homes and family health are in danger.

**The Need.** It is an essential part of Satan's strategy in attacking the church to strike at its heart—the family. "While men are ignorant of his devices, this vigilant foe is upon their track every moment. He is intruding his presence in every department of the household, in every street of our cities, in the churches, in the national councils, in the courts of justice, perplexing, deceiving, seducing, everywhere ruining the souls and bodies of men, women, and children, breaking up families, sowing hatred, emulation, strife, sedition, murder."—*The Great Controversy*, p. 508.

Satan has always attacked the home. It was his device to separate Eve from her husband. "The angels had cautioned Eve to beware of separating herself from her husband while occupied in their daily labor in the garden; with him she would be in less danger from temptation than if she were alone. But absorbed in her pleasing task, she unconsciously wandered from his side."—*Patriarchs and Prophets*, pp. 53, 54.

One of the severe tests that came to Abraham was his disrupted home. The enemy of souls struck David's home. Today Satan is leading the vanguard in plotting the downfall of family structure. It is said that one marriage in every three will end in divorce. In one Midwestern city it is stated that 42 per cent of the marriages are dissolved. A report indicates that in two cities the number of divorces exceeded the number of marriages in one particular year. How sorely this generation needs the Elijah-John

the Baptist message: "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people" (Luke 1:17)!

**The Supply.** There are times when, cognizant of this tremendous challenge, we feel overwhelmed. "And who is sufficient for these things?" (2 Cor. 2:16). But the Lord's messenger has reminded us that "in every difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing."—*The Desire of Ages*, p. 330. He has not brought us to this great crisis without preparing His people. There are many adequately qualified to help this cause at this hour. With organization we could band the world with centers and resources to help families both with preventive and remedial assistance. As were the eyes of the young man in Elisha's day, so our eyes need to be divinely anointed to see the armies of the Lord ready to battle on our side.

**What of the Future?** We are told that "the success of the church . . . depend[s] upon home influences."—*The Adventist Home*, p. 15. Further, "The greatest evidence of the power of Christianity that can be presented to the world is a well-ordered, well-disciplined family. This will recommend the truth as nothing else can, for it is a living witness of its practical power upon the heart."—*Ibid.*, p. 32.

"One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached. Such a family gives evidence that the parents have been successful in following God's directions, and that their children will serve Him in the church. Their influence grows; for as they impart, they receive to impart again. The father and mother find helpers in their children, who give to others the instruction received in the home. The neighborhood in which they live is helped, for in it they have become enriched for time and for eternity. The whole family is engaged in the service of the Master; and by their godly example, others are inspired to be faithful and true to God in dealing with His flock, His beautiful flock."—*Ibid.*

With these considerations in mind, the greatest evangelistic thrust this movement can experience would be cultivating strong, healthy home atmospheres.

To this end we are planning the formation of teams of professional counselors that will visit churches from time to time. We are enlisting the voluntary support of all professional persons in the fields of psychology, sociology, family life, and marriage counseling. We are encouraging local welfare clinics to include in the programs they plan family and marital counseling and guidance.

We suggest that our educational and medical institutions provide some program that will open their doors to families needing help. But beyond all this we need an instructional program of a preventive nature. Parents need better information on the developmental processes of children and on sound methods of discipline—reward as well as punishment. Parents need to understand the necessity of unity in dealing with growing children. There needs to be a better appreciation of the essential role of the parent, which cannot safely be delegated to anyone else.

During the first few years of life the social pattern of the child is irrevocably molded for good or ill. "What the child sees and hears is drawing deep lines upon the tender mind, which no after circumstances in life can entirely efface. The intellect is now taking shape, and the affections receiving direction and strength. Repeated acts in a given course become habits. These may be modified by severe training, in afterlife, but are seldom changed.

"Once formed, habits become more and more firmly impressed upon the character. The intellect is continually receiving its mold from opportunities and advantages, ill or well improved. Day by day we form characters which place the students as well-disciplined soldiers under the banner of Prince Emmanuel, or rebels under the banner of the prince of darkness. Which shall it be?"—*Child Guidance*, pp. 199, 200.

"Mothers, be sure that you properly discipline your children during the first three years of their lives. Do not allow them to form their wishes and desires. The mother must be mind for her child. The first three years is the time in which to bend the tiny twig. Mothers should understand the importance attaching to this period. It is then that the foundation is laid."—*Ibid.*, p. 194.

**Family Worship.** One of the key pillars in maintaining a healthy family relationship is found in regular family worship. It is ever true that "the family that prays together, stays together."

"If ever there was a time when every house should be a house of prayer, it is now. Infidelity and skepticism prevail. Iniquity abounds. Corruption flows in the vital currents of the soul, and rebellion against God breaks out in the life. Enslaved by sin, the moral powers are under the tyranny of Satan. The soul is made the sport of his temptations; and unless some mighty arm is stretched out to rescue him, man goes where the archrebel leads the way.

### Need for Revival

"And yet, in this time of fearful peril, some who profess to be Christians have no family worship. They do not honor God in the home; they do not teach their children to love and fear Him. Many have separated themselves so far from Him that they feel under condemnation in approaching Him. They cannot 'come boldly unto the throne of grace,' 'lifting up holy hands, without wrath and doubting.' Heb. 4:16; 1 Tim. 2:8. They have not a living connection with God. Theirs is a form of godliness without the power."—*Ibid.*, pp. 517, 518.

There is need for a revival of family worship. There are problems today in staggered hours of work and other programs. Yet where there's a will, there's a way. Whatever it is that stands in the way of regular family worship is too big a price to pay. The spiritual destiny of each member of the family is at stake.

**Togetherness.** No home can succeed without true love. Love is a plant that needs feeding. It receives its nourishment from pleasant and happy associations.

"Children would be saved from many evils if they would be more familiar with their parents. Parents should encourage in their children a disposition to be open and frank with them, to come to them with their difficulties, and when they are perplexed as to what course is right, to lay the matter just as they view it before the parents and ask their advice. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their own children as well as they? The mother who has watched every turn of the mind from infancy, and is thus acquainted with the natural disposition, is best prepared to counsel her children. Who can tell as well what traits of character to check and restrain, as the mother, aided by the father?"—*Testimonies*, vol. 1, p. 392.

"Give some of your leisure hours to your children; associate with them in their work and in their sports, and win their confidence. Cultivate their friendship. Give them responsibilities to bear, small at first, and larger as they grow older. Let them see that you think they help you. Never, never let them hear you say, 'They hinder me more than they help me.'"—*Counsels to Parents and Teachers*, p. 124.

**Training Classes.** We spend time, talent, and money to train for many things, but that which is most important is often neglected—training for parenthood. There are study guides for classes on *The Adventist Home* and *Child Guidance*. These are being increasingly used in churches and Home and School Fellowships. The General Conference recommends that classes should be conducted at least once a year in each church.

The Department of Education is dedicated to the belief that the most important part of Christian educa-

tion is that which is based on sound, godly families. "Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."—*Education*, p. 276. Parent training is a need and a challenge. Every member and friend of the church is urged to give his or her prayerful and loyal support to the program of protecting and strengthening family ties. In 1973 the church the world around will be involved in Youth-Family Year. God is calling His people to "turn the heart of the fathers to the children, and the heart of the children to their fathers."

If in the past century church members had taken more seriously their parental responsibilities, perhaps the commemoration of a century of Adventist education would not have been necessary. A whole-hearted dedication to the task is one of the most urgent of our needs. ♦♦

### FOR THE YOUNGER SET

## Melissa Goes Exploring

By MARYE TRIM

ON THE first day of her vacation at auntie and uncle's home near the sea, Melissa decided to go exploring. She wanted to discover everything about the house and yard.

So after breakfast, and after Uncle Charles had waved good-bye and walked briskly down the hill to catch the streetcar to his office, and after she had carefully dried the dishes, Melissa skipped outside.

A strip of grass grew at the back of the house surrounded by a white fence. Melissa ran there and gazed over the fence, down the hillside, to the beach below. She saw little boats bobbing close to shore and fishermen on a long jetty. Farther along the sand she glimpsed the swimming-club dressing sheds and the diving boards out in the bay. Farther away yet stood the stone church where she would worship.

Suddenly auntie's voice sounded from the back porch. "Come on, Sweetie, Melissa won't hurt you."

Melissa turned and noticed a sea gull glide onto a platform outside the kitchen window. She saw it gobble up a crust and look for more.

Then, swish-shh. Two other gulls swooped onto the platform.

"This first fellow had a broken leg last summer," auntie called to Melissa. "The other chap is an old friend of ours. Very greedy, too. But this other bird is a stranger, come exploring."

While the gulls ate, auntie went over

to Melissa. She explained, "In winter they fly hundreds of miles to a warmer climate. In summer they return to our bay, and my tame ones never forget me."

The telephone rang, so auntie hurried inside. The birds squawked and flew away with noisy flapping. Melissa continued exploring.

In the front garden she looked about her from the shade of some clumpy bushes along the side fence. She peeped into a dim garden shed that smelled of hay.

Then auntie called her from the front steps. "Exploring? Well, I've got something else to show you."

Inside auntie pointed to a bookcase. "These books belonged to your cousin when she was a girl. After lunch we will go swimming, but for now, why don't you explore here? In the pages of a good book you can travel far away in time and distance. Reading is a real adventure!"

"I like to read," Melissa nodded her head as she spoke.

"Good." Auntie smiled again. "Somehow I think you will be like the gulls, coming back—to the books, I mean—day after day."

Melissa understood. "I'll try not to be too greedy!"

Auntie chuckled and watched her niece choose a book. Then Melissa ran outside to the shady, clumpy bushes, where she read and read and read.



# THE CHRISTIAN AND MENTAL ILLNESS

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By HARRISON S. EVANS, M.D.

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CAN Christians become mentally ill? This question arises, I believe, because one might assume that a person who has a good Christian experience with faith, hope, and trust would be less vulnerable to mental illness. I believe there is considerable truth to this assumption. But to believe that a Christian cannot become mentally ill or that if a person becomes mentally ill this is an *a priori* reflection upon his faith or Christian commitment is to misunderstand mental illness in its various forms and causes.

## Causes of Mental Illness Vary

Although the role of conflict in mental illness has been emphasized, we should be reminded that this is not the only cause. For example, a person may become ill if something damages the brain, which is the organ of the mind. Tumors, injury, infections, metabolic disorders, toxic states, or circulatory changes associated with aging, which involve the brain and impair its function, can lead to mental illness of "organic" origin. One can readily see that mental illness of this kind has nothing to do with mental conflict or with the quality of the person's religious experience.

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States of fatigue, physical exhaustion from acute or chronic infections, and other disorders of the body can also affect the mind. Nothing can happen in one part of the organism without other parts being affected. "Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers."<sup>1</sup> "There is an intimate relation between the mind and the body, and in order to reach a high standard of moral and intellectual attainment the laws that control our physical being must be heeded."<sup>2</sup> "Between the mind and the body there is a mysterious and wonderful relation. They react upon each other. . . . To neglect the body is to neglect the mind."<sup>3</sup>

The influence of bodily states upon the mind is exemplified in the clinical phenomenon of emotional depression appearing as an early manifestation of cancer of the pancreas.

But what about mental illness that does not originate from these causes but, indeed, is the consequence of mental conflict? Is this then a reflection upon the person's religious experience? Again our answer must be, Not necessarily. For even those who become mentally ill as a result of conflict may be firmly committed Christians, but the sources of the conflict may be so obscure and of such a nature that the person is unable to deal with the

conflict in an intelligent or effective way in spite of his conscious desires and commitments.

This latter point requires elaboration, for it represents a concept of mental illness that is hard for many to grasp. When we speak of conflict originating from obscure sources and thereby being unintelligible to the person, we are referring to the fact that the part of the mind where most of our mental activity takes place is unconscious. Mental processes of which we are conscious constitute only a small part of a person's mental activity.

To say that one can be subject to sources of conflict that are obscure and unintelligible means that there can be tendencies and impulses of which one is not consciously aware, but which nevertheless create conflict and disorder within the mind. These tendencies and impulses, we say, are unconscious, for they were laid down in the mind in the early months and years of life and not only are no longer remembered but cannot be recalled into consciousness on volition. "First lessons impressed upon the child are seldom forgotten."<sup>4</sup> This is to say they may not be remembered consciously but they are not forgotten in the deeper levels of the mind—in the unconscious. Early impressions and habits continually exert a silent influence on one's thinking, feeling, and behavior.

Mental illness originating from mental conflict that has its source in the obscure and unconscious part of the mind requires a type of psychotherapeutic help that will uncover the nature and source of the conflict so that it can be understood and dealt with intelligently. The kind of psychotherapy often required is the long-term, individual psychotherapy that has been described previously.

## The Mature Christian and Mental Health

I believe we would all agree that there are different degrees or levels of Christian experience and maturity. There are those who are "children" and those who are "adults" in the faith. I think it is safe to say that we could expect a mature, "adult" Christian to be more stable and less vulnerable to mental illness of conflict origin than the less mature Christian. There should be some parallel in psychological growth and the achievement of psychological maturity and Christian growth and Christian maturity. Let us examine this point briefly.

Concepts of and attitudes toward



God start in the earliest years of life. The capacity to have faith, trust, and hope also starts in the early years. These spiritual attributes and attitudes start first in the person's relation with his parents. We are told that "parents shall stand in the place of God to their children."<sup>5</sup> Erroneous attitudes about God, about one's self, about forgiveness, love, and acceptance can begin in the earliest years.

Both spiritual and psychological growth entail getting a correct view of God, of one's self, and of love and forgiveness. A correct view of these vital relationships promotes such attitudes as trust, confidence, acceptance, forgiveness, and love. But we must recognize that for some it is much more difficult to feel God's love and forgiveness or to feel loving and trusting toward God than it is for others. They may think it and believe it, but not feel it. This is true because in the person's deepest and earliest experiences with significant persons such as parents and teachers he did not find or experience those attributes that we like to associate with God. The image of God is blurred by other undesirable images. They "see through a glass, darkly."

An immature Christian and the psychologically immature person have not yet achieved that "feeling" of what God really is like. Immature behavior has not yet been fully renounced and a loving and forgiving God has not yet been fully conceptualized; therefore, such persons are subject to conflict, feelings of guilt and rejection and of being unforgiven, with their clinical manifestations of depression, emptiness, and abandonment.

The achievement of maturity in one's spiritual and psychological life takes motivation, good experiences with significant other persons, and time.

Let us consider the element of time in the individual's growth. We are told, "The formation of character is the work of a lifetime."<sup>6</sup> "It takes time to transform the human to the divine."<sup>7</sup> Growth and maturity involve an ever clearer view of one's vital relationships. "The words, 'A new heart also will I give you' (Eze. 36:26), mean, A new mind will I give you. This change of heart is always attended by a clear conception of Christian duty, an understanding of truth."<sup>8</sup>

This change in the person's psychological and spiritual life goes hand in hand and the change is rarely dramatic, as these quotations indicate. We should remind our-

selves that Christ spent three years in intimate relationship with the disciples and even then they were not completely transformed persons. There was still a work to be accomplished in their lives, for near the close of His ministry Christ said to Peter, "But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:32). Other statements of Christ indicate that He recognized there was a need for further change and growth in the disciples in spite of His intensive work with them for this extended period of time.

### Other People Contribute

Good experiences with significant other persons involve the contribution that others make to the growing person's life. The following quotations emphasize the importance of the contribution of significant others: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10:14, 15). "The earth was dark through misapprehension of God."<sup>9</sup> "Christ came to reveal God to the world as a God of love, full of mercy, tenderness, and compassion."<sup>10</sup> "Ruth's only knowledge of the true God was what she had seen of Him reflected in Naomi and the other members of Naomi's family. It is ever thus that God reveals Himself to men—by a demonstration of the power of His love operating in the lives of erstwhile sinners."<sup>11</sup>

In life's struggle there are many things and many people who can make a contribution to those in need. The church and all that it offers makes a fundamental contribution. The sermons and Bible studies illuminate God ever more clearly as He really is. The music inspires and elevates the spirit. The fellowship with friends and with those of like

faith provides encouragement and a sense of belonging. Appropriate recreation and constructive health activities are important. And in special cases of need the physician and the psychiatrist can make a significant contribution. All forces for good should work together.

Growth in the spiritual and psychological sphere will bring to the mind and life an inner unity and thereby a reduction or elimination of conflict. "Christ brings His disciples into a living union with Himself and with the Father. Through the working of the Holy Spirit upon the human mind, man is made complete in Christ."<sup>12</sup> We can imagine the mature and "adult" Christian as having such a degree of mental harmony with concomitant feelings of trust, faith, and contentment that mental illness originating from conflict would be extremely rare, even nonexistent. This harmonious state of oneness with Christ and how it is accomplished has been described beautifully by Mrs. White in the following statement: "And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts [feeling] and minds [intellect] into conformity to His will, that when obeying Him we shall be but carrying out our own impulses."<sup>13</sup> This is the mental state many desire but it must be emphasized again that this process of inner change and growth takes time, will fluctuate, requires persistency of effort, patience, and faith as well as timely help by those best able to give it. ♦♦

(Concluded)

### REFERENCES

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- <sup>2</sup> ———, *Patriarchs and Prophets*, p. 601.
- <sup>3</sup> ———, *Testimonies*, vol. 3, p. 485.
- <sup>4</sup> ———, *Child Guidance*, p. 193.
- <sup>5</sup> ———, *Patriarchs and Prophets*, p. 308.
- <sup>6</sup> ———, *Child Guidance*, p. 162.
- <sup>7</sup> ———, *Testimonies*, vol. 2, p. 478.
- <sup>8</sup> ———, *Counsels to Parents and Teachers*, p. 452.
- <sup>9</sup> ———, *The Desire of Ages*, p. 22.
- <sup>10</sup> ———, *Testimonies*, vol. 5, pp. 738, 739.
- <sup>11</sup> *The SDA Bible Commentary*, on Ruth 1:16.
- <sup>12</sup> *Ibid.*, Ellen G. White Comments, on John 17:20-23.
- <sup>13</sup> Ellen G. White, *The Desire of Ages*, p. 668.

## Morning Mist

By ALFRED S. SCHONE

With arms outstretched the fog came in  
To cuddle a slumbering world;  
He caressed the dreary, time-worn form,  
And with a warm embrace  
Softly kissed the solemn bleakness  
Until an embarrassed dawn  
Unveiled the dewdrops on her lips  
And sunshine on her face.  
God's love comes as the morning mist,  
Surrounding each man's soul  
With glow of peace and beam of joy  
And light of ransoming grace.

## Another Look at the Decline in Mission Offerings

Recently there have been several writers in various Adventist publications lamenting the decline of mission offerings in proportion to tithe. The latest is in the REVIEW (Nov. 18, 1971). I am certain that while these laments accomplish some good, it would be better to use most of the space for a different approach to mission offerings, or perhaps several approaches.

Most of the recent articles compare present mission offerings today as a lower per cent of tithe than they were in the depression days of 1930 to 1935. This is unfair, because today there are offerings for Voice of Prophecy and Faith for Today that were not given in 1930 to 1935. Other offerings such as building funds and school tuition have increased many times over the increase of tithe.

Today there are multiple building fund drives. For example, I recently donated simultaneously for a conference office, the local academy, the Roseville church, and the Loomis church. This is in the Northern California Conference, which not long ago paid off all debt on a \$4 million (?) school—Rio Lindo Academy. In this area (Sacramento) there are ten churches. All have had church building or buying projects in the past ten years. Some are now completed, such as the 1,000-seat Carmichael church and the almost-as-large Central church. There goes the mission money! Should I mention school tuition?

Only 20 years ago I sponsored a girl of nine or ten for the church school at \$9 a month; no bus, no books, no sub-

sidy, no fees for this or that. Today it would cost about \$45 a month. It is a lot more for academy. There goes the mission money!

At one time the Carmichael church, with a membership of 950, had about \$20,000 a month for church expense, mostly to help pay for the local school. The other churches probably contributed a proportionate amount to the local academy.

### The Positive Side

Let us consider the positive side. I believe that in addition to conducting a work program our schools should sell things. I have suggested the sale of books, both trade and subscription, as a branch of the Book and Bible House. Our schools have a business course, and this would give the students practical training in applying business methods. Certainly it would tie in with the literature evangelist's work. Perhaps health foods could be added. Let there be advertising—in newspapers, on radio, and other places. When the bookmen cannot take care of sales, let the students go out with an adult and make sales.

This could and should be expanded to providing services for the Adventist community. One Adventist school in Auburn, California, has an automotive class. Students in it rotate tires, lubricate cars, and do minor tune-ups for a reasonable amount. Perhaps each community of Adventists could have a store where many things could be bought at a reduced price. Seventh-day Adventists have a buying service for institu-

tions. Couldn't this be done in various communities? I have bought items at the College Store at Angwin (Pacific Union College) and also at Keene, Texas (Southwestern Union College). I worked at the White Memorial Hospital and bought food and had many services at a reduced rate.

The aim of all this buying and selling would be twofold: The profits would go to the schools to make them self-supporting; the individual's savings could go to the mission fields.

Let us also enlarge our Ingathering approach. We should contact men and corporations with ideas of thousands or millions of dollars. We should open our Bibles to the passage promising that the wealth of the Gentiles shall flow in. (See Isaiah 60:5, margin.) We should read also *Testimonies to Ministers*, page 210: "Times are growing hard, and money is difficult to obtain; but God will open the way for us from sources outside our own people. I cannot see how anyone can take exceptions to the receiving of gifts from those not of our faith."

Remember that the sanctuary and the Temple rebuilt by Persian decree and remodeled by Herod were built largely from wealth that came from other than God's people. Let us do likewise.

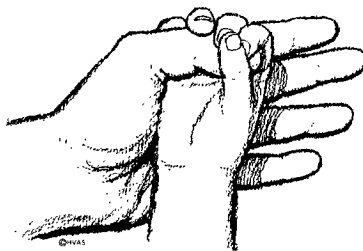
I am certain that even when the above plans from the Lord are undertaken sacrificial giving by each person will still be needed, for the donors' good. When they hear of millions going into the Lord's work many people excuse themselves from giving. Most people do not give nearly enough and as they continue to withhold funds, their greed grows. Let us remember that the prime reason for giving is that we need the spiritual benefits of giving, not that the work will fail if we do not give.

GEORGE A. SURREY

Citrus Heights, California

## SECURITY

By RUSSELL HOLT



*"Neither shall any man pluck them out of my hand"*  
(John 10:28).

Recently I watched an adult playing with a child by withholding a small toy that the child wanted very much. The coveted object was placed in the hollow of the grownup's hand, and the fingers were closed very tightly over it.

The child attempted to release the grasp and obtain the prize. He tugged and struggled, prying at the fingers, but it was a simple matter for the adult to keep the toy secure. I watched as he relaxed his hold enough to enable the child to partially open a finger or two, yet complete control was still

his. The object remained secure, for the man could reclose his fingers at will.

In fact, until the grownup let him, it was absolutely impossible for the child to regain the treasure so tightly guarded. His strength was completely ineffectual against the superior might of the adult. It was only when the man permitted that the child was able to pull the fingers apart and pluck the toy from his father's hand.

Jesus tells us that He holds us in His hand. And the devil or all his angels, any man or any circumstance, is as powerless to pluck us from His loving grasp as is the child to remove the toy from his father's hand.

The devil may rage and tear, his demons pull and strain; men may cajole or threaten and circumstances tempt, but the mighty strength of Christ retains complete control of those who reside in the sheltered safety of His hand. Never will He allow these forces to pluck one soul from His grasp. Only when that soul feels he no longer wants or needs the security of his place in Jesus' palm, only when he demands, does the Saviour reluctantly and in great sorrow relax that mighty hand and allow the self-sufficient one to meet the enemy alone.

**Q.** As the world temperance leader of the Adventist Church, could you tell us whether drug abuse is a problem among Adventist youth?

**A.** Unfortunately, in some places, such as North America, Europe, Australia, and the Orient, drugs are becoming an issue among Adventists. The problem is in no way as significant as among the general public, but it is growing. Some colleges and secondary schools have had to dismiss several students for drug abuse.

In many countries drugs have not been a problem, but this picture is rapidly changing. The drug scene is taking on worldwide dimensions.

**Q.** Has the church's stand for temperance helped Adventist youth to take a firm stand against drugs?

**A.** Yes, it has, and most Adventist youth have followed the example of their parents in adhering to the church's principles. But the fact that many young people have done this has given some parents a feeling of complacency. There is a dangerous lack of concern about this problem among Adventist parents.

At times our presentations of temperance have been too negative. We have enumerated what we are against; we say we shouldn't do this or we shouldn't do that. But we have, in large degree, failed to emphasize the positive principle of true temperance, which is self-control—a rewarding experience through Christ, bringing benefits to every aspect of life.

Adventist youth who get involved in drugs have failed to discover these positive aspects. I'm afraid we haven't been building our opposition to drugs on a sound selling approach. Unless we change we can be in for even greater trouble.

**Q.** Admitting that drugs are a threat to Adventist homes and that we need this positive emphasis on temperance; where do we begin?

**A.** First, parents should take a look at themselves. What is their example in the use of drugs? Do they regularly use aspirin, drink coffee or cola drinks, ask for tranquilizers from their doctor, use pills to wake up or to go to sleep? Drugs are not confined to heroin, marijuana, amphetamines, and alcohol. Drugs are often mere chemical substitutes for living in harmony with natural and divine law.

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**Q: What Can  
Adventist Parents  
Do About  
Drug Abuse?**

**A: Plenty.**

**An Interview  
With E. H. J. STEED**

When, by practical example, parents reveal the joy of living after God's order, they are able effectively to guide their youth.

**Q.** Recognizing that example is a significant factor in preventing drug abuse, if parents are doing their best to set the highest example, need they show any further concern?

**A.** Parents should be vitally concerned not only about their own youth, but about the youth of the church and the community. It's not difficult to get drugs. Some youth who get mixed up with alcohol often discover they are in the midst of others pushing harder drugs. Alcohol itself is actually the most dangerous drug because it's legalized, publicized, and eulogized. Youth, including Adventist youth, have to meet strong social pressure to resist liquor today. Alcohol is society's major drug problem by any standards.

My suggestion to parents is to go all out to build positive alternatives to the drug way of life. Make home attractive in every sense. Make every effort to keep the lines of communication open. Talk to your children about drugs, discuss articles in *Listen* magazine or a current story on drugs in another magazine.

Express your concern for such youth using drugs and the fact that they are missing so much of real life. Show a definite interest in people. In family worship ask the Lord for strength that your youth may lead to Christ other youth who are deceived by drugs and the allurements of a deceptive world.

**Q.** What would you say are the significant factors that make youth vulnerable to experimentation with drugs?

**A.** Of great significance are such factors as overcrowding in our cities, the lack of moral values, disrespect for parents, the breakdown of law and order, corruption in political and business matters, the war, and the lack of security of life in general. Youth who are generally concerned about the state of modern affairs should be encouraged in their efforts at worthy reforms.

Today, youth or adults who don't have an understanding of where they came from, why they are here, and where they are going are sitting ducks for the drug-scene shoot-out. All need to be dependent upon something, and the highest dependence is on Jesus Christ.

**Q.** How can we help a young person who has become involved in experimentation with drugs?

**A.** Modern education and advertising encourage youth to try before they buy.

At the youngest possible age, we must teach our children the old adage, "Look before you leap." It is indeed the greatest weapon of the enemy to persuade youth and adults that just once won't hurt. Parents of youth who have experimented with drugs must be very tactful and understanding, not condoning or condemning, but rather showing that their love for them is not severed. Your concern will be shown in a desire to help, not to isolate or condemn.

At all costs, youth who take drugs should be shown the deep love of God for them and their lives, that God's plan will preserve life, and things done in harmony with His

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Efforts to reach  
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Christian.

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will will bring lasting rewards of happiness here and hereafter. Help them to see that they have been born for a purpose and that drugs of any kind are a roadblock to their achievement of this glorious plan. Do not threaten your youth, but if you need extra help call in the pastor, the family doctor, or a friend who has the confidence of the youth.

**Q.** How informed should a parent be about the different kinds of drugs?

**A.** Information is helpful. Every parent should know there are the "up" drugs and the "down" drugs. Those that stimulate, such as amphetamines, are called "speed," "bennies," or "pep pills." Barbiturates and alcohol are depressants, the "downs."

In fact, all drugs ultimately bring a "down." Opiates such as heroin,

morphine, and codeine briefly stimulate, then depress.

Hallucinogen drugs include LSD and marijuana. Marijuana has attracted modern youth with its illusionary impact on the mind. It is possibly the most widespread drug used by youth.

Anyone can find out from reading *Listen* magazine and Government health publications on drugs that marijuana is harmful. It causes a loss of interest in normal living, in care and concern for others. It generally destroys aim and purpose and undermines moral values, apart from its other physiological and psychological influences.

Over all, we can say with Ellen G. White, "Every poisonous preparation in the vegetable and mineral kingdoms, taken into the system, will leave its wretched influence, affecting the liver and lungs, and deranging the system generally."—*Temperance*, p. 87. Even drug medication, so widely accepted, "lays a foundation in the human organism for a twofold greater evil than that which they [physicians] claim to have relieved."—*Ibid.*, p. 86.

Therefore, a safe conclusion is that we should foster a life pattern without the need or desire for drugs.

**Q.** What advice do you have for parents of youth who have been hooked on drugs? What do you suggest for rehabilitation?

**A.** Like the alcoholic, the drug dependent must want help or he will seek out drugs again. Unfortunately, not too many confirmed drug dependents are rehabilitated. If they can survive until 30 years of age, they are either broken in mind and body, or they quit because trying to survive on drugs is sheer hell.

However, this should not deter us from seeking to offer help. The tragedy of the drug scene should spur our efforts toward both prevention and rehabilitation. Medical efforts at rehabilitation of heroin addicts with methadone, another drug, are fitful and questionable. There is no real rehabilitation until the person has a change of heart, and the greatest power to do this is the power of the Lord Jesus Christ.

Efforts to reach youth today before they are confirmed drug dependents should be a major concern of every Christian.

This can be done through films, literature, discussions, exhibits at fairs, and college campus contacts. Adventists have just launched a new program called Home Help, for drug, alcohol, and tobacco problems. It offers exciting opportunities for every church member to help. ♦♦

## THE NAME "JESUS"

Some weeks ago (Dec. 16) we wrote on the subject "God's Name in the Ten Commandments." In the course of our discussion we used the name Yahweh, which in Hebrew Old Testament is the name that identifies the God of the Hebrews, hence the true God. A reader responded, "Would you please do research and write a similar article on the name 'Jesus.'" She comments, "It seems the Hebrew name would be more appropriate for 'spiritual Jews' to use than the Greek name." She mentions material being circulated that "indicates Jesus' name in Greek is a concoction of Greek god names."

The Greek name for Jesus, *Iēsous*, is simply a transliteration of the Aramaic name. (Transliteration is the process by which the words of one language are written with the alphabetical letters of another.) The English form *Jesus* is in turn a transliteration of the Greek. In other words, if one were to write Jesus' Aramaic name *Yeshua'* with Greek characters, one would write it *Iēsous*. (Since Greek nouns have gender, a masculine ending is added.) It is by this same process that the Hebrew *Yehoshaphat* (Jehoshaphat) becomes *Iōsaphat*, and *Yirmeyahū* or *Yirmeyah* (Jeremiah) becomes *Ieremias*.

*Iēsous*, therefore, is not a Greek name, but a Semitic name, written with Greek letters. The suggestion that it is a "concoction of Greek god names" is without foundation.

The Aramaic *Yeshua'* comes from the Hebrew *Yehoshua'*, which means "Yahweh is salvation." *Yehoshua'* is the name of the leader of Israel after the death of Moses and is transliterated "Joshua" in the English ("Jesus" [*Iēsous*] in Heb. 4:8). A number of Bible characters bore this name (see 1 Sam. 6:14; 2 Kings 23:8; Haggai 1:12-14). The New Testament mentions a Jewish Christian by the name Jesus (Col. 4:11). Jesus' name, therefore, was not unique.

In answer to the question as to whether the "Hebrew name would be more appropriate for 'spiritual Jews'" (we presume the reader means a direct transliteration of the Hebrew or Aramaic into the English), we would say that we see no reason for its being more appropriate. The question is settled when we inquire, What name did the apostles use as they wrote about Jesus in their Epistles that later became part of the New Testament? An examination of the manuscripts shows that it was *Iēsous*, the Greek transliteration. This name, however, as we pointed out earlier, is not a Greek name but a Semitic name transliterated into Greek characters. We need have no fear using this transliterated form, or its further transliterated form into English, "Jesus," or, for that matter, its transliterated form in other modern languages. We may safely follow the apostles' example.

### An Unfortunate Waste of Energy

It is unfortunate that energy and means should be expended to propagate ideas such as that the form *Iēsous* is a concoction of Greek god names. Apparently it is ignorance on the part of the propagators that leads them to make their unfounded claims. There also seems to be on the part of some of them an overliteralness, leading them to think of a name merely as the combination of characters by which a person is designated or the sound made by the combination of characters when pronounced. While "name" may be defined in this way, it has a much wider use in the Scriptures.

"Name" often is used almost synonymously with "person"; that is, it stands for the person's essential character.

To "praise the name of God" (Ps. 69:30) is not to praise the combination of letters by which God is designated, but to praise God for what He is. To trust "in his holy name" (Ps. 33:21) does not mean to trust in the letters that make up the divine name or the sound that is made when they are pronounced, but to trust in God for what He is (holy). "I will wait on thy name" (Ps. 52:9) means to wait upon God. There is always the danger of ascribing to the name itself magical characteristics, a practice that is very old, but apparently not dead.

It is the person of Jesus to whom His name, no matter in what tongue, points. It is Jesus Himself who saves, who intercedes, and who is coming back soon. He loves to hear people express their love for Him no matter in what language, or with what transliterated form, they address Him.

D. F. N.

## WHY JESUS IS EXALTED

A reader raises the question, referring to Philippians 2:9, "Being God, why wouldn't Jesus be exalted above every name and before whom every knee bow?"

Philippians 2 recounts, in one of the most moving passages in all the Bible, the marvelous condescension of Jesus, who voluntarily emptied Himself of His Godlike form to become man. His path of self-denial and sacrifice, from the throne of the universe to the daily plight of a real man subject to the conditions of human nature, became the wonder of the heavens and man's greatest motivator to Christian devotion and sacrifice. No man can explain or analyze this incredible act; he can only acknowledge the fact that God became man in Jesus Christ and, as man, without employing any advantages that His fellow men do not have, lived a sinless, committed life.

But Jesus was exalted, not because as God He acted like God but because as man He did not act like every other man who had ever lived on this planet—He did not fall into sin, a victim of self-interest and self-indulgence as every other man has fallen. The accomplishment that cheered the angels was that God had been proved right again—man, even with all the liabilities of fallen, human nature, could live above sin on this earth!

There is no special merit if a professional baseball player outthits, outruns, and outplays any player on a local high school team. No professional all-star would be exalted for hitting home runs in even a college baseball game. He would merely get an approving shrug of the shoulders and "What would you expect?"

A Ph.D. in mathematics would not be highly honored if he outthought his students in his freshman mathematics course. Again, "What would you expect?"

But if an all-star professional baseball player always batted 1.000, never made an error, hit 400 home runs in 160 games, no one would ask: What would you expect? It would truly be an occasion for reflection and honors.

The marvel is that Jesus lived a life that (1) Satan said could not be lived and (2) man had demonstrated was impossible, until He came.

Let there be no mistake here, for as one of our readers wrote recently: "Two things we have to be straight on—the nature of man and the nature of Christ. Any slip here and the house crumbles."

### He Lived Our Life

If Jesus lived His life of sinlessness on any other level than where hard-pressed men and women since Adam

have lived, His example would have had limited power to save. The question, "What would you expect?" could never have been stifled. But, thanks be to God, He lived our life, not as God but as every other child of humanity has had to live it, coping with the operation of all the laws of heredity and environment.

"Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity. . . . The obedience of Christ to His Father was the same obedience that is required of man. Man cannot overcome Satan's temptations without divine power to combine with his instrumentality. So with Jesus Christ; He could lay hold of divine power. He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's holy law, and in this way He is our example. The Lord Jesus came to our

world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency."—*The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 4:15, p. 929.

What does this simple Bible truth mean to us in 1972? It means that there is no earthly distress that we cannot cope with, in His strength; no human situation so oppressive that the fight becomes unfair and we have good reasons for giving up; no physical calamity so bad that we are destitute of hope and comfort.

With Paul, who shared his Lord's experience in these words, we also can sing: "We have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies" (2 Cor. 4:7-11, R.S.V.).

H. E. D.

## LETTERS

### ...to the Editor

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

#### CHRISTMAS CARDS

Christmas is an opportunity to drop a word of truth to one who is not a Seventh-day Adventist or even a Christian. For several years I have bought small scripture passages from the American Bible Society and sent them as Christmas cards—they cost no more than a letter would. Also, I buy our smaller books and give to business friends, which they accept at this time of year as they would not otherwise.

Money spent at Christmas time may be just as effective in saving souls as at any other time.

VERNE KELSEY

Hendersonville, North Carolina

We have found that Christmas letters that remind our friends of Christ's second coming, meaningful cards such as "The Prince of Peace," Voice of Prophecy Christmas cards, and brightly colored Christmas-style Gift Bible enrollment cards make worthwhile Christmas greetings. (The latter items are also good to hand out to clerks, bag boys, and shoppers with a smile and a "Merry Christmas!")

ANN BURKE

Tallahassee, Florida

#### FATHERS AT HOME

"Hannah's Harassment" [Dec. 30, '71] is the second article within a few months regarding those who are so busy with church offices and activities they neglect their families.

However, it "happened" that both articles were about women and mothers. I think it is time something be said about husbands and fathers who have never learned to say No to any church call—good as it may be—and are often gone literally

every night of the week with: (1) school board meeting, (2) church board meeting, (3) Five-Day Plans, (4) school building committee meeting, and perhaps (5) a professional or business meeting that also must be attended. Often more than one of these the same evening!

It really doesn't matter so much to the family what kind of activity, so long as he's gone again tonight. No father to talk with (yes, maybe "unimportant" small talk we all need) or perhaps help with homework (mother's having trouble with the new math and needs dad's thinking).

Families need a father's presence every bit as much as mother's. The children are with mother during the day, or at least after school, but can see daddy *only* evenings. If these other good activities demand all his free time, the children of such a home are often as deprived of his presence as a truly fatherless home.

Oops, dear husband just came in the door; must hurry and serve his supper so he won't be late to board meeting.

► *The author added: "Please withhold my name; let a lot of husbands wonder whether it was their wife who wrote this!"*

#### ARE WE STUMBLING BLOCKS?

I appreciated "This Is No Time to Haul Down Our Colors!" [Dec. 2]. I too am justly proud of our institutions and am anxious that others know the significance of the name Seventh-day Adventist.

However, I am worried in that a number of our institutions have begun serving meat and coffee. I feel that this is letting our colors down and that we are not practicing principles that we have proclaimed for so many years.

Currently medical science is verifying what Ellen White has told this people for years. And yet we are doing the very things we are attempting to draw people away from. I am deeply worried that we (whether institutions or individuals) are becoming stumbling blocks when we should be stepping stones.

All of us need to take stock of ourselves and remember not to forget the way in which we have been led in the past.

I mean not to be hypercritical. I am aware that great things are in store this year with MISSION '72. People, more than ever, will be stopping us and, more than ever, will be asking us for answers and reasons for our beliefs. How can we lead them to a firm foundation unless we have found it ourselves! I feel we need to be ready to give an answer at a moment's notice. However, we must be above reproach, at least in some of these more obvious areas of practical daily living.

JOHN M. KENTLEIN

Silver Spring, Maryland

#### HUMANITY OF JESUS

Re: "The Humanity of Jesus Means Everything to Us" [Dec. 23-Jan. 6]. For a few years now I have been struggling with self. Weighing on my mind are questions like "How can I be like Christ?" "How can I be an overcomer as He overcame?" "Will I always stumble and continue to fail my Lord?"

He was so great, sinless, perfect, and I, small, sinful, and imperfect. My prayers, my efforts seemed all in vain—then a ray of light. As you have said in your editorials, "Christ came in the reality of sinful flesh," my sinful flesh; He, then, struggled for the mastery of crucifying self, which He did—by faith in God, perfectly.

Your thinking has helped me so very much.

RAYMOND B. SANSONETTI

Beaumont, California

I have marked and labeled these editorials for future reference.

As a lay church worker and teacher, I want to thank you for your excellent and courageous effort in presenting the subject as it should be presented. I thanked God again last night for the thrill and blessing that I received in reading. I too desire to be one of that last generation of Adventists that God "in a sense" needs.

EDWARD DIRKSEN

Lucerne Valley, California

I was thrilled with joy and thankfulness to the depths of my being upon read-

ing those timely Christmas messages. I wish to express in some feeble way my profound appreciation for the magnificent way in which the editorial performed the watchman's duty. Bold and forthright, without a faltering note; but at the same time delicately tactful in phrasing. There was no direct condemnation . . . yet, oh, how explicit! How true to the mark!

DAVID DUFFIE, M.D.

Redlands, California

As a loyal member of the Seventh-day Adventist Church and a follower of Jesus, I would like to say that though there are perplexing questions abroad today regarding Christ's nature, it is a joy to have an established faith in the Word of God that allows me to accept at face value the statement that Jesus was tempted in every way as men are and is touched with the feeling of our infirmities.

R. B. HAMMOND

Denver, Colorado

## DISTINGUISHING NONBELIEVERS

Re: "Non-Adventist Believers" [Jan. 6]. With the terrible warnings of God against false worship, we must be very careful whom we call "a believer."

VIRGILENE EARLEY

Apopka, Florida

In my Bible classes I have students who also raise the same objection, saying: "My father [or my mother, as the case may be] is not an unbeliever, for he is a Christian and a member . . . [mentioning another church], so 2 Cor. 6:14-18 doesn't apply." In answer to this I used to read this statement, "Though the companion of your choice were in all other respects worthy (which he is not), yet he has not accepted the truth for this time; he is an unbeliever, and you are forbidden of heaven to unite yourself with him."—*Testimonies*, vol. 5, p. 364. *Unbeliever*, as defined by the *Testimonies*, is clear.

KRAID I. ASHBAUGH

Loma Linda, California

## N.A. MISSION OFFERING

Your editorial on "Adventists' Giving for Missions" [Dec. 16] is needed, but it ought to be read in conjunction with the series of articles [Oct. 30-Dec. 11, 1969] that reported how the tithe money makes its circuitous route through local, union and finally General Conference organizations in order to discover part of the cause for the disproportionate amount of money spent in North America.

Despite the honest attempt in these articles to explain the variety of funds, double transactions, and judicious care taken with the special character of "tithe" money, still church finance remains a mechanical maze to the layman. From these reports, however, emerge some reasons for the allocation of \$153 million spent for 230 million North Americans while only \$18 million (collected in North America) is spent for the remaining 3 billion people in the world.

In part, this disproportion is the consequence of our own financial scheme. Since

90 per cent of the tithe remains in local conferences, and the remaining 10 per cent remitted to the union with a tithe of that (or 1 per cent of the original tithe) given to the General Conference, it cannot come as any surprise that most of the money remains in the wealthier districts. Despite arguments in favor of this arrangement, part of the cause for this disproportionate expenditure is built into our financial structure.

GERALD J. GHELFY

Anaheim, California

This editorial is indeed enlightening. In fact it shook us up.

My wife and I spent many years as workers in the cause at home and abroad. We retired a dozen years ago and have been very active in our local church. We are loyal Seventh-day Adventists, love the work, and have been liberal with our means, but to find that less than 11 per cent goes to foreign missions really shocks us. Not that we want to give less, but certainly there should be a radical change in the distribution of funds. If only one ninth of the money goes overseas where three billion live and the rest of the money is spent on ourselves in North America, the people will soon find a more direct method of getting the funds through to the mission fields. Surely this editorial is intended to bring about a change. We are running an expensive administration and more economy must be practiced, especially here in the United States.

J. H. MEIER

Paradise, California

We congratulate you on writing so plainly on this important matter of the funds that go to the mission fields.

We spent 45 years in the mission fields, including Spain, France, Mexico, Cuba, and Puerto Rico. We know what it is to go without sufficient funds for carrying on the work successfully. I had not known that the difference was so great between what was used up here in this country and what was sent to the mission fields, but now regard it as needing some study—*much* study. I do hope that the brethren handling

this matter will take it to heart and then *do* something about it.

It makes one sad to see so much luxury in denominational buildings and other accessories while the missions suffer.

H. A. B. ROBINSON

Keene, Texas

I especially love to give to missions and am sad about the fact that less than 11 per cent of North American offerings go to missions. Could others be as frustrated as I am?

Many times I find it possible, happily, to give an extra mission offering for a special need. Then, the very next Sabbath, an urgent call comes, seeking money for a local cause. I feel guilty if I don't answer this local call for funds for fine buildings and local evangelism.

So, with a very sad heart, I say to myself, "There goes my Trans-Europa, Voice of Prophecy, or Faith for Today money."

Just two Sabbaths ago I made a long-range commitment for new buildings at a certain academy. Glad to, but we are also helping finance two sons in college. So, sadly, for me, missions will suffer. But the mission offering is my favorite branch of our church work.

MRS. JOSEPH C. HAUPT

Oskaloosa, Iowa

How can it be otherwise when the greatest proportion of our giving is buried in our luxurious colleges, academies, churches, and other institutions? Many of our fellow believers are housed in shameful conditions, whether it is a school, clinic, or church. Yet we are told that the work of the gospel is to progress "harmoniously" (*Selected Messages*, bk. 2, p. 204).

Many church leaders say that in order to keep the mission field going, we must first keep the home base strong. But the Spirit of Prophecy teaches that if we have a strong mission program going, then the home base will naturally become stronger and more progressive. Otherwise if we try to make the home base strong first, we tend to forget the missionary spirit and bury our means in luxurious buildings, live extravagantly, and become proud and selfish. This is exactly what we are seeing here in America.

TED MARTSCH

Globe, Arizona

## Futile Hunt

By DIANE BRADY

**The saddened sunken eyes looked out on stricken earth,  
Thin shoulders sagged beneath time's cares.  
Have I, thought he, no place, no worth?**

**Trudging, lost, through back ways, climbing endless stairs,  
The haunted hunter pursued peace—  
A shelter safe, not sin's merciless lairs.**

**Could you not offer a fellow sufferer release?  
Yet still your wonderful hope is denied  
To hunters who beg, "Tormentor, cease!"**

**So many gladly would renounce their precious pride,  
But what will God's people sacrifice  
For the hunted hunter with fear inside?**

## READ AND REREAD

I want to thank you and the author for "The Steeper the Mountain" [Oct. 14, '71]. I have read and read again this arresting article and I'm sure that it has been thought-provoking for all REVIEW readers.

It is my sincere hope that older readers did not pass it by as speaking only to "Young Adults." This very thing is happening so often today among us as Adventists: messages coming to us from the Lord through Sister White and others are not being received, not being heard. We consider them intended for others, members X, Y or Z!

The third paragraph in which he speaks of those "unwilling to change," not wanting "to disturb the status quo," is so very true of so many of us today.

CARL P. PFLUGRADT

Mollusk, Virginia



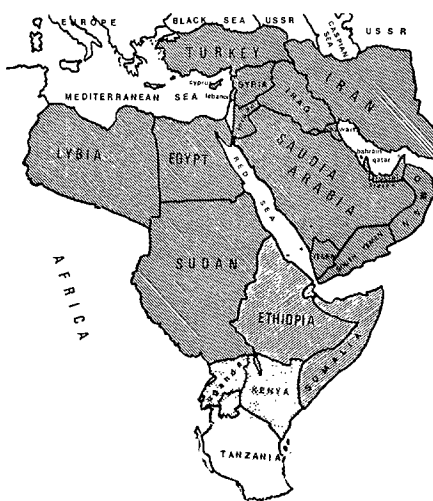
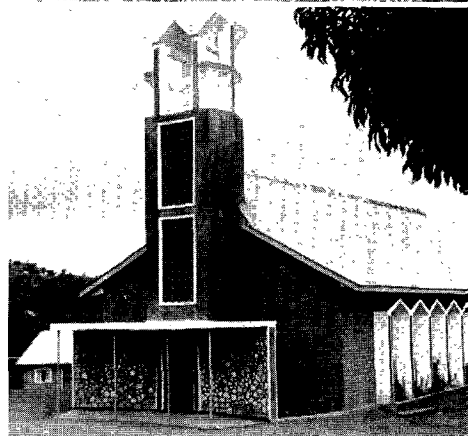
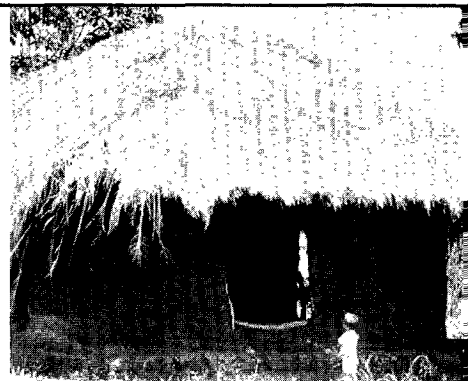


**M. E. Lind, President  
Afro-Mideast Division**

*One of a Series  
Featuring  
World Divisions*

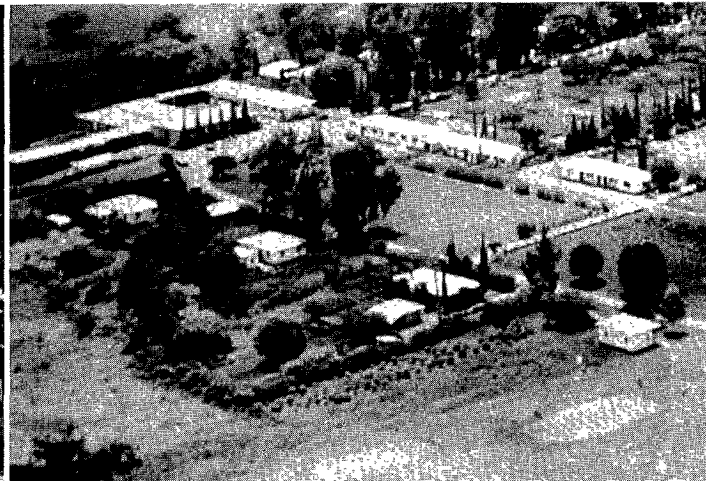
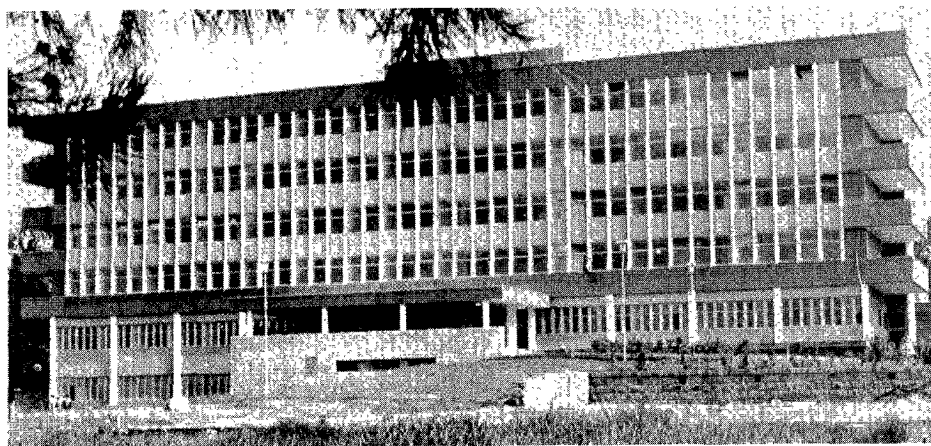
# AFRO-MIDEAST DIVISION

*Right, from top: A thatch-roofed church in East Africa; Entebbe, Uganda, sanctuary; Addis Ababa, Ethiopia, SDA church; the Middle East Press, Beirut, Lebanon. Below: A baptismal service in East Africa. More than 17,200 people were baptized in the Afro-Mideast Division during the year following its organization in 1970.*

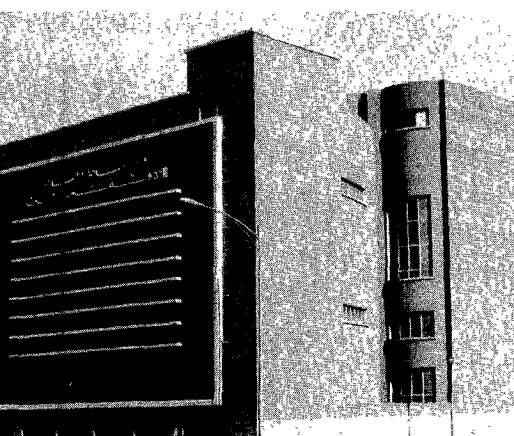




*Above, left: Lay Activities secretaries talk with layman soul-winner Samuel Sifuni (center), who led 149 people to Christ last year. Right: Masai tribesmen in Tanzania await help at mobile clinic. Left: The recently completed Empress Zauditu Memorial Hospital at Addis Ababa, Ethiopia.*



*Above: Ethiopian Adventist College, one of the three colleges within the division. The division also has 53 secondary and 121 elementary schools.*



*The SDA Evangelistic Center, Cairo, Egypt.*

# Northern Europe-West Africa Division Holds Annual Meeting

By DAVID H. BAASCH

The annual meeting of the Northern Europe-West Africa Division committee was held at St. Albans, England, November 15 to 18, 1971. St. Albans, a two-thousand-year-old city, 20 miles northwest of London, is named in honor of Alban, a Christian soldier in the Roman occupation forces, who became the first Christian martyr in Britain when he was executed about A.D. 303. The division office is situated only a few hundred yards from the traditional site where he was martyred. One of England's greatest abbeys stands over the reputed place of his martyrdom.

The division office building has become well known to many Seventh-day Adventists because of the sculpture of the three angels of Revelation 14 on its façade, focusing attention on the message our church has for the world.

Four members of the General Conference staff attended the annual meeting: F. L. Bland, a general vice-president; E. W. Pedersen, a retiring general field secretary; D. A. Delafeld, associate secretary of the Ellen G. White Estate (who is visiting Europe for a year to conduct Testimony Countdown series in major centers); and the writer, and H. E. Douglass, associate editor of the REVIEW.

## Unity and Versatility

During the session we met with leaders representing 20 countries within the division, which extends from Northern Europe, well above the Arctic Circle, to West Africa, almost touching the equator. In this great territory the church speaks in many languages and dialects, and its business is transacted in 15 currencies. As we associated with our leaders from these varied areas we were impressed with the unity of the Advent message and the versatility of its messengers. We sensed that the three angels' messages, so fittingly symbolized on the façade of the headquarters office, is a powerful reality in the lives and thinking of our church leaders in the division. We were assured by their reports that this is true also of the churches and members they represent. The following items are gleaned from the reports.

Baptisms reported in the division for 1971 up to the time of the meeting totaled 3,521. One thousand eight hundred more baptisms were expected during the last few weeks of the year

for an estimated total in 1971 of at least 5,300 new members.

Twenty-one conference and union administrators participated in evangelistic campaigns during 1971.

A new feature in West Africa is city evangelism by African evangelists. One young African evangelist has conducted year-round city evangelism. He baptized 243 in 1970, and 99 in the first six months of 1971.

Team evangelism is gaining new and increasing success in the cities of Europe. Sustained audiences numbering in the thousands are reported from cities of Scandinavia and the Netherlands where the type of evangelism being used was once considered impossible.

New work was begun during 1971 in the previously unentered country of Upper Volta, West Africa. Henri Kempf, who also opened the work in Togo, recently began to work in the capital city of Ouagadougou, Upper Volta.

Thirty Missionary Volunteers from Amsterdam, Holland, used part of a

vacation to do missionary work on the island of Texel in the North Sea. No evangelism had ever been done there before by our church. They visited each home on the island and sold our literature in the market place. They plan to follow up and to make an even stronger appeal.

In Poland the government has granted permission for our church to operate its own printing plant. Previously all printing was done by the government.

Twenty-seven Bachelor of Arts degrees were granted by Newbold College in 1971. One hundred and thirty-five students from a total of 215 enrolled are in the B.A. program.

The Adventist College of West Africa has an enrollment of 247, 142 of whom are in the college program.

Tithes and offerings, which increased in 1970 by 10 per cent over the previous year, totaled \$5,371,000.

During the meeting major emphasis was given to plans for the future. The lead item was evangelism, focused mainly on MISSION '73. Plans call for total coordination of all departments spearheaded by a minimum of 350 evangelistic campaigns in Europe and at least 200 in West Africa.

## A Major Advance

A major advance for the ministerial training program in the division was the authorization for graduate ministerial training at Newbold College. The first phase includes authorization to negotiate with Andrews University for



## Eight Men Ordained in Japan

Eight men were ordained during the 1971 Japan Union Mission Ministerial Institute and workers' meeting held at South Tokyo recently. They are (front row, from left): Y. Mukai, M. Yamagata, S. Shibata, K. Matsuzaka, F. Iwasaki, S. Orihara, S. Wagatsuma, and M. Hosoyamada.

LOIS MAY WATTS  
Office Secretary, Japan Union Mission

David H. Baasch is an associate secretary of the General Conference.

a five-quarter graduate program leading to an Andrews University M.A. degree. At the Adventist College of West Africa college-level ministerial training is already strengthening the ministry and the local leadership in that area.

Plans were initiated to increase the resources available to the church for all branches of the work through greater emphasis on Christian stewardship. As a first step the division committee recommended to the General Conference the election of a stewardship secretary for the division. J. H. Wollan, formerly of the West Nordic Union, was elected to fill this position.

The work in the West African Union is to be strengthened by the organization of two unions in that area. This plan was approved by the 1971 Autumn Council of the General Conference.

Though plans were being projected at the meetings for MISSION '73, the evangelistic thrust of the church is even now advancing in the division. While the division committee was in session, the preaching of the three angels' messages was attracting large audiences in some of the cities of Europe and Africa.

#### PENNSYLVANIA:

### Conference Members Pay Large Debt in One Year

In one year laymen of the Pennsylvania Conference liquidated a \$214,000 debt that was incurred as a result of the construction of a much-needed auditorium at Blue Mountain Academy, Hamburg, Pennsylvania.

In April, 1971, members of the conference's lay advisory council met with the conference officers to lay plans to eliminate the debt during the year. A special committee was appointed to map out a fund-raising program. Two special offerings were scheduled for camp meeting, during which lay members presented the needs and made the appeals. As a result, \$98,500 was given and pledged.

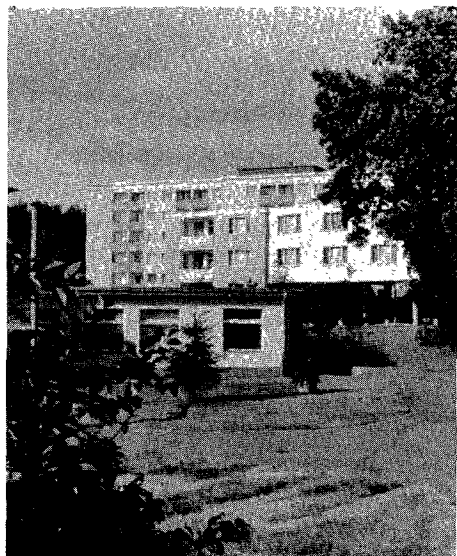
Lay members then suggested that a special constituency meeting be held November 7 to discuss a total development program for the conference. During this meeting the delegates expressed their determination to wipe out the debt before the end of the year. Those attending also gave \$10,000 toward eliminating the debt. This, plus conference commitments, left only \$16,000 to be paid. It was then voted to take up a special Christmas offering in the conference to get rid of the obligation. Word has been received from Conference President Donald G. Reynolds that the Christmas offering liquidated the debt.

CREE SANDEFUR  
President

Columbia Union Conference



**Left:** The new six-story wing of the Berlin Hospital is one story higher than the old section. **Right:** A comfortable dormitory has been provided for the hospital's nursing staff.



#### BERLIN:

### SDA Hospital Heals Physically, Spiritually

The Berlin Hospital (Krankenhaus Waldfriede), situated on the edge of the Grunewald forest, near the western area of Berlin, is a Seventh-day Adventist institution whose staff members are active in witnessing for Christ.

The word *Waldfriede*, translated "peace of the woods," fittingly describes the setting of the present 186-bed hospital. The six-ward institution is served by 185 workers, in addition to the doctors on the staff. This includes 48 nurses and four midwives. Many of the staff who do the office, laboratory, and housekeeping duties work on a donated, part-time basis. This practice has a good effect on the patients when they become aware of it.

A new six-story wing has been added to the original building. When this wing is completed inside it will have five new wards. The hospital will then have 350 beds.

An electronics center is being installed to enable nurses to keep a constant watch on patients in their rooms when they need close surveillance. Other equipment being installed is of the most modern kind.

The new wing contains a 300-seat chapel, which, it is expected, will be in use by the end of this year.

A school of nursing is conducted in connection with the hospital program. Sixty-five students are presently taking the course. Nurses who have received their training from the Berlin Hospital have earned a good reputation for the school.

The doctors at the Berlin Hospital are aware that physical ailments often arise from spiritual roots. Consequently, the hospital aims to give spiritual as well as physical aid to the patients. This is done by personal

witness on the part of the staff, by the use of the intercommunications system, and by other methods.

Pillows with built-in speakers are used to relay two religious programs a day to the patients. Devotional programs, instructions in living, and Voice of Prophecy programs are examples of the types used.

On Sabbath a nurses' choir sings in the wards. Convalescing patients are invited to attend the church service conducted on the premises. A book wagon is used to take reading material to the patients. Adventist literature, as well as secular material, is available for the patients.

Staff members and church members in the community regularly call on the people in the area. Singing groups and trombone bands also provide music for the community. Consequently, the Berlin Hospital is well known for its missionary activities.

R. ARNOLD, *Business Manager*  
R. STAHL, *Chaplain*  
Berlin Hospital

#### KANSAS:

### Centenarian Has Been SDA for 64 Years

Mertie Bastian, of the Cedarview Nursing Home, Wellington, Kansas, who celebrated her one-hundredth birthday on December 22, 1971, has been a Seventh-day Adventist since 1908. In that year she was living at her birthplace, Columbia, Louisiana, when a team of Adventist evangelists held meetings there. She was approached to rent her organ to the team. She agreed, and also offered her services as organist. She became an Adventist during the meetings.

Mrs. Bastian moved to Dodge City, Kansas, in 1921. She was an active member of the church there for many years.

LEONA LOGAN



## World Divisions

**AUSTRALASIAN DIVISION**

★ A group of American Adventist laymen and workers toured the Australasian Division during December, 1971, and January, 1972. The tour was arranged in cooperation with the public relations department of the division and was headed by Ray James, youth director of the Southern California Conference.

★ Ritchie Way has been appointed president of the Papuan Gulf Mission with headquarters in Kikori. He succeeds Peter Cummings, who for family health reasons has been granted permanent return to the homeland.

✦ Evangelist-Pilot Laurie Shields has been called to be a full-time pilot in the Coral Sea Union Mission, locating initially at Lae, New Guinea.

M. G. TOWNEND, *PR Secretary*

**FAR EASTERN DIVISION**

★ Two nationals were recently appointed manager of a tri-union and a union institution in the Philippines. Elias L. Villanueva is the new business manager of the Philippine Publishing House, the first national to occupy this post. He succeeds W. D. Jemson, who is now at the Indonesia Publishing House. Mr. Villanueva was treasurer and acting business manager at the time of his appointment. Eduardo C. Corpus is the new business manager of the 150-bed, 43-year-old Manila Sanitarium and Hospital. He has been with the hospital since 1962 and was assistant business manager at the time of his appointment. He succeeds Elwood Sherrard, who has returned to the United States.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

★ The second graduation of nurses at the Nicaragua Adventist Hospital, La Trinidad, Nicaragua, was held the weekend of December 17-19, 1971.

★ Jaime Penna was ordained in the Pacific Colombia Mission, Colombia, January 15. G. W. Brown, Inter-American Division MV secretary; C. V. Henriquez, Colombia-Venezuela Union MV secretary; and Joel Manosalva, Pacific Colombia Mission president, took part in the service.

★ The new North Dominican Mission, with headquarters in Santiago, was officially organized February 2. J. Espinosa is president. Hector Acosta was elected as lay activities, MV, education, and radio-TV secretary; J. Espinosa, Sabbath school secretary; Samuel Orosco, publishing, temperance, and public relations secretary; and Juan R. Prestol, stewardship and Book and Bible House secretary.

★ W. H. Gunter, B. A. Reid, and R. G. Payton were ordained in the West Jamaica Conference, November 27, 1971. Alfredo Aeschlimann, Inter-American Division Ministerial Association secretary; A. C. Fearing, associate secretary of the General Conference Ministerial Association; H. S. Walters, West Indies Union president; and J. C. Palmer, West Indies Union evangelist, participated in the program.

★ The first ordination service in the North Dominican Mission was held on February 2 when Jorge Suarez was ordained. A. R. Norcliffe, Inter-American Division treasurer; W. T. Collins and C. L. Christensen, Antillian Union president and treasurer, respectively; and J. Espinosa, the new mission president, participated in the service.

L. MARCEL ABEL, *Correspondent*

**SOUTH AMERICAN DIVISION**

★ Graduation for the fiftieth class of the Brazil College Theological School, São Paulo, Brazil, was held December 5, 1971

★ The River Plate Sanitarium School of Nursing, Argentina, held its fifty-eighth graduation on December 18, 1971. Most of the school's 550 graduates have worked or are working in institutions and organizations of the South American Division.

H. J. PEVERINI, *Correspondent*

## Four-year-old Indian Receives Bravery Award

**Four-year-old Lala Gangte, son of Mr. and Mrs. P. Gangte, of the Imphal, Manipur State, India, Seventh-day Adventist church, was the youngest person to receive a 1971 India Council Child Welfare award for bravery.**

Lala was playing with his baby brother, Chonchon, when the latter fell into a large water tank. Lala tried to catch him by the hair but failed. He then ran into the house and called for a servant to come. The servant succeeded in getting the baby from the water before he drowned.

Mrs. Indira Gandhi, prime minister of India, smiles at young Lala during the award ceremony. Lala's parents are in the rear.

**SUNDERAJ JAMES**  
*Public Relations Secretary*  
*Southern Asia Division*



# Atlantic Union

★ Changes were made in the territory of several districts at a recent Northern New England Conference executive committee meeting. The former Portland, Maine, district has been divided. The Portland and Cliff Island churches will be under the leadership of P. D. Bakker. The new district will include the churches of Saco and Brownfield, under the direction of Donald Bush. Changes have also been made in the Auburn, Maine, district. Ernest Stevens is continuing as pastor of the Auburn and Oxford churches. A new district, consisting of the Woodstock and Harrison churches, is under the leadership of David I. Shaw. Another new district, the Dixfield, Maine, district, includes the churches of Dixfield and Jay. Kenneth Burrill is the pastor.

★ The Northern New England Conference had an increase of more than \$92,700 in tithe during 1971 over the previous year. Their tithe for 1971 was almost \$780,000.

★ Six Five-Day Plans were held throughout the Northern New England Conference recently, resulting in 135 persons breaking the smoking habit, according to Douglas Cross, the conference's Ministerial-medical secretary. A Three-Day Plan, which is an educational program for high school students designed to help them recognize the hazards of smoking, was conducted in Bennington, Vermont.

★ An extension seminar on religious liberty, with emphasis on labor relations, was conducted on the Atlantic Union College campus the last week in January by W. Melvin Adams, associate secretary of the General Conference Religious Liberty Department.

★ Twelve people were baptized in Rockville, Connecticut, December 11, 1971, as a result of a three-week Voice of Prophecy evangelistic crusade conducted by Richard Pollard, evangelist for the Southern New England Conference. The crusade director was Leonard Bierlein, of the Hartford district.

EMMA KIRK, *Correspondent*

*Canadian Union*

★ A vegetarian food workshop was conducted recently at the Branson Hospital in Willowdale, Ontario, by the hospital's dietary department. The workshop was held as a result of numerous inquiries by telephone and letter from dietitians in hospitals, universities, and other health services of the city and province. These included the Department of Health in Ottawa, the Ontario Department of Health, the Ontario Depart-

ment of Education, the Ontario Dietetic Association, and the Toronto Board of Health. Dr. U. D. Register, chairman of the Department of Nutrition of Loma Linda University, and Mrs. Register, led out in the program. City newspapers carried full-page coverage of the workshop.

✦ In Dresden, Ontario, the request of a local hotel operator to serve liquor was denied by a narrow margin, as a result of a plebiscite. It is believed that the combined efforts of Seventh-day Adventists, other church people of the city, and local businessmen greatly influenced the voters. A temperance sermon given by R. G. Christiansen, pastor of the Dresden church, was published in the newspaper. The film *Verdict at 1:32* was shown to students at the local high school and also at the local Baptist church on the Sunday before voting day. In addition, a handbill was printed and mailed to all voters in the area.

THEDA KUESTER, *Correspondent*

## Central Union

✦ "Fun With Food" classes were held in North Platte, Nebraska, preceding a series of evangelistic meetings. Classes were held at the Cody Elementary School auditorium. Mrs. Hope Clausen was the instructor.

✦ John Loor, Ministerial secretary of the Michigan Conference, conducted the Union College winter Week of Prayer, January 16-22.

✦ During 1971, Kansas Conference Sabbath school members gave \$6,500 to missions above what they gave during 1970.

✦ Eight persons were baptized recently as a result of the efforts of friends and a special Week of Prayer held at the Beacon Light church in Kansas City, Missouri.

✦ A Week of Prayer was conducted by the students of Campion Academy, Loveland, Colorado, during the last week of January.

CLARA ANDERSON, *Correspondent*

## Columbia Union

✦ Joseph Whedbee has been appointed publishing secretary of the New Jersey Conference. He was formerly associate secretary for the northern area of New Jersey.

✦ New Jersey departmental secretaries are conducting area councils to train laymen to carry a larger share of the detail work of the church, thus freeing pastors for greater soul-winning efforts.

✦ The deacons and deaconesses of the Shiloh church, Cincinnati, Ohio, raised

more than \$2,200 recently for their new church building.

✦ Harold I. Harris, a layman and elder of the Shiloh church, Cincinnati, Ohio, has been instrumental in winning 30 persons to Christ as a result of witnessing on the job for almost 30 years.

✦ Ministers and Bible instructors of the Potomac Conference met recently at Shenandoah Valley Academy, New Market, Virginia, to study stewardship and development. Leading out in the series of studies were Paul Smith, General Conference associate secretary of the Department of Stewardship and Development; Robert N. Edwards, stewardship secretary of the Potomac Conference; and Fenton E. Froom, Potomac Conference president.

✦ John W. McGraw, Potomac Conference Sabbath school secretary, reports that 300 Sabbath school workers attended four area workshops held recently.

✦ Students at C. F. Richards Junior Academy, Staunton, Virginia, hosted 58 welfare children at a recent party planned especially for the children.

MORTEN JUBERG, *Correspondent*

## Lake Union

✦ A bequest of almost \$26,000 has been left to Andrews University for use as a revolving student loan fund, according to an announcement made recently by the executrix for the estate of Frederick L. Burkhardt, a 1933 alumnus of Emmanuel Missionary College. Mr. Burkhardt died in October, 1969.

✦ Black History Week, observed at Andrews University February 6 through 12, provided an emphasis on an educational as well as spiritual awakening of the American Negro's culture. E. E. Cleveland and L. B. Reynolds, associate Ministerial secretary and associate Sabbath school secretary, respectively, of the General Conference, and J. R. Wagner, president of the Lake Region Conference, were the speakers.

✦ Eleven Andrews University seniors and recent alumni have been accepted for the fall term of 1972 by the School of Medicine at Loma Linda University, according to Dr. Dwain Ford, dean of the college at AU. One junior has been accepted for the fall term by the School of Dentistry at Loma Linda University.

✦ Eighteen Michigan Conference full-time literature evangelists were given sales awards at the conference office in Lansing, January 16. The group averaged \$1,000 or more a month in deliveries for 1971. For the second time Arthur Leavitt, of Flint, had the highest sales. He had deliveries of more than \$35,000 for the year. The Michigan colporteur force last year gave a total of

4,459 Bible studies, prayed in 14,092 homes, and left 47,117 pieces of literature in homes.

✦ Students of Adelphian, Cedar Lake, and Battle Creek, Michigan, academies raised a combined total of more than \$10,600 for Ingathering last year. The church school children in the 47 Michigan schools raised more than \$43,100.

✦ "Happiness Is Being Healthy" was the theme of a week-long program at Indiana Academy, Cicero, Indiana. The Student Association religious activity committee arranged for eight men and women to present material that would help teen-agers understand the benefits of being physically and mentally fit.

GORDON ENGEN, *Correspondent*

## Pacific Union

✦ Secretaries in the Southern California Conference office provided holiday festivities for a Watts family of 13.

✦ Three deaf couples were baptized on Christmas Day, 1971, at the Los Angeles White Memorial church. These people were first contacted in 1950 by John Issler, Southern California's pastor for the deaf, when he was canvassing among deaf people. Several others are in study classes and will be baptized soon. The deaf membership in the Southern California Conference is now 36.

SHIRLEY BURTON, *Correspondent*

## Southern Union

✦ A total of 4,660 new members were added to the Southern Union during 1971. This is a gain of 839 over the 1970 total. Membership of the Southern Union is now 62,138.

✦ One hundred and thirty-nine church roadside signs were erected throughout the eight Southeastern States during 1971. These are in addition to the 1,000 that are already advertising Adventist churches in union and local conferences. Thirteen large lighted billboards have been erected at State lines in the union welcoming visitors and inviting them to the Seventh-day Adventist Church.

✦ Twenty-two people were baptized in the Mount Pleasant, South Carolina, church on January 29, following evangelistic meetings held by W. D. Brass and C. J. Danforth.

✦ Reading workshops for elementary teachers of the Florida Conference were conducted at Kulaqua, Forest Lake, Tampa, and Miami, Florida, January 9 and 10. Dr. Stuart Berkeley of Southern Missionary College led the diagnostic clinic.

OSCAR L. HEINRICH, *Correspondent*

# LISTEN Celebrates Twenty-fifth Anniversary

By ROBERT H. PIERSON

Nineteen hundred seventy-two is the twenty-fifth year of publication for *Listen* magazine. In the past quarter of a century *Listen* has developed an influence that counts in the area of temperance.

Temperance is an effective entering wedge. Possibly you have seen a man splitting logs or blocks of wood with wedges. He carefully places a wedge and drives it in. Sometimes he has to drive in several wedges before the log or block splits. But eventually he succeeds in splitting it open.

As an entering wedge, temperance can "be an agency through which the truth can be presented to the attention of unbelievers. They will reason that if we have such sound ideas in regard to health and temperance, there must be something in our religious belief that is worth investigation."—*Temperance*, p. 242.

At times it seems that the enemy of man's soul has complete control. To reach this conclusion one has but to observe the drug-afflicted society of our day. Satan knew that intemperance of any kind would benumb the perceptive organs and weaken the brain-nerve power so that eternal things would not be appreciated and thus would be placed on a level with the common.

Man is a dependent creature, and unless he finds satisfaction and strength in prayer, Bible study, service for others and God, he will turn to some substitute. The real problem is not a drug problem, but a people problem. An inward change, a transformation of character, is the only solution to man's predicament. He must be led from his downward plunge of selfish indulgence to an upward climb of unselfish surrender and service.

Literally scores of millions have turned to alcohol as a way of life. Millions more are attempting to satisfy their indulgent appetite with tobacco in one form or another. And only Heaven knows how many more millions are turned off with drugs of one type or another. Man has substituted alcohol, tobacco, and drugs for God. He has lost faith in God. He has given way to the pressures of our day and the feeling of insecurity and has turned to the evils of intemperance to satisfy his uncontrolled thirst and hunger. *Listen* is published to help modern man escape these enemies.

A young woman wrote the other day: "*Listen* has provided me with so much

hope and encouragement. You see, I am in my second year of freedom from narcotics and alcohol after an 11-year spiral downward. . . . I am very, very interested in everything printed about addiction and especially when it is as factual, relevant, and realistic as you present it. It is especially forceful when presented in a Christian publication."

She concludes: "I just wanted to let you know that I owe you a very personal Thank you, and do keep up the good work! May God bless you all."

*Listen* is being used of God to bring about victories in personal lives. We have seen victories over drink, over smoking, over drugs, as a direct result of *Listen*.

*Listen* molds opinion, influences lives, opens the way for the Spirit of God to work. It prepares the way for spiritual living.

A young man was released from prison on parole after serving a long sentence. He was ready to be baptized. "In a prison reading room one day," he said, "I found several copies of *Listen*, evidently placed there by a missionary worker."

This young man was curious and found out who was putting the magazine there. He enrolled in a Bible course and learned the Bible teachings fully. Were there others in that same prison who had this same experience? "I know of at least 35 now studying the Bible regularly as a direct result of the beginning made when they read those *Listens*."

Some parents say that their teen-agers read it first, with avid interest. *Listen* helps in schools to train the leaders of tomorrow. They need right guidance. Through the church *Listen* inspires men and women toward God's way of life. In the home it gives constant, dependable guidance to developing minds, and to mature minds, as well.

For 25 years *Listen* has been used of God to point out the beauty, the thrill, the vigor, of the nondrug way of life.

*Listen* is more vital than ever as it celebrates its twenty-fifth anniversary.



(Conference names appear in parentheses.)

**Kenneth Bushnell**, pastor, Richmond, Virginia (Allegheny East), formerly pastor (Central California).

**D. E. Dale**, pastor, Northside district, Lincoln (Nebraska), formerly pastor (New York).

**M. W. Deming**, pastor (Northern Cali-

fornia), formerly pastor, Kettering (Ohio).  
**Robert Farley**, assistant pastor, Keene, New Hampshire, district, a recent graduate of Andrews University.

**Glenda Felton**, nurse, Union College (Nebraska), formerly staff nurse, Kettering Memorial Hospital (Ohio).

**Hans Fischbacher**, pastor, Kitchener district (Ontario-Quebec), formerly pastor, Rockville, Maryland (Potomac).

**Harold Friesen**, conference evangelist (Texico), from same position (Chesapeake).

**J. B. Gray**, lay activities secretary (Nebraska), from same position (Arkansas-Louisiana).

**Veronne Heinbaugh**, assistant manager, City Laundry, Mount Vernon Academy (Ohio), from Maplewood Academy (Northern Union).

**P. A. Kostenko**, departmental secretary (Arkansas-Louisiana), from same position (Carolina).

**Virgil F. Mayer**, director, administrative services, West Coast Insurance Service, formerly treasurer and assistant business manager, Union College (Nebraska).

**O. L. McLean**, lay activities secretary (Upper Columbia), from same position (Nebraska).

**Kenneth O'Guin**, pastor, Duluth, Georgia, formerly publishing secretary (Potomac).

**David Pester**, caretaker, Camp Mohaven (Ohio), formerly maintenance director, Eastern Division, Loma Linda Foods.

**Ruth Peterson**, office secretary, General Conference, from same position (Columbia Union).

**Earl Robertson**, pastor, Wilmington district, Delaware (Chesapeake), formerly pastor (Georgia-Cumberland).

**Merlin Smith**, production supervisor, Eastern Division, Loma Linda Foods, formerly literature evangelist (Mountain View).

**Paul R. Tharp**, head, education communication department, Washington Sanitarium and Hospital (Potomac), formerly TV coordinator, Loma Linda University.

**Lee Roy Tripp**, pastor (Central California), formerly pastor (New Jersey).

**George Valentine**, pastor, Portsmouth, Virginia (Potomac), formerly pastor (Michigan).

**Dean Van Tassel**, assistant lay activities and stewardship secretary (Mountain View), and pastor, Parkersburg district, West Virginia, formerly pastor (Upper Columbia).

**William Wall**, planning engineer, Portland Adventist Hospital (North Pacific Union), formerly engineer, Kettering Memorial Hospital (Ohio).

**C. L. Wickham**, staff, Union College, from staff, Upper Columbia Academy.

**Henry Wright**, pastor, Columbus, Ohio (Allegheny West), formerly pastor (South Central).

## From Home Base to Front Line

### North American Division

Correction: In the September 2, 1971, issue of the REVIEW AND HERALD, in listing missionary departures it was stated that Ray L. Jacobs graduated from AU in '41. This should have been '31.

Robert H. Pierson is president of the General Conference.



**D. Neal Boger** (PUC '70), to be teacher in Songa Adventist Seminary, D/S Kamina, Congo Republic, and Mrs. Boger, nee Valerie Ann Reynolds, of Riverside, California, left New York City, August 30.

**Vinette E. Walker** (West Indies College '34), to be office secretary in the Inter-American Division headquarters, Miami, Florida, of Corona Heights, New York, left New York City, October 28.

**Bobby Lee Roberts** (UC '52), to be chaplain to medical students at Guadalajara, Mexico, Mrs. Roberts, nee Betty Jo Brothers, and three children, of Keene, Texas, left Laredo, Texas, November 30.

**Paul Genstler, M.D.** (AU '44; LLU '48), returning as medical director Youngberg Memorial Hospital, Singapore, Mrs. Genstler, nee Pearl Virginia Lodahl (LLUS&H '42), and daughter left San Francisco, California, December 5.

**Wilfred H. Emery, M.D.** (UC '37), to be relief orthopedic surgeon at Bangkok Sanitarium and Hospital, Bangkok, Thailand, and Mrs. Emery, nee Mildred Hope McReynolds (LLU School of Nursing '34), of Glendale, California, left Los Angeles, December 15.

**Oliver J. Pogue, M.D.** (UC '49; LLU '53), to be relief physician at Davis Memorial Hospital, Georgetown, Guyana, South America, of Lincoln, Nebraska, left Miami, Florida, December 23.

**Henry F. Howes** (University of Maine '32), to be engineer for Guatemala Mission, Guatemala City, on sustentee basis, and Mrs. Howes, nee Rosamond Lewis (Smith College '29), of Takoma Park, Maryland, crossed border by car from Texas, December 24.

**Otto Henry Christensen** (AU '24), to teach in Inca Union College, Lima, Peru, and Mrs. Christensen, nee Dorothy Kocher, of Spring City, Tennessee, left Houston, Texas, December 24.

**Arthur E. Geschke, M.D.** (LLU '38), to be relief physician in Bhuket Mission Hospital, Bhuket, Thailand, of Fresno, California, left Los Angeles, December 24.

**Ellen McCartney** (PAH '41; WWC '45 and '54), to be director school of nursing, Hong Kong Adventist Hospital, Hong Kong, of Portland, Oregon, left Portland, December 27.

**Mrs. Philip A. Pritel**, nee Irene Clark (WWC '36), of Vancouver, Washington, to rejoin Dr. Pritel at the Saigon Adventist Hospital, Saigon, Vietnam, he having left October 29, left San Francisco, California, December 27.

**Harold A. Robieson** (AU '57), returning to be assistant treasurer Far Eastern Division, Mrs. Robieson, nee Alvena Jean Hendrie (HS&H '53), and three children, left Los Angeles, California, December 27. A daughter, Marta, preceded them, having left Los Angeles for the Far Eastern Academy, Singapore, August 23.

**Robert R. Greve** (AU '54), to be a teacher in the Far Eastern Academy, Singapore, Mrs. Greve, nee Nancy Lou Bather, and four children, of Jackson, Michigan, left Los Angeles, California, December 28.

**John C. Alspaugh** (PUC '65), to be chaplain in Bangkok Sanitarium and Hospital, Bangkok, Thailand, Mrs. Alspaugh, nee

Loretta Jayne Mountain (PUC '65), and two children, of Ojai, California, left San Francisco, December 29.

**Esther M. Oldham** (LLU School of Nursing '54), returning as nurse-director nursing service, Youngberg Memorial Hospital, Singapore, left Los Angeles, California, December 30.

**Kenneth E. Thomas** (AU; University of Nebraska '71), returning as a teacher in Helderberg College, South Africa, whose home base is England, Mrs. Thomas, nee Shirley Mae Webster, and son left Boston, Massachusetts, December 30. A daughter, Muriel, left Boston for Cape Town on July 20.

**Dayton Chong** (AU '71), returning to his home division as pastor of the English church in Penang, having attended Andrews University, left San Francisco, California, December 31.

**A. Floyd Penstock** (AUC '58; WWC '66), to be director of the Ekamai School, Bangkok, Thailand, Mrs. Penstock, nee Fern Mae Sandness, and daughter, of Mission City, British Columbia, left Vancouver, B.C., January 2.

**Rodolfo G. Hein** (River Plate Sanitarium and Hospital and River Plate College '58; AU '71), to be head of the Bible department at Central American Vocational College, Alajuela, Costa Rica, Mrs. Hein, nee Glacy Nellie Gerber (RPS&H '59), and son, of Berrien Springs, Michigan, left McAllen, Texas, by car, January 2.

**Siegfried J. Schwantes** (PUC '38; SDATS '49; Johns Hopkins University '63), returning as head of theology department French Seminary, Collonges-sous-Saleve, France, left Washington, D.C., January 3. Mrs. Schwantes, nee Maria Nogueira Dias, sailed on the S.S. *Rafello*, from New York City, December 15.

**Roger K. Kopitzke** (PUC '64), returning as administrative dietitian Bangkok Sanitarium and Hospital, Bangkok, Thailand, Mrs. Kopitzke, nee Pamela Kay Hendricks (PUC '66), and two children left Los Angeles, California, January 3.

**David D. Dennis** (UC '60; University of Kansas '67), returning as auditor of the Far Eastern Division, Singapore, left Seattle, Washington, January 4. Mrs. Dennis and the two children plan to follow a little later.

**Vernon M. Robeson** (LSC '61), returning as teacher in the Rusangu School, Monze, Zambia, Mrs. Robeson, nee Lauralee Litsey (UC '55), and three children left Los Angeles, California, January 5.

**Cornell Alexander Sabo, D.D.S.** (University of Oregon Dental School '47), to be a dentist in the SDA Hospital, Ile-Ife, Western State, Nigeria, and Mrs. Sabo, nee Bessie May Minder, of Medford, Oregon, left San Francisco, California, January 6.

**Alvin Joseph Stewart** (CUC '44; Vanderbilt University '54), to be chaplain-pastor of the Bella Vista Hospital, at Mayagüez, Puerto Rico, and Mrs. Stewart, nee Alice Clara Eroh (CUC '38; '42), of Trenton, New Jersey, left Miami, Florida, January 6.

**Frank A. Unger**, returning as assistant treasurer Trans-Africa Division, Salisbury, Rhodesia, and Mrs. Unger, nee Genevieve Jaimet, left New York City, January 8.

**Paul E. Gaver, M.D.** (LLU '45), to be physician and anesthesiologist in the Bangkok Sanitarium and Hospital, Bangkok, Thailand, and Mrs. Gaver, nee Ethel Rose Parks (LLU School of Nursing '42), of La Mesa, California, left San Francisco, January 9.

**James L. Davidian, M.D.** (PUC '66; LLU '70), to be general practitioner Davis Memorial Hospital, Georgetown, Guyana, Mrs. Davidian, nee Marilyn Rae Hopkins (PUC '66), and two children, of Stockton, California, left San Francisco, January 11.

**Raymond H. Barker, M.D.** (PUC '36; LLU '43), to be relief physician in Bangkok Sanitarium and Hospital, Bangkok, Thailand, and Mrs. Barker, nee Estelle Isabell Sweeney (PUC '36), of Antioch, California, left San Francisco, January 16.

#### Adventist Volunteer Service Corps

**William W. Hopkins**, to develop new school in Petan, Guatemala Mission, Guatemala City, of Deer Park, California, left San Francisco, January 7.

#### Student Missionaries

**Kathleen K. Hopper** (PUC), of Angwin, California, to be a teacher in Indonesia Union College, Bandung, Java, left San Francisco, December 26.

**Barbara J. Beckett** (PUC), of Angwin, California, to be a teacher in Haadyai Language School, Haadyai, Thailand, left Los Angeles, December 29.

**Linda May Swinney** (PUC), of Angwin, California, to be a teacher in the Ikizu SDA Seminary, Tanzania, left Los Angeles, January 3.

**Ross W. Decker**, to serve as student missionary in Philippine Union College, Caloocan City, Philippines, of Berrien Springs, Michigan, left New York City, January 12.

CLYDE O. FRANZ

## Church Calendar

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
Home-Foreign Challenge	June 3
Inner-City Offering	June 10
Thirteenth Sabbath Offering (North American Division)	June 24
Medical Missionary Day	July 1
Church Lay Activities Offering	July 1
Midsummer Offering	July 15
Dark County Evangelism	August 5

## More Than 30,000 Enrolled in FFT Bible School in 1971

During 1971, 30,868 enrolled in the Faith for Today Bible Correspondence School, 10,122 graduated, and 497,588 lessons were graded. There are currently 26,795 active students in the Bible correspondence school.

In the 22-year history of Faith for Today, there have been 19,128 baptized; 162,037 graduates. Instructors have graded 8,598,406 lessons, and 2,022,459 applications for Bible school enrollment have been processed.

Decision meetings during 1971 were held in La Crosse, Wisconsin; Nacogdoches, Texas; Saginaw, Michigan; South Bend, Indiana; Atlanta, Georgia; and Dickinson, North Dakota.

Faith for Today's goal during MISSION '72 is 3,000 baptisms. Faith for Today evangelistic meetings, coordinated by E. E. Duncan, will be held in Lincoln, Nebraska; Bakersfield, California; Seattle, Washington; Huntington, West Virginia; Cleveland, Ohio; Wichita, Kansas; and Oshawa, Ontario, Canada.

GORDON F. DALRYMPLE

## Successful Laymen's Year Experienced in Swaziland

The Seventh-day Adventist Church membership in Swaziland, South Africa, made a 33 per cent gain in membership during Laymen's Year, 1971. "The laymen brought 117 people to decisions for Christ," writes John G. Evert, president of the field. "Our entire membership is only 360, so you can see what an accomplishment this has been. By the

end of this year we wish to double our membership."

Every three Seventh-day Adventists, as a team, were able to win at least one new member. Elder Evert states that King Sobhuza II also learned about the Advent message through our ministers. We rejoice with our brothers and sisters in Swaziland.

V. W. SCHOEN

## Literature Evangelists Make Record Sales

Reports from various parts of the world indicate that literature evangelists are making record sales and are winning men and women to Christ.

From Finland comes the report that two women may well have made a world record last year. Mrs. Anna-Liisa Helevara delivered the equivalent of US-\$70,000, and Mrs. Eila Pikkariainen delivered \$58,000 worth of literature.

In North America two women were the top literature evangelists in sales for 1971. Mrs. Sandy Dancek and Mrs. Pat Johnston, both of the Pennsylvania Conference, had deliveries of \$46,665.53 and \$39,009.65, respectively.

In the Antillian Union Mission literature evangelists were responsible for 220 baptisms in 1971. In Jamaica, West Indies, literature evangelists won 602 people, an average of five baptisms for each bookman.

Each month the literature evangelists of Inter-America win the equivalent of a church of 180 members.

Two Brazilian literature evangelists recently set individual sales records in the São Paulo Conference. Giagomo Molina, Jr., of the São Paulo Conference, delivered 2,607 paperback books,

43 hardback books, and 26 Bibles, for a total of more than 549,000 pages of literature. His deliveries for the month totaled an equivalent of US\$10,175.

During the same month another literature evangelist, Antonio Zuzza, sold 1,608 volumes of *El Conflicto de Los Siglos* (*The Great Controversy*), as well as 1,608 magazines, and hundreds of leaflets. This literature evangelist has been canvassing seven years and reports 210 baptisms.

W. A. HIGGINS

## Voice of Hope Program Aired in Madrid, Spain

La Voz De La Esperanza ("Voice of Hope"), the international Spanish-language radio program of the church, will begin broadcasting in Madrid, Spain, immediately.

Dr. Braulio Perez Marzio, director-speaker of the program, which is prepared at the Voice of Prophecy office in Glendale, California, said plans are being made to air the program from three additional Spanish cities in the near future. "We are happy that once again the preaching of the gospel will be a part of radio listening in Spain," said Dr. Perez Marzio. "We pledge our best efforts to a quality presentation of the ageless appeal to accept Jesus Christ."

La Voz De La Esperanza was aired in Spain for about six months in 1969. The program is currently heard on some 500 radio stations in 20 countries including the United States, Portugal, and Latin and South American areas.

HERBERT FORD

## A Call to Prayer

MISSION '72 is more than an evangelistic thrust, it is also a call to prayer. Hundreds of evangelistic crusades will be opening in towns and cities across North America on March 4. In the North Pacific Union alone more than 300 crusades will be in progress during that month. In Inter-America, in Australasia, and in the Far East hundreds of ministers and lay preachers will also be preaching the message during the month of March. If two million Seventh-day Adventists around the world will get on their knees in earnest intercessory prayer for the program, something will happen in and for God's church!

Every crusade, every minister, every lay preacher, every Bible instructor, every assisting worker and member is a challenge and is challenged to intercessory prayer. Let us be on our knees pleading with God for souls several times

every day during the month of March. *Everyone*—yes, every member and friend—should have part in MISSION '72 through the ministry of prayer. Those of our staff who will not be out actively engaged in evangelistic campaigns have already started prayer bands in the General Conference office at 7:30 every Wednesday morning. They earnestly pray for the 59 staff members who will be preaching the message. So all of us here at headquarters will be actively involved in MISSION '72.

Pray specifically for workers, interested persons, careless church members, and others by name. Make this a very personal prayer session. "Always keep on praying" (1 Thess. 5:17, Taylor). Pray! Pray! Pray for MISSION '72 that it will be the beginning of the last great thrust to victory.

ROBERT H. PIERSON

## IN BRIEF

**Death:** James Twing, M.D., 51, of Heri Hospital, Kigoma, Tanzania, January 26, as the result of an airplane crash in a remote area.

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