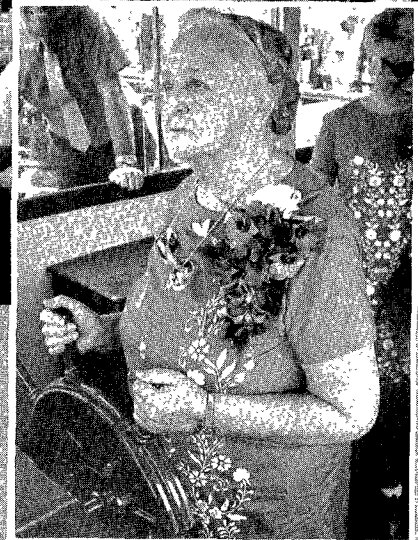


Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

April 20, 1972
Vol. 149 No. 16



New Launch to Speed the Gospel in Celebes Isles

See story on page 18

Ethel O'Cain (inset) of Bellingham, Washington, launched the Duta Harapan.

Debauched Minds and Debauched Language

AS WE read an article in a recent issue of *Intellectual Digest* (January, 1972), we found ourselves exclaiming "Bravo!" or "True!" to various of the author's points. The title of the article is "Telling It Like It Is in the Tower of Babel." The author is Cleanth Brooks, a former Rhodes Scholar and Guggenheim Fellow, who teaches at Yale University. Mr. Brooks has given us permission to borrow freely from the article for this editorial.

The thrust of the article is set forth in an early paragraph: "I am concerned with what is happening to our language. But I am, of course, even more deeply concerned with what is happening to ourselves. The two concerns cannot, in fact, be separated. *If you debauch a language, you run a grave risk of debauching the minds of the people who use it.*" (Emphasis here and elsewhere is ours.)

He then speaks of the way that the word *mature* "is being warped under the stress of present-day pressures. Many of our current moving-picture attractions are advertised for *mature* audiences or for *mature* audiences *only*. You and I know why. But I am amused, though on second thought 'amused' may be too lighthearted a word, about what is happening to the word *mature*. Many people who are attracted to these films are not mature: they are often human beings permanently arrested in adolescence, people with an itch and a craving which has its morbid side.

"Movie and theater advertising . . . provides myriad examples of the deformation of language. One knows, of course, that even with the increasing permissiveness about what can be printed, *love* is being used as a kind of euphemism for a more gross word. But whatever the motive for its misuse, the consequence is clear: we have a generation for whom 'love' has severed any necessary connection with spiritual qualities."

A few paragraphs later the author reaffirms his conviction that "the times are bad for the English language." He illustrates this, then says: "A culture in which it is common practice to twist truth into lies or slice it up into half-truths, a culture in which men begin to babble incoherently under the illusion that they are making predications, is a culture in serious trouble. In our culture an even more alarming symptom has appeared: men begin to abandon words altogether. . . . The symptoms have a wide range: they include such things as the Pleasure Pit at a California college, a touch-and-feel labyrinth designed to minister to a 'touch-starved' society; our deafening rock-and-roll music; and the use of drugs in order to achieve a sense of otherness. . . ."

"If the society is as sick as this, doesn't it obviously need cure, reform, and perhaps root-and-branch reconstruction? There are voices that say as much. But we must not ignore the possibility

that the disease that afflicts the society may also afflict the would-be reformers. . . . It is possible indeed that a main incentive to revolution may be the revolutionist's incomprehension of the true situation, including his own situation.

"Thus the demand for 'relevance,' though plausible, requires, if it is to make any sense, knowledge of the proper relation of things, of what is pertinent, and of what is available. Otherwise, the cry for relevance amounts to no more than a blind disowning of whatever one does not understand."

Mr. Brooks then expresses a conviction that we share: "In general, what one reads and hears does not give one any great confidence in the abilities of those who would reshape the Church. Moreover, the primary pressures to give a new shape to the Church seem . . . to be coming from the society outside it rather than from within the Church itself. I believe that by 'relevance' a good many churchmen really mean making the Church conform to this world, rather than transforming our society toward the world to come. . . ."

What Are We to Do?

"What, then, are we to do? . . . We may have to be content merely to do what we are enjoined to do: that is, to *tell the truth and shame the devil*. But if we can manage to do that—no mean accomplishment in itself—we might be in a better moral position to insist that our fellow Christians use terms responsibly and avoid fuzzy thinking. . . . *We ought to say to all who will listen that it is impossible to sin against words without sinning against the Word.*"

"The very point about the Tower of Babel was that even if you did try to tell it like it was, you couldn't make your neighbor understand you. You couldn't, because yours had become a private language—wonderfully sincere, no doubt, but incomprehensible to anyone else. . . . The Tower of Babel was a secularist enterprise, the first really spectacular attempt of men to make themselves independent of God. That is not at all our task. *Our task is to try to listen to God, to reestablish the divinely ordained community which is the Church, and to restore the honest language on which any such community must be based.*"

The Seventh-day Adventist Church, like other religious bodies, must guard against being shaped by the world. It must guard against blurring the distinction between the sacred and the profane. It must guard against encroachment by a sick society that uses substandard language. It must think clearly and articulate its theology and convictions precisely. Its voice must be easily distinguishable from the confused, Babel-like voices of Babylon. God must have a people today whose pure, elevated language reveals that they have been with Jesus and sense the exalted, holy character of the message they proclaim.

K. H. W.

'EYEBALL-TO-EYEBALL' MORE EFFECTIVE THAN MASS EVANGELISM

MIAMI—A Salvation Army officer said here that the "person-to-person, eyeball-to-eyeball" manner of presenting Jesus Christ is the most effective form of evangelism.

"The only thing men are asking is for living proof that Jesus Christ is real in our lives," said Brig. James P. Henry, who for 11 years has been the Salvation Army's evangelist for the Southern United States.

"There is a hunger for truth today as never before in history," Brig. Henry said that the role of the Christian layman as an evangelist is more important today than ever before.

Mass evangelism is the least effective of all the kinds of evangelism today, he said. "If mass evangelism is going to be effective at all today, it has to be closely knit to a prolonged program of personal follow-up."

Brig. Henry said, "We in the Army and lots of other religious workers all over the world, now realize that the person-to-person, eyeball-to-eyeball confrontation to present Jesus Christ and His plan of salvation is the most effective evangelism."

JOINT COMMITTEE FAVORS CATHOLIC MEMBERSHIP IN NATIONAL COUNCIL

NEW YORK—After a three-year study, a joint committee has issued a report that strongly favors the entrance of the Roman Catholic Church into the National Council of Churches.

The Study Committee on the Relationship of the NCC and the RCC, which included prominent representatives of both, decided not to make a recommendation. But it concluded that Catholic membership in the Council would bring several advantages, and that there are no obstacles that would prevent the move.

"The kind of corporate ecclesial existence implied by entrance into the NCC would appear to be in harmony with the ecclesiological and ecumenical principles of the RCC as expressed by its most authoritative documents," the report states. "Membership in bodies such as the NCC would help to carry out the common witness, worship and service appropriate to the actual ecclesial situation as understood both by the RCC and by the present member Churches of the NCC."

The U.S. Catholic Church has a membership of about 48 million. The 33 member Churches of the NCC have a combined membership of some 42 million.

MILITANT HINDUS WOULD BAN MISSION CONVERSIONS

NAGPUR, INDIA—A militant Hindu group has issued an election manifesto demanding that conversion of Hindus to Christianity be permanently banned by law.

The All-India Hindu Mahasabha charged that Christian missionaries are engaged in "anti-national activities." It is supporting candidates for the legislatures in nine Indian states.

In 1967, responding to an extended campaign against conversion by the Mahasabha and other Hindu groups, the Orissa state government enacted a law to ban "forced conversion." The measure required all conversions to be registered with local government officials by the officiating minister, with the officials empowered to determine whether they were voluntary.

SOUTHERN BAPTIST MEMBERSHIP RISES IN '71

NASHVILLE—Church membership in the Southern Baptist Convention rose to 11,826,463 in 1971, an increase of 196,583 over 1970, according to the Research Services Department of the denomination's Sunday School Board.

Total contributions by Southern Baptists increased by \$77,945,931 to \$935,044,620. This figure included an increase in missions giving of \$9,632,519—to a total of \$160,546,250.

This Week...

Perhaps one of the most delightful pieces of photojournalism to come into our offices for some time is the picture of Ethel O'Cain on this week's cover. Mrs. O'Cain, who owns a nursing home in Bellingham, Washington, had contributed heavily to the project of building and outfitting the mission launch. She was able to be present at the dedication ceremonies in Singapore where Don Roth, assistant secretary of the Far Eastern Division, covered the story.

In contemporary U.S.A. it is sometimes difficult to think in terms of contemporary frontiers. And especially is it so with the travel frame of reference that includes the 747, the superhighway, and the privately owned ski boat. But in terms of transportation and communication the Celebes Islands, which are a part of the territory covered by the East Indonesia Union Mission, are indeed frontier land.

The need for more dependable transportation has for many years been acute. But the need is going to be partially met now that the launch the *Duta Harapan*, which means "messenger" in the Indonesian language, has been built and outfitted, dedicated and shipped to the Celebes.

Joseph S. Damazo, presently a pastor in Cincinnati, Ohio, is the author of "Suffering and God's Will" (page 4). Elder Damazo, a native New Englander and graduate of Atlantic Union College, has also studied at Andrews University. Much of his ministry has been spent in the Southern New England Conference where he was ordained in 1950.

In addition to his occasional contributions to the REVIEW, Elder Damazo has written for *Ministry* and has authored one book, *The Pastor Prescribes*.

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◆ Advent Review and Sabbath Herald ◆

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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.

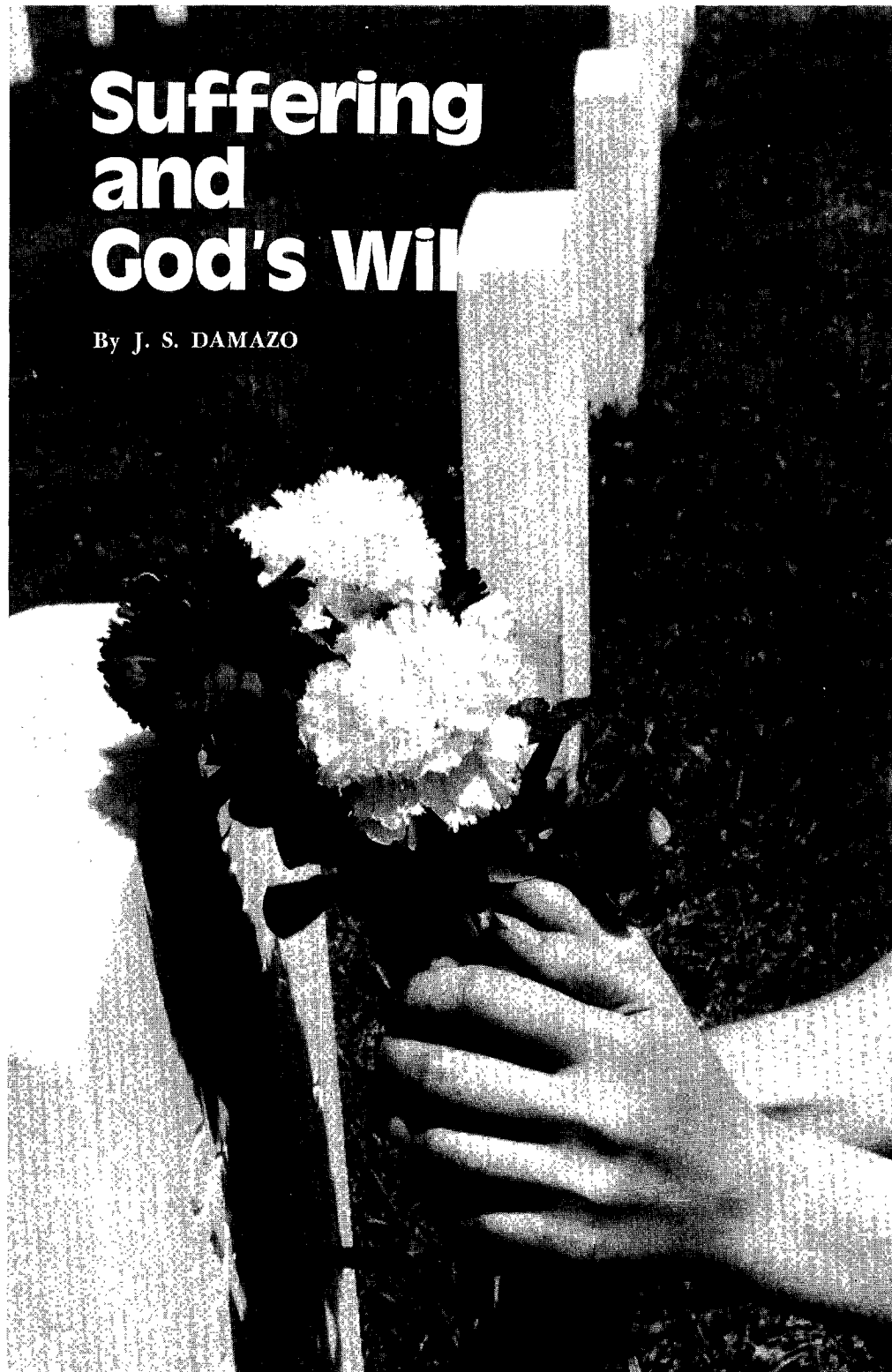
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Suffering and God's Will

By J. S. DAMAZO



A FRIEND who had lost her husband told me shortly after the tragedy, "It's God's will." Was it God's will that this young man incur the disease that ended his life? That he suffer, waste away, and die prematurely? Were his wife and the doctors working against God's

J. S. Damazo is a church pastor in Cincinnati, Ohio.

will when they tried so hard to save his life?

Had he recovered, could it not also have been said that it was the will of God?

Some time ago when a 19-year-old young man was killed in an auto accident, it fell to my lot to break the news to his parents. As news got around, soon friends appeared, some of them offering the

comfort that the tragedy was the will of God.

Was the accident the will of God? Wouldn't it be more reasonable to say it was the will of Satan?

In an Eastern city a young mother lost her baby, while her husband was many miles away serving his country. After he returned and the funeral services had been conducted, the mother said, "We have

to accept it; God knows best." Then she added, "If only we could have gotten her to the hospital sooner she'd still be living."

Are we to assume from this that more efficient medical service would have outmaneuvered God's will? Was it God's will to strike this baby down? To snatch her from her mother's arms?

By many the phrase "the will of God" is used far too loosely. These words are tagged onto every conceivable circumstance. Conflicting opinion is rampant, crediting God with all hurt and evil imaginable.

Perhaps we ought to review a few basic, clearly revealed Biblical facts. God is not the author of evil. He never made death. He has not created disease. He takes no joy in our tears. It hurts Him to see us suffer. God is good. He cannot do evil. Evil is never good. Evil always originates with Satan. God never pushes a car into the path of an oncoming train. He never snatches an innocent infant from a mother's arms. He never puts cancer in someone's body.

From whence then come these tares? It's no mystery. Jesus explained, "An enemy hath done this" (Matt. 13:28). Again, "The enemy that sowed them is the devil" (verse 39).

"Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God—as punishment arbitrarily inflicted on account of sin."—*The Desire of Ages*, p. 471.

"He [Satan] pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men."—*Steps to Christ*, p. 11.

The Right Concept

"Suffering is inflicted by Satan and is overruled by God for purposes of mercy."—*The Desire of Ages*, p. 471.

"Satan is the destroyer and Christ is the restorer."—*In Heavenly Places*, p. 66.

"It is a mistake to entertain the thought that God is pleased to see His children suffer."—*Steps to Christ*, p. 46.

Too often we incorrectly say, "God willed it," when it would be much more honest and accurate to say, "God did not prevent it." There's a big difference.

"The Father's presence encircled

Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. Whatever comes to him comes from the Saviour, who surrounds him with His presence. Nothing can touch him except by the Lord's permission. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, in short, all things work together for our good. All experiences and circumstances are God's workmen whereby good is brought to us."—*The Ministry of Healing*, pp. 488, 489.

"God is a vigilant observer of the actions of the children of men. Nothing occurs in earth or heaven without the knowledge of the Creator. Nothing can happen without His permission. He on whom the fate of an empire may depend is watched over with a vigilance which knows no relaxation by Him who 'giveth salvation unto kings,' to whom belong 'the shields of the earth.' And the poor man is as tenderly watched over as the monarch upon his throne."—*My Life Today*, p. 291.

God does not interfere with the individual's power of choice. Nor does He often interfere with natural law. If I touch a hot stove, I get burned. It's my choice. It's natural

law. I did it. God did not prevent it. I inflicted the burn. He didn't. There's a great difference. Most of man's problems are of his own doing. We have the choices.

"Don't be under any illusion: you cannot make a fool of God! A man's harvest in life will depend entirely on what he sows" (Gal. 6:7, Phillips).

Then there is the case of the innocent bystander. Examples are hereditary disease and a man's being knocked down by a tornado. These happenings are out of our control or our doing, even though still a part of the sin problem since Adam. Things of this kind happen to the best of us. But God does not inflict them. We can't accuse Him of inventing evil nor of thrusting it our way. We must not make it appear that God is in league with the devil.

Once God destroys Satan with his sin, affliction will be no longer.

In the interim, God and His forces are constantly at work making every attempt to spare the human family from as much evil and hurt as possible and to lead them back to a land free from it all. "All Heaven is interested in the happiness of man. . . . The divine requirements call upon us to shun those indulgences that would bring suffering and disappointment, that would close to us the door of happiness and heaven."—*Steps to Christ*, p. 46. ♦♦

Changed Inside and Out

By C. L. PADDOCK

I was privileged to travel in a beautiful country in Inter-America—a country where the Advent message has made real progress.

Friends took me into the country near one of the large cities, that I might see some of the natives in the suburban areas. It was worship day in the little village, and the people had walked into town to go through their heathen worship. They didn't look too prosperous or too clean. There was much burning of incense, but not much to uplift or inspire. No gospel hymns, of course. They had not heard our message of hope, but they had in their hearts a desire to worship—to worship something.

On Sabbath I had the privilege of attending services in an SDA church in a nearby city. There were hundreds there. The room was packed. They had an inspiring Sabbath school. They sang the old Advent hymns in their own language. What a difference from the group I had seen in their heathen worship shortly before!

I spoke through an interpreter to that wonderful group. What an inspiration! I shall never forget a family that sat on the front row, their clothing simple but immaculate. They were barefooted but their feet were clean. What pleasant open countenances! There was something in their sun-tanned faces that spelled hope, trust, and confidence. They must have been living clean lives. Their eyes had a sparkle and a gleam that meant something. I did not see how much they put into the offering plate, but they seemed very happy as they all dropped in their gifts.

I think I talked with much feeling that morning. I had gotten a lift. That whole congregation had been changed inside and out by our wonderful message, the hope of Christ's return. Their daily habits were changed, their homes were cleaned up, their clothing was simple but neat and clean, and their faces shone. Doesn't it give you a lift to know that this message is changing lives all around the world? It gave me a lift to talk to them, to shake their hands.

The DISCIPLES of CHRIST

By J. L. CLARK

IN THE early nineteenth century there arose numerous reform movements using slogans such as "The Bible and the Bible only," "Back to New Testament purity," and "Restore primitive Christianity."

In 1809 Thomas Campbell, a Presbyterian minister who had emigrated to America from Ireland in 1807, broke with his church to form the Christian Association of Washington, Pennsylvania, and produce his Declaration and Address. While still in Ireland, Campbell was influenced by the reform movement led by Robert and James Haldane of Scotland, who emphasized the importance of restoration of the church to its New Testament purity. Restoration became the keynote of Thomas Campbell's ministry and that of his son, Alexander. Their activity was known as the Restoration Movement.

When Thomas Campbell came to America he insisted that the church should preach, teach, write, or advocate only doctrine found in the Bible. He was opposed to denominationalism, believing that it led the church away from the true spirit of the Reformation. Because he insisted on admitting nonmembers to the communion service, in 1808 he was suspended by the Synod of the Seceder Presbyterian Church. At a subsequent meeting with his followers on the headwaters of Buffalo Creek, Pennsylvania, on August 17, 1809, he formed the Christian Association of Washington, composed of 29 members. It began to consider itself a church in 1812.

The Declaration and Address said, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." It was a 56-page document containing 30,000 words.

J. L. Clark is chairman of the department of history, Southern Missionary College.

Other religious leaders were also grasping the fundamental ideas that Thomas and Alexander Campbell were teaching. As far back as 1793 James O'Kelly, Methodist pastor of Mankintown, North Carolina, taught the New Testament to be the only rule of faith and practice for the church. He got into difficulty with Methodist bishops Francis Asbury and Thomas Coke, especially when he opposed the episcopal form of church government and favored the congregational form of church government.

As a result, on December 25, 1793, O'Kelly and his associates withdrew from the Methodist Church and formed themselves into a Church of Christ, one of a dozen such groups at that time.

Various Reform Movements

About 1800 Dr. Abner Jones, a Vermont Baptist minister, became concerned over denominationalism, and broke away from the Baptist Church. He established groups of believers who took the name Christian, with "The Bible and the Bible only" as their motto.

Dr. Chester Bullard, a former Methodist, became a pioneer in the cause of restoration in southwest Virginia. He taught the same things as Alexander Campbell, whose writings he possessed and by which he apparently was influenced.

Barton W. Stone, whose movement was destined to unite with Alexander Campbell's Disciples of Christ in 1832, began preaching for the Presbyterians at Concord and Cane Ridge, Kentucky. At Cane Ridge he led out in a famous 1801 revival that is considered the beginning of frontier revivalism. From that revival began the Church of Christ movement to restore the primitive Christianity of the New Testament to the believers. In 1804 the "Last Will and Testament of the Springfield Presbytery" was proclaimed, which was similar in many

ways to Thomas Campbell's 1809 Declaration and Address.

Twenty-one-year-old Alexander Campbell joined his father Thomas in 1809 just as the Declaration and Address was being completed. While in Scotland, Alexander had been influenced by the Haldane movement and by another small religious group called the Sandemans, founded by John Glas and then led by Robert Sandeman. This group had reached conclusions similar to those of Thomas Campbell and other Christian groups in the United States. Through these contacts Alexander gained inspiration for a number of doctrinal ideas he was later to present in America and which were to become basic to the Restoration Movement. Among such ideas were the weekly observance of the Lord's Supper, faith as an intellectual response to the testimony of the Holy Word, the plurality of elders, and congregational independence.

An Independent Movement

"In 1813 the Campbells and their followers joined the Redstone Baptist Association on the condition that they be 'allowed to teach and preach what they learned from the Holy Scriptures,' but because of differences they withdrew from this association" in 1816 "and established a congregation at Wellsburg, Virginia, which was admitted to the Mahoning Association of the Baptist Church. In 1830 Alexander decided he was no longer able to accept all the Baptist teachings and ended for good his association with any other denomination.

"During the years with the Baptists, Alexander Campbell founded his first paper, *The Christian Baptist*, in 1823. Renamed the *Millennial Harbinger* in 1830, it became the written vehicle of his thoughts and helped him to gain adherents in Kentucky, Ohio, Virginia, and Pennsylvania. In it he presented the

came evangelist of the Mahoning Baptist Association, although not a member of that body. His followers, known as Christians, differed from Alexander Campbell's Disciples of Christ in that they did not make baptism by immersion a condition of membership and believed in more organized ministry and more active evangelism. Furthermore, Christians did not practice weekly communion.

Scott's followers soon merged with those of Barton Stone, who from 1824 on was a friend of Alexander Campbell. Gradually the two movements came closer together.

"The catalyst who helped bring the Disciples and Christians together was John T. Johnson, a former Baptist who followed Campbell's teachings and abandoned his law practice and began to preach. He became acquainted with Barton Stone in 1831 and was urged by him to become coeditor of a paper called the *Christian Messenger*. The paper was conducted in the interests of Christian union, and it occurred to Johnson that a union of the Christians and the Disciples was a logical and practical step.

"Johnson began to advocate this idea, and before long the Christian

and Reformer congregations in Georgetown, Kentucky, were meeting together. Leaders of the two churches met in February, 1832, and agreed to bring about a union. Thomas W. Smith, of the Lexington Christian Church, was influential, along with Johnson, in bringing about this merger. The new church took the name of the Church of Christ.

"In an official sense, since neither group recognized any church authority superior to the local congregations, the actual union could not be accomplished without the individual consent of each church body. This being true, John Smith of the Disciples and John Rogers of the Christian Church undertook, as a team, to carry the message of union to the various churches. Stone's *Christian Messenger* and Campbell's *Millennial Harbinger* . . . gave their support. By 1835 the overwhelming majority of the churches of both sides had agreed to the merger.

"On points of difference, especially baptism and evangelistic method, the practice of Campbell and Scott prevailed. The Christians' idea about the liberty of opinion and the importance of church union was accepted."²

fundamentals of the restoration movement and the reasons for separation from the Baptist Church. He attacked creeds, councils, the organized clergy, confessions of faith, and other denominational trappings, and urged a 'restoration of the ancient order of things.' Soon his followers numbered in the thousands, and more were being added all the time."¹

Walter Scott, a Scotch Presbyterian who came to America in 1818, taught that infant baptism and human standards in religion were wrong. He claimed to reject all authority but that of Christ. He be-

When You're YOUNG

By Miriam Wood

ON DECISION-MAKING—1

"Decisions, decisions!" is a tepidly humorous exclamation we frequently use when faced by the necessity of choosing between chocolate ice cream or vanilla, between suede shoes or patent leather, between a day at the seashore or a day in the mountains. The inference, quite obviously, is that this type of dilemma is a pleasurable one. Certainly no pain is involved, and no far-reaching consequences need be anticipated. But in the area of serious decision-making such is not the case. Pain of every variety may well be a large component; consequences of the most thunderous kind are bound to follow large decisions.

In view of these facts, it's not surprising that many people find decision-making so frightening that they postpone each ordeal as long as possible. But however they may twist and turn and hide and evade and equivocate, they eventually come to the point where they must *decide*, decide to do something or not to do it, to believe something or not to believe it, to be something or not to be something.

With the sobering thought in mind that the entire direction of life can change as the result of just one decision, an intelligent human being needs to ponder the process of decision-making. He needs to set up some guidelines that can prevent decision disasters.

First of all, one needs to formulate clearly in his own mind the general principles to which he subscribes, the broad guidelines by which he plans to order his existence. For the Seventh-day Adventist Christian, this preliminary step is made simple by his belief in the eternal law of God. He won't have to drift about in a murky formlessness, attempting

to get a bearing here and there. He'll also be spared the agonies of insecurity that characterize so many of today's human beings. That is, if he *truly* believes, these "fringe benefits" will be his. Lip service doesn't qualify him. For instance, if the question should arise, Shall I rob a bank tonight? this decision would be instantly taken care of by the commandment, "Thou shalt not steal."

The next step in a scientific approach to decision-making is this: get the facts. Get all of them, the pleasant and the unpleasant. If necessary one might rule off a sheet of paper into two columns, listing the facts under the appropriate headings. Some people go down to defeat right here at the beginning simply because they develop "selective sight." They block out the facts that they find unappealing. And this just won't do.

Now, we're not suggesting that when a situation has a negative side, this means that all is lost or that success can't be achieved. What we are suggesting is that successful decision-making calls for a clear-eyed, impartial view.

Having assessed the facts, the intelligent decision-maker will try, as far as possible, to take himself out of the picture. Perhaps one way to accomplish this is to ask himself: What would I advise my best friend to do, on the basis of this fact sheet? Of course no two people are identical, but similarities are strong enough so that the comparison is warranted.

The more successful one is in achieving a mental identity change, the more objective he will be. Objectivity in decision-making is highly desirable.

(To be continued)

The Churches of Christ emphasized the New Testament, especially the postpentecostal portions with a de-emphasis on the Old Testament and Jesus' teachings as found in the Gospels.

While the Churches of Christ were opposed to creeds and confessions of faith as such, Alexander Campbell, nevertheless, in 1846 published ten propositions setting forth his fundamental theological beliefs.

Alexander Campbell referred to the seventh-day Sabbath as Jewish and taught that it had been done away with at the cross and that the celebration of the resurrection of Jesus was the Christian's reason for keeping Sunday.

Away From Denominationalism

The Disciples of Christ insisted that they were getting away from sectarianism and denominationalism. Nevertheless, by establishing a church of their own, it would seem that they established another denomination. They gave it an interesting name, but that did not change the fact that they were an organized body of believers, with local church autonomy, to be sure, but a body of believers all the same. The only way they could have prevented this would have been to remain completely disorganized, with every believer an individual law to himself and dissociated from every other believer in every way. But this

would have destroyed the idea of church union and brotherhood. Theologically the Churches of Christ might have been theoretically rejecting credalism and denominationalism, but actually they were simply adding to the number of denominations that already existed.

"The Disciples of Christ prior to the Great Disappointment of October 22, 1844, tended toward premillennialism," or the belief that Christ would come before the millennium. "Early in 1833, two years after William Miller began to preach, Alexander Campbell published a series of premillennialist articles by S. M. McCorkle in the *Millennial Harbinger*. . . . The Great Disappointment brought forth a November, 1844, *Christian Messenger* statement that 'the subject of prophecies has too much engrossed the attention of our periodicals, and our brethren in general,' and announced that they intended no further discussion of the matter. Walter Scott was crushed by the failure of Miller's prediction and, as late as 1846, defended William Miller as a 'good pious Baptist, having the hope of the gospel.' Scott subsequently became a postmillennialist or believer that Christ would come after the millennium. Thus, the Millerite movement had its effect on the Disciples of Christ, causing among them some expectation of Christ's 1844 return.

"The Disciples of Christ were

firm believers in the guiding providence of God. Christians were advised to resign themselves to the will of God, trusting in His guidance and direction. In this way, personal misfortunes and national calamities were viewed as the mysterious workings of God's providences.

"Alexander Campbell taught that debt should be avoided, but where unavoidable, it should be considered a moral obligation of the 'highest honor.' He condemned bankruptcy laws as immoral."

"Sidney Rigdon, one of the first Disciples converts in northern Ohio, became one of the most popular Disciples preachers in the Western Reserve. By 1830 he led the Kirtland, Ohio, Disciples of Christ Church to adopt a system of community property, and at a meeting of the Mahoning Association he tried to show that community property was a New Testament ideal. Alexander Campbell, highly suspicious of Rigdon's idea, showed that the New Testament precedents were for private property, and this evidently irritated Rigdon, because he left the meeting 'chafed and chagrined' and two months later became a Mormon."⁸

Rigdon was successful in getting the Mormon leader Joseph Smith to accept community property as a teaching of that church. A number of the teachings of Alexander Campbell found their way into Mormon teachings.

"In 1859 a melodeon was placed in a church at Midway, Kentucky, by Dr. L. L. Pinkerton. This caused considerable dispute about instrumental music in the church, with the conservatives saying No and the progressives saying Yes.

"As late as 1890 both groups reported themselves as one body in the government census—'Disciples of Christ.' In a 1906 religious census, however, the conservative Disciples called themselves 'Churches of Christ.' From that time onward the progressive wing came to be known as 'Christian.' This division continues to the present day, with the Christians also known occasionally as Disciples of Christ."⁴ There are about 2.5 million in the Churches of Christ and about 2 million in the Christian Church or a combined membership of approximately 4.5 million. ♦♦

(Next Week: *The Crusade Against Alcohol*)

REFERENCES

- ¹ Jerome Clark, *1844*, I, p. 190.
- ² *Ibid.*, pp. 192, 193.
- ³ *Ibid.*, pp. 194, 196.
- ⁴ *Ibid.*, pp. 199, 200.

FOR THE YOUNGER SET

A Little Maroon Hat—Part 1

By MABLE ISAAC

E-E-E-E, it's cold," said Jenny, as she hid her head in Mother's coat to shield herself from the chilly late autumn wind.

"We'll soon be home, dear," Mother said, cuddling the child to her side.

With winter so near Jenny needs a hat so badly, thought Mother. She hated to think that she could not afford to buy one for her little girl because there was no money.

"Mother, won't you get me a hat?" Jenny asked as they reached the house. "A hat that will cover my ears and keep them warm too?"

"I'd love to," Mother said, "but there is no money."

"Can't Daddy get me one, then?" said Jenny.

"No," answered Mother. "Daddy has just enough money left to buy our food."

Mother and Daddy were students. Although they worked part time, their small checks were not enough to take

care of their expenses. They could not buy Jenny a hat.

"How will I get a hat, then?" Jenny queried.

"If you ask Jesus," Mother said, "He will send you a hat. Remember how He sent you some socks last year?"

That night and on many nights following, Jenny prayed: "Dear Jesus, please send me a hat to keep my head and ears warm in this cold weather."

Day after day Jenny looked anxiously for the arrival of a hat, but no hat came. After a few days she had another chat with Mother about the hat.

"Mother," she said, "Jesus has not answered my prayer."

"Jesus always answers our prayers," Mother explained. "He never lets a prayer escape His notice, but sometimes the answer is Wait."

So Jenny kept on praying and waiting. She believed Jesus would send her a hat.

(To be continued)

I'm for Pantsuits

[One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in *Speaking Out*, but they publish them to stimulate thought, produce constructive discussion, and offer readers an opportunity to test their validity.]

I would like to speak out on the use of the pantsuit by women. Some people believe that any use of pants by women and girls is forbidden by the Bible and the Spirit of Prophecy writings. Others go to the opposite extreme and consider that any garment made for women is all right, no matter how closely it resembles the attire of men.

I know from my overseas travels that in many parts of the world today both men and women wear skirts and in others both sexes wear pants and in some the women wear pants and the men wear skirts. So in general use the man cannot claim exclusive rights to pants.

Now let's take a look at the writings of Ellen G. White. Some people insist that because she says women's clothing should in no way resemble men's, pants are forbidden; but this is not true. Shouldn't we let her explain herself? The reform dress she recommended at one time was pants under a dress. (Study *Testimonies*, vol. 1, pp. 521-523.) Here she is scolding women for making the reform dress so distasteful to others by not making the dress and pants of the same material or by making the dress so long that only about an inch of the pants showed, "thus making the dress ill-proportioned and out of taste." (See also *Testimonies*, vol. 4, pp. 636, 637).

"To those who consistently adopted the reform dress, appreciating its advantages and cheerfully taking their position in opposition to pride and fashion, it proved a blessing. When properly made, it was a becoming and consistent dress, and recommended itself to persons of candid mind, even among those not of our faith."—*Ibid.*, vol. 4, p. 635.

At the bottom of page 521 of volume I there is this sentence: "Where the dress is represented as it should be, all candid persons are constrained to admit that it is modest and convenient." Then she goes on to describe how various women were bringing the dress into disrepute by lack of taste or order in making the dress. She ends the paragraph by saying of such, "In every sense of the word it is a deformed dress."

That is one of the reasons the dress was finally dropped. Another reason was that many "put it on reluctantly, from a sense of duty," and thus "it became a grievous yoke." Still another reason that made it "a curse rather than a blessing" is that "some endeavored to shun the cross by indulging in extra trimmings." Then there were those who "instead of prizing the dress

for its real advantages, . . . seemed to be proud of its singularity." Also, "Some who adopted the reform were not content to show by example the advantages of the dress, giving, when asked, their reasons for adopting it, and letting the matter rest there. They sought to control others' conscience by their own. If they wore it, others must put it on. They forgot that none were to be compelled to wear the reform dress." (See *Testimonies*, vol. 4, p. 636).

I could go on with the reasons why the dress was finally forgotten, but it certainly was not because pants are improper for women to wear. Instead, she said: "There is no style of dress more appropriate to be worn at the sanitarium than the reform dress. . . . We regret that any influence should have been brought to bear against this neat, modest, healthful dress."—*Ibid.*, p. 638.

How to Dress Children

For mothers who may be interested in how to dress their children, there is some explicit instruction in chapter 5 of the appendix in *Selected Messages*, book 2, beginning on page 465. Read it all the way through carefully. Note on page 471 that it also includes putting pants on your girls in cold weather; in fact, they should be "lined." In the final paragraph the first and last sentences say, "It is a sin in the sight of Heaven for parents to dress their children as they do. . . . Because everybody around you follow a fashion which is injurious to health, it will not make your sin a whit the less, or be any guarantee for the health and life of your children."

Then what is the style of dress that she objected to and said it too closely resembled the clothing of the opposite sex? "They will wear the cap, pants, vest, coat, and boots, the last of which is the most sensible part of the costume." I tried to find a picture of this costume. The nearest I could come at the library was of a women's bicycle-riding outfit. It showed a woman with a mannish hat, a mannish shirt with wing collar, a man's tie, a coat closely resembling a man's, leggings, and shoes. Right near this picture was one of a

man dressed almost the same. No wonder she said she could not accept this outfit!

"If the world introduce a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God, or to the world to adopt such a style of dress."—*Ibid.*, p. 476. (See entire chapter.) It is my opinion that one of the nice, very feminine tunic-length matched pantsuits fits this description and that we should be encouraging our youth to adopt it rather than discouraging them in wearing it. Some say, "If we let them wear pantsuits, they will end up wearing jeans and all kinds of things that are not acceptable." No doubt they will if we let them. So will they wear the miniskirt if we let them. Does that mean we should stop wearing skirts?

Another objection I sometimes hear is that the length of "halfway between the top of the boot and the knee" was listed as too short by Ellen White. True, she did list it as too short. Away back in her day when women were wearing their dresses normally to the ground it really would be eye catching. If you will read the reason she gave for why it was too short even though pants were worn with it, you will find that she said they "had gone to that extreme in the short dress as to disgust and prejudice good people, and destroy in a great measure their own influence." This principle is true today. The miniskirts our girls are wearing to church are "disgusting and prejudicing good people," but many good people today are using the pantsuit as a practical, comfortable, convenient, modest, and healthful dress. It can be very becoming. The length of the tunic should vary to suit the size and age of the wearer—longer for those heavier and older, shorter for those thinner and younger.

I believe the pantsuit should be allowed for worship services. Why should a woman or girl have to sit in a drafty building for two to three hours with only nylon hose on her legs or go back to the too-long dress that she has to lift in order to go up or down steps? If we do not allow women to use the better garment, they will soon be back to the very dress that Ellen White was condemning so many years ago.

BETTY REYNOLDS

Riverside, California

The Bank of Heaven

By L. A. MARTIN

The Bank of Heaven is the oldest bank in the world. It has branches in all countries. It has never failed or gone into bankruptcy. It never will. To its depositors it pays handsome dividends and high interest. Its moneys are invested in the souls of men and women. It welcomes new investors. Soon the Bank of Heaven will cease to be. It will close, not through failure or bankruptcy, but because its moneys have been used to fulfill Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Have you opened an account in this bank? Do you make deposits in it week by week?

Homemakers' Exchange



Our son graduated from college last summer debt free. He is now holding down a good job and still living at home. Since we have other children who are younger, we have to live frugally. Would it be all right for us to ask our son to help with family expenses as long as he is living at home? If so, what would be the best way to approach the topic?

► Was part or all of your son's tuition and educational expenses paid by you? If so, then surely he should be obligated to help the family financially now that he has a good-paying position and is debt free. He now must realize responsibility as an adult.

However, if he paid for his education solely through his own efforts, then approach him in this manner. Remind him of the struggle he had in acquiring his education and suggest that he could help his younger brothers and sisters. In a kind manner explain to him the costs of running a home and suggest how much worry and stress could be alleviated if he would shoulder some of the responsibility by paying room and board. Tell him that his help would stabilize your economy and perhaps place you in a better position financially to help the others with their education.

Show love and appreciation for his financial support so that he will enjoy the atmosphere of a good Christian home and the companionship of his family.

Elsie Gebhard

East Randolph, New York

► You should let him know that you are pleased with his progress and his striving to be a good man, that you pray for him and wish him God's blessing. Make him realize that members of the family are in constant need of one another in many ways. It takes each one doing his part for the whole family unit to be happy. Since he is an older son, ask his advice for a problem you have. With prices soaring and the needs of the family increasing, you need financial help. Suggest that you will be more than pleased if he will give serious thought and fair support to the financial obligations of the home.

I believe this approach to the problem would win your son's good will and willingness to help in a financial way.

Eugene F. Lemon

White Lake, Wisconsin

► We have four sons, three of whom have completed high school; none elected to go on to college. They were told that as long as they were attending school they would not be expected to contribute to the home finances. But after we could no longer deduct them on our Federal income tax form, we asked that they pay at least the yearly sum that we would have been allowed under the income tax law. This has proved satisfactory in our case.

In view of the scarcity of jobs for young people, we have set the sum for board and room at \$50 a month. However, since our third son is working only part time and making only \$100 a month, we have allowed him to put the money into his account for extra expenses, such as dental or medical needs or car repairs. If he had a good-pay-

ing job, he would be required to contribute to the home finances, even if we had no other children at home.

I think all four sons realize that living at home is much cheaper than living away from home and we had no problems over the matter.

Jeanne D. Jaqua

Glendale, California

► No, I think you should not ask your son to help with the family expenses. That would be too much like asking him to pay room and board, and he might find another boarding place.

But I would enlist his interest in helping a younger brother or sister to obtain an education.

Have him take one of them for his own project and pay all expenses for a year in academy or church school. Have the monthly statement come directly to him, thus awakening within him a sense of responsibility and concern for his family. It will draw you all closer together.

Nellie Taylor

Darrington, Washington

► Our children learned early to help with the work, but when our oldest son got his first job he was making more money than his father. Like the boy in question he did not offer to help with the finances.

We felt it was good training to ask that he assist in the expenses. We did not ask for the full cost of board and room but for a reasonable sum. At first he was shocked to think that living at home would cost anything. But talking to his friends, he found that some of them were giving more than we had asked. From that time on he willingly assisted us.

If you would show your son, who, having graduated from college, should be thinking as a man, the cost of running the home and also your income he might even be ashamed he has not offered to help before. This is just a part of his growing up. One of these days he will be having a home of his own and then he will have to bear all the responsibilities.

Grace Wich

Calistoga, California

► When a young man has finished his education, it's time he accepted his responsibility for fully supporting himself. One way to learn this is to pay board or assume some other financial responsibility in the home. Regardless of the financial situation of the parents, they are remiss in their duty if they do not point this out to their children.

Sit down with your son, point out the need, and explain his responsibility to the family. Often young people don't see the need unless it is pointed out. He might be happy to find out that his help is needed.

If not, in time I'm sure this young man will be glad for the help you have given him in accepting a responsibility he must face for the rest of his life.

Dorothy De Charleroy

Browns Mills, New Jersey

► Were this young man living away from home, room, board, and laundry expenses would have to be met. The situation should be no different when he lives at home. Since he is working, you should sit down and discuss the matter with him and together arrive at a reasonable figure for these services. A kind, loving, and thoughtful son should not resent paying his parents for room, board, and laundry service.

However, if he does, perhaps it should be suggested that he would be happier living away from home.

Christine Collins

Berrien Springs, Michigan

► At first thought one might think it only fair to charge a son board and room when he starts working. However, several extenuating circumstances might alter this. Most young men are looking forward to marriage. Parents who could not help a son buy a home or set up housekeeping can help substantially toward this by allowing a son to live at home and save his money toward a home of his own. Perhaps he would like to take graduate work. The parent could not pay for his attending school, but by supplying his board and room—as they have since his birth—they can make it possible for him to attain his goals. In most cases parents have their children with them such a short time. A room at home and board are small pay for the privilege of having a son at home a few years longer.

Maxine Neufeld

Silver Spring, Maryland

NEXT QUESTION

Our son is attending an Adventist college. On the faculty there is an interracial marriage and at least a couple of marriages that have crossed major cultural barriers. Since we have been missionaries, many of our close friends are people from other races and cultures. Therefore we should not be surprised that our son is regularly dating a girl not of our race but we are concerned about the future. We need some practical advice.

Send answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

Questions for discussion in the Homemakers' Exchange are welcome and should be directed to the address given above.

THE CHALLENGE OF "THE HUNGRY SHEEP"

Early in January we spent nearly two days with leaders of the British section of the World Council of Churches. We lived and deliberated together in King's College Hostel within the shadow of the towering Byzantine-style Catholic Cathedral at Victoria, London.

About 45 representatives of the British Council of Churches were there, under the chairmanship of Scotland's Dr. W. Stewart. These included Bishop Kenneth Sansbury, United Kingdom and Eire, and a few "observers" who represented churches that do not belong to the Council.

The occasion was the meeting of the Executive Committee of the Department of Mission and Unity.

We were impressed by several things:

The obvious earnestness and sincerity of these men;

Their mastery of expression and clear diction reminded one of the prophet Ezekiel who was unto the people "as a very lovely song";

The genteel manner with which they thrust and parried during the discussions;

Their sense of frustration over lack of money and lack of effective communication at the grass-roots level;

Their regret that the ecumenical ideal had thus far been ineffective except in Lancashire's new town of Skelmersdale;

Their failure to come up with answers to such vital questions as What is the true meaning and method of baptism? What actually constitutes church membership? How can continuing sectarianism be transmuted in terms of ecumenism? and so on.

The Catholics were there too. Their spokesman was the Reverend John Coventry, Principal of Britain's leading Jesuit college of Heythrop. He made many an impact with his scintillating eloquence, his disarming reasonableness, and his rather provocative buoyancy and assurance as mouthpiece for the "Mother Church" among his "separated brethren."

Adventists Respected

Meal times and, mainly the tea and coffee breaks, gave opportunity for free conversation. It was good to discover that the ones who knew of Adventists respected them. The Lord Bishop of Argyll and the Isles, of Scotland's Episcopal Church, was particularly gracious. His glowing opinion of Adventists, he said, mainly derived from his contact with one of our colporteurs. But also impressive was the fact that some seemed to know little about us.

Soon after arrival we had reason to be glad we had thought out a few terms of reference, for we were "way-laid" by Prof. K. Grayston, chairman of the Council's Theological Advisory Group, immediately after the first communal meal. Tall, lean, scholarly, and articulate, he was interested, he said, in why our church was represented there. Aware as we are of the unfortunate image of our church that prevails in some influential areas—a fact substantiated by the continued inclusion, by press and pulpit, of Adventists among the so-called "Christian cults"—we were therefore present to provide a true picture of our church. We were also interested in having our views of other churches reshaped—as, and if, necessary—in response to what we should see and hear. We were there too, we said, to see in what areas of Christian service we could cooperate with other churches.

We had a discussion on the end of the world. Professor

Grayston cited John 12:31 to justify his rejection of belief in the nearness of Christ's coming, and the "desolationist" view that "the earth also and the works that are therein shall be burned up. . . . And the elements shall melt with fervent heat" (2 Peter 3:10-12). His was the widely held view that Utopian dreams can eventually assume reality only in response to human effort—assisted, perhaps, by heavenly grace.

Pressing the validity of the Second Advent truth, we asked how the resurrection promise of 1 Corinthians 15 could have any worth-while meaning in the context of a future molded solely by human initiative and effort. The answer was an eloquently silent shrug.

Later, one could have wept as the Lord Bishop of Swansea and Brecon posed the growing problem of the many lovely medieval churches facing abandonment and dereliction due to diminishing congregations. We were sad because we knew that such situations derive less from changing patterns of population than they do from failure to proclaim truth in all its relevancy, significance, and total adequacy. "The hungry sheep look up, and are not fed"; and spiritual hunger, consistently unsatisfied, leads to spiritual starvation and spiritual death.

In the scholarly atmosphere of that quiet library in King's College Hostel we saw, at first hand, one of the basic—and most tragic—reasons for today's spiritual darkness.

We saw also with renewed emphasis, the urgent and growing need for a clear, positive, authoritative witness of the remnant church in its proclamation of the everlasting gospel to a perishing world.

R. D. V.

"TELEVISION AND GROWING UP"

The report to the Surgeon General on "Television and Growing Up; The Impact of Televised Violence," as released to the public in January, has received mixed response from those who have chosen to react in print. Possibly the reason for this is that the public did not get an unbiased picture of the study.

Newsweek (Feb. 14, 1972) stated that the TV networks tried to rig the study in their favor, and succeeded. In any case the message that has gotten through to the public seems to be that all the murder and mayhem on TV is not really going to hurt junior that much. Thus *Time* magazine (Jan. 24, 1972), referred to a *New York Times* article as saying that "youngsters predisposed to aggressive behavior by other factors . . . may be influenced to act out their aggressions after watching television. But the effect of television is probably slight compared with such elements as parental attitudes or the child's firsthand experience with violence in adult society."

However, it appears that some of the researchers who worked on the Surgeon General's report are unhappy at the way it has been presented to the public.

A Concerned Researcher

One of them wrote a letter to the *Washington Post* (March 6, 1972), in which he expressed his dismay at the "gross misinterpretation" of the data presented by the researchers. "A number of researchers," the correspondent wrote, "are concerned that this report seriously misinforms parents and others who are responsible for their children's behavioral development." He goes on to state that "current knowledge shows that a young boy who watches televised violence is likely to be more

aggressive immediately after viewing and that this effect is even larger ten years later when he is a young adult. Those of us who despair of stemming the tide of violence in our society might usefully look for some of the sources of this violence."

Somehow, we are not able to accept the idea, no matter how persuasively presented, that any significant matter one sees, hears, and in some way responds to, has no further influence on him. This is especially so of stimuli that by the very force of their impact make a strong emotional impression.

Again, there is a strange contradiction that we find in the world of television. A children's TV program that is constructive is praised by the industry for its positive aspects. But how often do we hear the television industry condemn a program for being destructive and negative? Yet the application of a little common sense in evaluating programs tells us that if the first type of program is televised today, the second certainly is.

For Seventh-day Adventist parents, the furor over the Surgeon General's TV report emphasizes an important point once again: Screen with prayerful care the programs you permit your children to watch on television. Their characters, and thus their eternal destinies, are in the balance.

And do not forget the power of your influence.

T. A. D.

HOW TO INITIATE A REVIVAL

Have you tried but failed to revive your religious life? Have you as a pastor or church elder tried but failed to bring a revival to your congregation?

The word *revival* comes from the Latin *re* meaning "again" and *vivere* meaning "to live." Used in the context of religious experience it means literally a coming back to life spiritually.

We call attention to a method of revival suggested by Ellen White that might prove effective. She says, "When we as a people understand what this book [Revelation] means to us, there will be seen among us a great revival."—*Testimonies to Ministers*, p. 113.

In the context of this passage occur also the following statements encouraging the study not only of this book but of Daniel as well: "There is need of a much closer study of the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work."—*Ibid.*, p. 112. "When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience."—*Ibid.*, p. 114.

The first century of the Christian Era was drawing to a close. So far as is known only one of the disciples who had been in the inner circle of the twelve was still alive. The majority of the New Testament books had long since been written. But there was one book that the Christian church still needed. To John, who at the time

was a prisoner on the Isle of Patmos, Jesus gave a series of visions: "The revelation of Jesus Christ, which God gave unto him" (Rev. 1:1). The revelation came from God the Father, but Jesus was the one who revealed it, sending it by an angel to John "to shew unto his servants things which must shortly come to pass."

John was instructed to "write the things which thou hast seen, and the things which are, and the things which shall be hereafter" (verse 19). This he did. And these writings have been preserved for our study. When their meaning is grasped "there will be seen among us a great revival."

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (verse 3).

The Focus of the Book

Just how an understanding of Revelation will bring the revival Ellen White does not disclose. The focus of the book is on the second coming of Christ: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (verse 7). The emphasis is on the imminence of that event—"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (chap. 22:12). As the book closes, the imminence is once more emphasized, "He which testifieth these things [Jesus] saith, Surely I come quickly. Amen" (verse 20).

The book of Revelation is especially designed to help men prepare for the great event that comes at the climax of human history. The motivation for revival is preparation for that event.

The reason that attempts at revival so often bear little fruit is that no new motivation or reason for revival is presented. A man who seeks to revive a dying campfire can either use a stick to stir back into flame the dying embers or he can add fresh fuel. The former method yields only temporary, disappointing results; the latter, satisfying, lasting results. Thus it is in the spiritual life. Simply trying to stir up ourselves or our congregations emotionally will not bring lasting or satisfactory results. But adding the fuel of the Word will. Bible study is what is needed to revive a dying spiritual life. Especially is the study of the book of Revelation recommended for this.

The great revivals of history were sparked by Bible study. New truths were either discovered, recovered, or reapplied in a relevant setting. So we believe it will be in our day, and, according to Ellen White, the book of Revelation has the potential needed for a current revival.

Often it is assumed that a college course in Revelation or a quarter's study of the book in the Sabbath school more or less exhausts the theme of the book. Far from it. The book is a continual mine of truth and must be constantly studied. It will continue to reveal its treasures to the earnest seeker. It will continue to keep the flame of spirituality bright.

Without the book of Revelation, this special gift from Jesus given to the church shortly before the close of the New Testament canon, and without the book of Daniel, there would be no Seventh-day Adventist Church. The reason for the church's existence is found in the messages of these books.

We strongly recommend a study of the Revelation either privately or in groups. This may be the first step in bringing about the revival that will move the Adventist Church off a seeming dead center and bring that revival of primitive godliness that is to precede the end.

D. F. N.

By THAIS COLE

What end to depths
of love
and truth
and knowledge
could there be
when God
awaits?

Infinity

Our God has
more—
in His
infinity.

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.]

THE TRAINING THAT STICKS

Referring to an editorial [Jan. 13], a reader asks for a clearer understanding of Proverbs 22:6. I like to read that text this way, "Train up a child in the way he should go; and when he is old, it will not depart from him."

Most elderly people will acknowledge the fact that what was impressed on their minds in their childhood and early youth has stayed with them all through the years.

MARTIN GYES

Angwin, California

Tsunami

Re "Tsunami" [Feb. 3]: There is an inadvertent confusion of information that could prove dangerous.

Webster's New International Dictionary defines a tsunami as "a great sea wave produced by submarine earth movement or volcanic eruption." (Italics supplied.)

Such waves should never be confused with true tidal or storm waves. Tidal irregularities often precede tsunamis, as in the story, but they may strike without any warning. Fortunately only very large disturbances (such as earthquakes greater than magnitude 8) appear to be capable of generating these destructive waves. Earthquake-prone regions are quite well delineated now, and constant monitoring permits advance warning of many tsunamis.

HAROLD E. JAMES

Berrien Springs, Michigan

MORE ON KIDS

Re "Not Kids" [Feb. 17]: Christ never said the words, "Suffer the little children to come unto me," as Christ did not speak English. Thus this is a very poor argument against the use of the word kids.

VAUGHN JENNINGS III

Milton Junction, Wisconsin

PRODIGAL COMES HOME

About three years ago I dropped my subscription to the REVIEW because it was too conservative. When 1972 started I again subscribed and I see it has changed. It seems to have something for everyone. You're printing varying opinions as well as some stimulating articles.

Keep up the stimulation for a returned prodigal.

JOHN SELLERS

Cleveland, Ohio

ANOTHER PLEA FOR CONSISTENCY

I feel I must agree with "Plea for Consistency" [Feb. 17], not only in the statement about Great Britain and the United States but also as to what happens within churches.

When my wife and I joined the church

the minister would not baptize my wife until she removed her wedding band (I didn't wear one). Yet in the church there were those who wore rings and make-up (lipstick, nail polish, et cetera) and still do.

I am not contending for the ring, especially. My wife has not worn one for almost 17 years and she doesn't intend to now. But it still bothers me because she couldn't and others in the same church could, with nothing said or done about it.

I ask also, where is our consistency? Is it wrong to wear rings and make-up, or is it not? Why refuse to baptize one with a wedding band while others in the same church are wearing them?

JESSE T. WILSON

Shannon, Mississippi

WE FOUND THE TRUTH ABOUT SANTA

When I was seven years old, two sisters and I waited for my father to return from midnight mass in his three-horse sleigh. After midnight, my older sisters awakened me. It was a beautiful night, the moon was shining, and we could hear the bells on father's horses coming in the distance. We jumped into bed before he entered the house, which was a 14-by-18-foot cabin. He came in, filled our socks, and then went out to feed the horses. When he left the cabin, we jumped out of bed and were eating from our socks when father returned. He was so surprised to find us eating. He said, "You caught me as Santa Claus! Now I won't be able to be Santa again."

So that was that. We enjoyed our family jokes, but I think it would be better to tell our children about how Jesus was born at night surrounded by friendly animals. We still can give gifts as the Wise Men did. Furthermore, we should practice giving gifts at all times of the year. We can have the Christmas spirit everyday. Thank God for the truth about Jesus.

ALICE BENSON

Toston, Montana

USE OF VARIOUS TRANSLATIONS

I am concerned with the growing tendency to use various translations in our Sabbath school lessons and sermons. Some of us study the Bible with our neighbors and friends and sometimes the Lord brings them to the place in their experience that they come to Sabbath school and church. It is essential that they have trust and confidence in the Word of God. The use of different translations is confusing to them. They ask, What really is the Word of God? While the translations are valuable for side reading and study, why confuse the prospective new members?

JOHN S. KEELER

Mount Vernon, Ohio

ADVENTIST GROUP THERAPY?

Re "Sophisticated Brainwash" [Letters, March 2]: Writing about group therapy and sensitivity training—both of which, I readily admit, can be and have been used in unchristian ways—the writer comments: "It would be a joyful thought if we could honestly say that no Adventists had been taken in by those programs of

refined and sophisticated mass hypnosis and brainwash."

Odd, isn't it, that we Adventists for years have "taken in" tobacco and alcohol addicts with our Five-Day and 4DK plans, both forms of group therapy. And Christian psychiatrists and psychologists use group therapy to the advantage of many troubled patients. Are these forms of group therapy "spiritistic incursions" when they are used by Christian physicians and ministers to help people unshackle themselves from some of the devil's chains?

ROBERT W. NIXON

Silver Spring, Maryland

SPIRITUAL EYE AND MUSICAL EAR

Relevant, stimulating, timely, pertinent! How else could you describe the series on music [Nov. 25-Dec. 16]?

Recently we heard a young man give a testimonial on how he had been hooked on "acid rock." He told how he had lost all desire to do anything but sit with his earphones plugged in to rock. Now he was in the process of getting unhooked. Just when we thought he was about to make a profound conclusion, he suddenly shifted gears and proclaimed, "But I think gospel rock is great and we ought to have it in our churches."

Probably his plight is typical of many of our sincere but confused teen-agers. In the light of this serious problem, thank God for those musicians among us whose spiritual eyesight and musical ear are still at-tune!

ROSALIE H. LEE

Wilmington, Ohio

Satan considers music a matter of moral significance, and we would be naive to relegate it to a matter of taste alone.

When I hear Seventh-day Adventist musicians employ in their witnessing methods used by entertainers at the night club or on the TV, I am perplexed.

How can devices suitable for showmanship purposes and unelevated musical experience be expected to draw sinners upward, away from the sensual and earthly?

Perhaps our problem involves education. Vice is a monster of so frightful mien, As to be hated needs but to be seen; Yet seen too oft, familiar with her face, We first endure, then pity, then embrace.

—ALEXANDER POPE

There has always been contemporary music—contemporary good and contemporary evil. And there has always been the tendency to accommodate to secular standards in order "to win them." Throughout Christian history various practices crept in because they "appealed to a certain class."

Only the pure light of Christianity really draws sinners out of darkness. And the peculiar characteristic of light is this: It does not resemble the dark.

MRS. KENNETH I. BURKE

Tallahassee, Florida

Although we do not want rock and roll gyrations in church, we do not need to condemn all music that is not found in our hymnal. Mrs. White said that music should have beauty, power, and pathos. Let's use this criterion in judging music.

BILL BARR

Berrien Springs, Michigan

How Adventism Reached Brazil—2

Pioneers and Progress

By H. B. LUNDQUIST

Returning to the United States after our first term of seven and a half years in Peru, Ecuador, Bolivia, and Argentina, we made the last leg of the ocean trip in third class on the mighty *Deutschland*, now called the *Leviathan*. On a tour of that mighty vessel we were permitted to visit the boiler room. As the vessel plowed her way serenely and swiftly through the mighty deep at 25 knots an hour, it was hard to imagine how this 1,000-foot-long ship could attain such speed and steadiness. Our guide opened the door into the boiler room, eight decks down. As we viewed her 42 boilers belching flame, fueled by 950 tons of fuel oil daily, and observed the two giant six-foot-diameter propeller shafts 600 feet in length, revolving at 120 revolutions a minute, we could understand the reason.

It also illustrated why God's work in the mission fields is advancing with such speed. One senses that there is a hidden power directing and energizing the workers' efforts. Hidden to human eyes, God is there directing and empowering the last mighty movements of His last church in proclaiming His message not only to the countries of Latin America, but to all the world in this generation.

One of South America's yeomen in mission service, Frank H. Westphal, tells of his visit to Brusque, Brazil, in 1895, where the Advent message first produced fruit in that country. He planned to celebrate the ordinances with the believers before returning to Argentina. Having as yet no church building, they arranged to rent a suitable place for this purpose. However, when Elder Westphal went to make the final arrangements on Friday, the owner asked him to take back the rental money, for he could not permit the holding of religious services in his property. He made this request because he had been warned that if he permitted his house to be "desecrated," he would be denounced from the pulpit of the parish church.

The same thing happened when Elder Westphal tried to rent another place. Finally, the members were obliged to hold the ordinances at a riverside seated on logs. The Lord graciously veiled the blazing sun, and

eight persons were baptized that day and 15 the following Sunday.

Pastor Westphal planned to leave on horseback after sunset the next day to escape the heat of the daytime. The evening before he left, a merchant asked him to call at his house to tell him about our work. He accepted the invitation and spoke on the sealing work.

Preserved From Death

He was standing before an open window, which opened onto the sidewalk. As he was closing his remarks with an earnest appeal that his hearers get ready for the Lord's coming, there was a sudden report like the discharge of a cannon. Not knowing what had occurred but seeing some of those present pick up stones from the floor, he looked behind him at the window. There, hanging in the fragile curtain, was a large stone about the size of a man's fist. Then he was told that eight men had gathered at the window, each armed with a stone. When one of their number counted to three, all threw their missiles at the same moment, aiming at Elder Westphal's head with the object of killing him. Yet, close as they were, not one stone touched him. The merchant was so deeply affected by this

wonderful manifestation of God's protecting care that he fell on his knees and prayed.

As far as we know, Guilherme Belz was the first in Brazil to embrace the third angel's message, in 1890. When he was a child in Pomerania, Germany, his attention had been called to the true Sabbath through reading the Bible. But he was told by his mother that Christ had changed the day of rest, so he dismissed the matter from his mind. Many years later, after he and his family had moved to Brazil, he found a copy of the book *Thoughts on Daniel and the Revelation* in the home of his brother, Carl. It happened to be open, and his eye caught the sentence: "The Papacy changed the Sabbath." Being in a hurry, he did not have time to read further. However, when he had time he investigated the question. He read and reread the Bible from cover to cover and was convinced that the original Sabbath was still the day of rest of God's appointing.

While seated at the table one Sabbath morning, he felt unable to eat his breakfast. His wife, noticing that he looked pale and was not eating, asked, "Are you ill, husband, that you do not eat?"

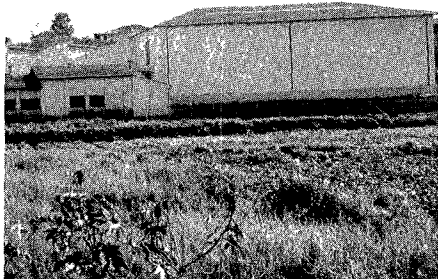
In reply, he rose to his feet and said that he had been studying his Bible earnestly for some time and had found that Saturday is God's Sabbath and should be observed. He had planned to go into the fields to work with his sons that day. But now he felt that he should no longer violate God's day. He invited his wife and little children to keep the Sabbath with him. They had given the matter no study and were unwilling to do so. However, soon afterward they joined him in honoring the Sabbath.

Later, his oldest son, a married man who lived not far away, was led to study the Sabbath question and became



Brazil College, at São Paulo, as it looked 25 years ago. It was established in 1915.

H. B. Lundquist is on the modern-language staff of Southern Missionary College.



Only the three SDA printing houses in the United States exceed the Brazil Publishing House in literature published yearly.

convinced of the Sabbath's sacredness. His father entreated him to obey his convictions, but he said, "My wife and I are young and have many friends and associates. We cannot think of keeping the Sabbath."

Some time afterward his young wife was taken seriously ill, and it was feared she would die. One night it seemed she could not live until morning. Leaving her in the care of his parents, her husband went into the garden through which flowed a little brook. Kneeling beside the stream, he opened his heart to the Lord: "Wife and I were planning on a long and prosperous life," he said. "We expected to spend many happy years in this world, Lord, so we refused to obey Thy commandments. But suddenly sickness entered our home, and death is at the door. How foolish we were to put our trust in this life." He confessed his sins and asked the Lord's forgiveness, promising to serve Him from that day on, and to keep the Sabbath.

Miraculous Healings

In response, a great peace filled his heart. He realized the nearness of the Saviour, and the conviction seized him that if only he would give himself wholly to God, the Lord would restore his wife to health. He rose, entered the house, went to where his wife lay and said, "Wife, you are not going to die, but live. I have given my heart to God and promised to keep His commandments. I want you to keep the Sabbath with me." She was healed instantly and rose from her sick bed. These young people were loyal to their promise and in time accepted the whole truth.

A miraculous healing was also experienced in the neighboring Olm family. Mrs. Olm had been seriously ill for several years. After studying the Bible regarding the new ideas held by the Belz family, she accepted the truth with her whole heart. The moment she did so she was healed. She rose from her bed and set about to prepare dinner.

When her husband came in from his work in the fields, expecting to prepare his own dinner as usual, he found the meal ready and his wife walking about the room, happily performing her household duties. For a moment he feared that her long illness had affected her mind, and asked, "What does this mean? What has happened?"

She related her experience, telling him of her conversion and her acceptance of the Sabbath truth. Then she said that she wanted him to join her in keeping God's commandments. Later he did, becoming the first elder of the Brusque church. Thus it was that, led by the Lord Himself, this little company of believers embraced the three angels' messages without having seen a Seventh-day Adventist minister.

H. F. Graf, the first president of the Brazil Conference, which was organized in 1902, tells of visiting a certain region where an interest was aroused among Catholics. He relates: "Some had already accepted God's rest day. This exasperated the opponents. Satan decided to put an end to the work by inciting them to give the preacher a thorough beating, thinking in this way to oust him from the place. The plans were made secretly. About 30 enemies of the truth gathered in a tavern at the side of the road along which they expected the preacher to pass. In the meantime, they encouraged one another by drinking and boasting of how they would beat him. They even tied the gate through which he had to pass, and thus felt sure of getting him in their power.

"Take the Other Road"

"The missionary, ignorant of the plot, was planning to follow this route on the journey the following day. There was another road that led to the same place, but it was more difficult and less frequented. On the morning of his departure, while saddling his mule to leave, he was deeply impressed not to go by the route he had planned to follow. Indeed, he almost seemed to hear a voice that said to him, 'Take the other road.' Although the older and better known road would have been preferable, he obeyed what seemed to him to be divine guidance, even though he could not understand it, and he was soon on his way.

"He was greatly surprised when he was told on another visit what had been the plan of his enemies. Then he realized how wonderfully the Lord had directed him and had frustrated the designs of his persecutors."

The reports of those early days of our work in Brazil indicate that the colonists among whom our work began did not worry much about the education of their children. But as soon as the Advent message took possession of their lives and hearts this state of affairs changed. Both old and young who had not known how to read now learned to do so, for they wanted to study the message for themselves. Therefore, day schools were established in Santa Maria, in the State of Espírito Santo, in Brusque and Joinville, in the State of Santa Catarina, in Curitiba, in the State of Paraná, and in Taquarí, in the State of Rio Grande do Sul.

In 1915, on a property containing 395 acres of farm and woodland, 12 miles from the city of São Paulo, Brazil

College was opened with 17 students. Elder John Lipke, who was responsible for the educational awakening in Brazil, was the first president. John H. Boehm was the manager, and Paulo Henning, the teacher. In 1917 the enrollment had reached 55, and in 1969, the enrollment of this first Adventist college in Brazil—we now have several—had reached 283.

More than 1,000 youth have received diplomas from this college, 65 per cent of whom have entered our work in Brazil and in such lands as Africa, Puerto Rico, Argentine, Bolivia, and the United States. Many of its graduates have held positions in the South American Division. One member of the General Conference staff, M. S. Nigri, a general vice-president, calls that college his alma mater. Ninety-five per cent of Brazil's ordained ministers are products of our Brazilian colleges.

Continuing Growth

The small printing business begun in 1900 by pioneer worker W. H. Thurston was succeeded by a little shop in Taquarí, Rio Grande do Sul. In 1907 the Brazil Publishing House was established in São Bernardo, a few miles distant from São Paulo.

Our first publication in Brazil was the *O Arauto da Verdade* ("The Herald of Truth"), edited by Guilherme Stein. Among other pioneers of our publishing work are John Lipke, Jorge Sabeff, the Preuss brothers, and Augusto Pages. The latter was sent by the General Conference from the Hamburg Publishing House, Germany, to be the first business manager of the new enterprise.

By 1962, 20 periodicals were being published. From 1904 to 1964, 170 books were published in the plant.

Following the three houses in the United States, the Brazil Publishing House publishes the largest amount of literature in the Adventist world.

The work of Adventists in Brazil was incorporated in 1906 with the Spanish-speaking fields into the South American Union. Then, in 1910, the Brazilian Union was organized, with 1,550 members. Later, in 1916, the two Spanish unions of the River Plate region and the Inca Union, together with the Brazilian Union, were merged with the newly organized South American Division under the leadership of Oliver Montgomery. By 1918 there were 2,866 members in Brazil.

Now, more than 50 years afterwards, there are more than 160,000 members, housed in 584 churches, under the ministry of nearly 400 licensed and ordained ministers in Brazil. In 1970 there were more than 15,600 baptisms in the three union fields of Brazil—an average of nearly 40 baptisms per minister.

Brazil's importance to the work in South America can be seen from the fact that soon the division headquarters will be situated there.

(Concluded)

Inter-American Division Is Programmed for Evangelism

By B. L. ARCHBOLD

During the first two months of MISSION '72 in the Inter-American Division encouraging reports have been received of evangelistic programs that have been organized in every union and local field in the division. Pastor-evangelists, administrators, departmental secretaries, institutional workers, laymen, and young people are engaged in evangelism. Some fields report a church involvement of up to 80 per cent of the membership.

W. H. Waller, president of the Nicaragua Mission, reports that Evangelist Emilio Garcia approached the manager of a semi-open-air theater for permission to conduct a crusade in the theater. He was told that he was wasting his time, that the people in the area were not interested in religious meetings. However, the evangelist managed to arrange for the meetings in the theater.

On opening night more than 450 people attended, occupying every chair and much of the standing space. It became necessary to hold two meetings each night. The manager of the theater, who also directed a radio network, was so impressed that he arranged to

B. L. Archbold is president of the Inter-American Division.

broadcast the service live for one hour without charge.

From the Franco-Haitian Union comes the report that Isaac Jean-Baptiste, North Haiti Mission president, recently concluded a ten-day revival at Gros-Morne. Thirty-five members who had apostatized came back to God and the church, and a baptismal class of 26 additional persons was organized. Before he left the district, the church members were organized into soul-winning teams of two. Many people have been won to the church in North Haiti as a result of the work of these laymen.

Workers in the Mexican Union plan to hold 17 large evangelistic crusades, 250 short campaigns, and 49 revivals. This program is well under way.

Five Hundred Baptisms in January

The young people of the Georgetown, Guyana, church spent Old Year's night in testimony, prayer, and dedicating themselves for MISSION '72. They plan to meet at five o'clock each Sabbath morning throughout the year to pray for the outpouring of the Holy Spirit upon their activities for MISSION '72. They have set for themselves a goal of 225 baptisms for 1972.

Five hundred new members were baptized in the Central Dominican

Conference in January. Two workers, Antonio Escandon and Hector Acosta, have baptized more than 100 each.

Encouraging reports are coming from other parts of the division indicating that our workers and lay people are working with God to win men and women for His kingdom.

Division staff members are also active in evangelism. The division president conducted a youth crusade in the new youth center and a Week of Prayer at Metropolitan Academy, Puerto Rico. At the close of the two meetings, 35 youth were baptized, and 150 others gave their hearts to God for the first time.

José Figueroa, the division secretary, conducted a crusade in the Central church in Cali, Colombia, with 600 attending each night. At the close 13 were baptized, and there is a visiting list of more than 100.

Two series of revival meetings were conducted simultaneously in Bogotá by Alfredo Aeschlimann, the division Ministerial secretary, during the latter part of February. In the first days of March he conducted the Week of Prayer at the Colombia-Venezuela Union Colege, Medellín, Colombia.

Marcel Abel, the division field secretary, has completed two revivals in the Cayes and Salem churches in Haiti. As a result, 29 joined the baptismal class. At the time of writing, he is holding a revival in Guadeloupe. Charles Taylor, the division educational secretary, is engaged in a Week of Prayer in the Grenadines, at the Bequia Secondary School. In the evenings he is holding revival meetings for the church and the public.



Veterans Administration Hospital to Be One Mile From Loma Linda University

Bird's-eye view of Loma Linda University Medical Center (extreme left). The Veterans Administration Hospital will be approximately one mile away, on a site off the photograph to the right. Physicians and students driving from the parking

lot of the Center to the new hospital (X) will have to travel more than one mile.

OLIVER L. JACQUES
Director of Public Relations
Loma Linda University



The group that visited the Begretto church get ready for the trip across the lagoon.

Midnight Sermons in Empty Streets

By ALF LOHNE

An invitation to preach the Sabbath sermon at an island church off the Ivory Coast led me to the stories of men preaching in empty streets at midnight and a Bible in a glass case.

I had gone to Abidjan, capital city of the Ivory Coast, to attend the annual committee meetings and to visit with members and workers. Before arriving there, I had thought that I would worship on the Sabbath with our members in the capital city. But I gladly accepted the invitation by Mission President P. Heise to speak in the island church of Begretto. Elder Heise comes from France and has spent more years on the African continent than any of our Northern Europe-West Africa Division overseas workers in West Africa.

Following an early Sabbath morning breakfast, Elder Heise started a shuttle service with his car to carry teacher and students from the newly started Abidjan church school to the beach. Finally, some 35 Seventh-day Adventists were packed into a boat, and we headed off for the island Sabbath school and church service.

The calm waters of the lagoon—effectively protected from the ocean by palm-tree-lined sandbanks—clearly reflected the impressive skyline of the ultramodern city of Abidjan.

The children attending the church

Alf Lohne is secretary of the Northern Europe-West Africa Division.

school in Abidjan come from a number of tribes. The 15 in the boat with us belonged to four language groups. This serves to illustrate the barriers created by the hundreds of languages separating the peoples of West Africa. Fortunately, French serves as a great unifying factor in the former French colonies, and the group in our boat soon united in singing French songs of praise. Nobody seemed to notice that I joined them in my native Norwegian.

Fishermen in canoes hollowed from huge logs stopped fishing and looked with surprise at the "singing boat" breaking the Saturday morning silence on the lagoon. Then they cheerfully waved to us.

Fish abounded. Playing, or pursued by bigger ones, thousands of these shining creatures glittered in the waters or rippled the surface during the one-and-a-half-hour voyage. What a delightful change from driving a car to church through exhaust-filled streets of dirty cities.

The stone Begretto Adventist church, erected near the lagoon's edge, was clearly visible against the green bush from far out at sea. As we drew closer, we could see fellow believers gathered under the coconut trees and could hear them welcoming us with their cheerful singing. There are variations from country to country in the melodies Adventists sing, but it does not take long to recognize well-known and much-loved tunes.

I wish my words could convey to you the joyful sounds of the 25-member choir of the island church. None of the choir members knew written music, I was told, and few had learned to read and write. But music seems to pulsate through the veins of the people. They simply listen to a record a few times, and then sing the song—soprano, alto, tenor, and bass. During this Sabbath morning they sang at least a dozen songs, but nobody had either music or printed words to look at. They knew them all by heart. And there was no question but that they enjoyed their singing.

Marching into church dressed in attractive red choir gowns with white collars and matching head covers for the women, they displayed discipline and order.

All Knew the Answers

Mrs. Heise taught the Sabbath school lesson. She had no problem getting answers to her questions. How had the members learned their lesson so well? I learned that each morning from six-thirty to seven o'clock, before going to work, the whole church meets for worship. Someone who is able to read goes through a part of the week's lesson. He reads the Bible texts, asks the questions, and gets the answers. This is done throughout the week. No wonder everyone comes to Sabbath school eager and ready to take part.

As I sat in the church I noticed a big family Bible in a glass case on the platform. I was intrigued. It was an English Bible. Why an *English* Bible in this native church in a country where *French* is spoken? After much questioning, I was able to learn the story that gave me a picture of God's guidance and the faithful witnessing of African believers.

More than half a century ago, in 1920, two men from the tribe living in the area went to Ghana (then called the Gold Coast) to learn cocoa growing. They stayed in a village called N'Tonso, where they found an enthusiastic company of Seventh-day Adventists. The men accepted the Adventist message. After some years they decided to visit their home village 400 miles away. They walked the whole distance. Their friends, who had thought them dead, rejoiced to see them. However, when they began to witness to their new faith they met with strong opposition.

They were forbidden to preach in the daytime. But, not to be defeated, they changed methods. In the middle of the night, night after night, they walked through the village, sang songs, and preached the message. But they seemed to be accomplishing nothing.

Discouraged, they returned to Ghana and continued cocoa growing. But love for their village forced them to try once more. Returning after some time, they found that their night sermons had not been wasted. People had been listening. The ground was prepared for the sow-



Ivory Coast Mission president P. Heise and his wife visit with Pierre Adingra, one of the first nationals on the Ivory Coast to accept Seventh-day Adventism.

New Launch to Speed the Gospel in Celebes Isles

(See picture on cover)

By D. A. ROTH

ing of the seed, and soon a group of 30 people met on Sabbaths.

What has all this to do with the English Bible in the Begretto church?

One day these mainland believers heard of a chief on a lagoon island called Begretto who refused to eat swine's flesh. "He must be one of our church," they reasoned, because everyone else ate swine. They went to visit him.

"Are you an Adventist?" they queried. But the chief had never heard of Seventh-day Adventists. He belonged to the Harris Church, a denomination established by a famous Liberian preacher, William Harris, whose fiery sermons and Christian message, adapted to African conditions, gathered hundreds of thousands into his fold. Today it still numbers about 250,000 in the Ivory Coast. The Begretto villages had invited the preacher to visit them. He was unable to come, but had sent the big English family Bible instead, saying it contained the message he had to preach. The chief had accepted whatever he knew of William Harris' message, and others had joined him.

The chief's abstinence from swine's flesh was his special taboo inherited from his heathen forefathers. He had been taught that the one animal he must neither touch nor eat was the swine. His practice had nothing to do with the Bible.

Eagerly the chief listened to the story the Adventist messengers told and decided to accept the new light. Most of his church members followed his example. The big Bible, given by William Harris, was put on display in their church, the Begretto Adventist church, to remind them of their Bible-centered message.

Through the years, the isolated believers in this island church suffered much from misunderstandings and prejudice. But through all their difficulties they kept their faith and grew stronger and stronger. It is interesting to note that all three of the national ordained ministers in the Ivory Coast come from the Begretto area. So does the most successful literature evangelist in the country.

God's guiding hand and the believers' witnessing founded the work in this corner of God's worldwide vineyard. Through the same means the work will continue to grow.

One of the greatest needs of the far-flung mission territory of the Celebes Islands, in the East Indonesia Union Mission, is being met with a new launch, the *Duta Harapan* (Messenger), which was launched at Singapore recently.

Because of poor transportation between islands and lack of communication between union and local mission headquarters, the work of God in that area has been severely hampered through the years. Literature evangelists have had to wait for months to deliver their books. Sometimes mail has taken months to be transported from one island to the next. The moving of workers from one mission to another has always been a problem. And the visitation program of church leaders is curtailed because of the long waits between boats calling at isolated ports.

The *Duta Harapan*, the Far Eastern Division's first ocean-traveling mission boat, was formally launched before more than 200 people in the shipyard of the Singapore-based company that constructed the craft.

Using an oversized hammer, an American benefactor, Mrs. Ethel O'Caïn of Bellingham, Washington, released a bottle filled with water taken from the Indonesian Ocean. As the bottle broke over the prow of the launch the 36-foot Diesel-powered boat slid into the waters of Singapore harbor.

D. A. Roth is assistant secretary of the Far Eastern Division.

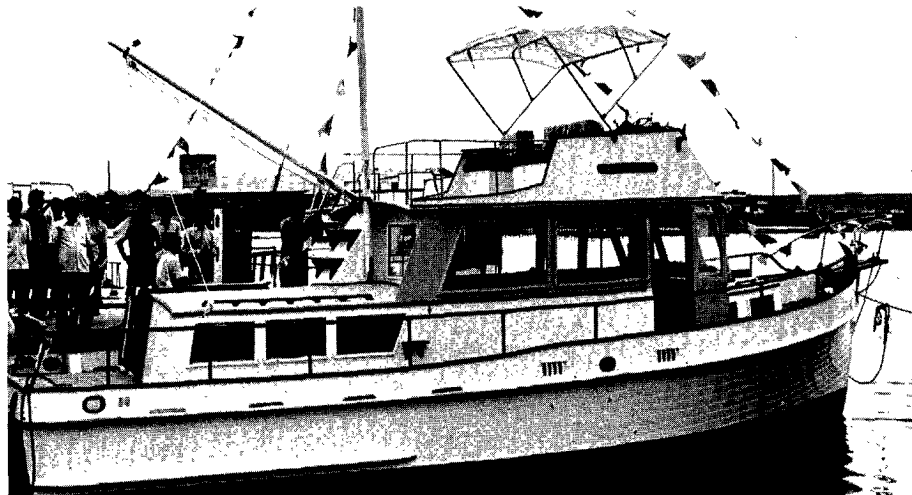
Because of the time and expense that would have been involved in sailing the launch from Singapore to the Celebes, it was shipped on a larger boat to its destination in East Indonesia Union Mission territory.

According to Larry Templeton, treasurer of the East Indonesia Union Mission and chief promoter of the launch program, the boat will be used mainly for new work in the mission. Vast areas of the union have been untouched by the gospel because of the lack of transportation. Islands such as Tanimbar, Halmahera, Morotai, and Sangihe will now have the benefit of visits by the mission launch. Medical work is also scheduled to have a major part in the launch program.

The boat will carry medical crews to island villages; transport books for schools, churches, and colporteurs; move equipment and supplies for evangelism; and transport mission and other workers from one place to another in the performance of their tasks.

Opening of a New Era

During the opening ceremony Far Eastern Division President Paul Eldridge said that the launching of the boat was the opening of a new era in mission work in Indonesia. A prayer of dedication was given by C. L. Paddock, Jr., manager of the Southern Publishing Association, Nashville, Tennessee, who was visiting in the division. He is one of the key supporters in the launch program for Indonesia.



The ocean traveling launch *Duta Harapan* (Messenger) will help to meet the great needs of Adventists for transportation and communication among the Celebes Islands.

Others who took part in the ceremony included a representative of the American Marine Company, builders of the boat; Melvin Lyon, publishing secretary of the Far Eastern Division; and Larry Templeton.

Mrs. O'Cain has helped with other projects in the Far Eastern Division. Two smaller boats used mainly by literature evangelists on Borneo rivers were made possible because of the financial support of Mrs. O'Cain, a nursing-home owner in Washington State. The lounge of the new mission launch was named in her honor.

The US\$36,000 launch is a Grand Banks 36. According to the American Marine Company it features "safety, dependability, and economy with Diesel power." Her fuel tanks and low-consumption engines give her a 1,100-mile range. Her design makes for smooth sailing on open sea. The wood-and-fiberglass launch is equipped for sleeping seven people, and it has two built-in bathrooms, including one shower.

One of the features of the boat that led mission leaders to decide on a Singapore-built craft was the fact that two people can operate it, which makes for economy. Most fishing vessels and other types of boats now in use in Indonesia require up to ten crew members.

The mission launch joins smaller launches, airplanes, and other modes of transportation being used in the Far Eastern Division to give the gospel message to the more than 450 million people living in the division territory.

CALIFORNIA:

Afghanistan Hospital Is Served by LLU Doctors

Loma Linda University has just completed an 18-month cooperative venture with the Indiana University Medical Center, Indianapolis, helping a medical institution in Afghanistan develop its teaching programs. Dr. G. Gordon Hadley, associate dean of the Loma Linda University School of Medicine, was chief of the foreign party at the medical school, Nangarhar University, Jalalabad, Afghanistan. Dr. Hadley returned to Loma Linda recently after completing an 18-month stay in Afghanistan. He plans to return to his work in Afghanistan in the future.

Currently, there is tremendous pressure on the nation of Afghanistan to produce more physicians, Dr. Hadley reports. "The classes are increasing at a much faster rate than we might like. But under the circumstances there is nothing we can do but go along with the growth."

Dr. John E. Peterson of Loma Linda University went to Jalalabad a little over a year ago as a visiting professor. He has made a strong impact there.

REVIEW AND HERALD, April 20, 1972

The school in Afghanistan requires full-time faculty members in disciplines such as internal medicine and surgery. But in those fields where there are no well-trained nationals, and especially in those where there are young Afghanistan counterparts wanting more training, visiting professors are ideal. At the present time, the Afghanistan medical school is looking to Loma Linda University to help fulfill its needs.

Classes in the medical school are taught in the Pushtu language. However, the language barrier is no problem to the visiting professors. Translators interpret the lectures from English to Pushtu for students not proficient in English.

Several nationalities are represented at Nangarhar University. In addition to Afghans there are visiting professors and staff members from Czechoslovakia, India, the United States, and the Philippines.

A nation of more than 17 million people, Afghanistan is a mountainous terrain that culminates in the 20,000-foot Hindu Kush mountain range. Bordered by Iran, Pakistan, China, and the Soviet Union, Afghanistan is slightly smaller in size than the State of Texas.

The city of Jalalabad, located about 90 miles from the capital city of Kabul, is one of the fastest developing areas in the nation.

RICHARD W. WEISMEYER
Editor, News Publications of LLU

**When Elijah
prayed for fire
it was sent.
God still
has some left.**

Light a fire. Send Signs.

See your church Lay Activities Secretary.

Through Dust and Heat to Asaita

By HAROLD N. SHEFFIELD, M.D.

Asaita, a town of about 5,000 inhabitants in northern Ethiopia, is approximately two hours from Addis Ababa by private plane. When we made the trip there recently to see our clinic and to bring in an X-ray unit, we chose to travel by automobile because we wanted to see the country and the people.

The journey took 23 hours. It could not be described as pleasant, but it was certainly memorable.

On the way we stopped at the Taffari Makonnen Hospital at Dessie. This hospital is the most northerly one we have in Ethiopia. From Dessie our overloaded VW microbus bounced obediently along, soaking up dust and punishment without complaint. Darkness found us driving through Wallo Province, which is high and quite cool at night. The headlights frequently picked up pairs of glowing points of light that invariably proved to be the eyes of large hump-shouldered hyenas. These animals would finally turn and lope awkwardly into the bush. Mongooses hurried across the road to escape our wheels, without pausing to look at us. The night air smelled of dust, livestock, and burning eucalyptus. We frequently passed through villages that appeared lifeless except for a large delegation of dogs, which barked at us and chased us to the edge of town.

In the early hours of the morning we stopped by the roadside and crawled into our sleeping bags in an effort to get a few hours' rest. The hard, rocky ground did not deter us, but herds of cattle being driven to market aroused us on a number of occasions.

After a hurried breakfast, we began to descend the 9,000-foot elevation into desert. From a terrain of spring-like greenness, we found a landscape not unlike what that of the moon seems to be. Millions of large gray and black basalt rocks, interspersed with an incredibly fine and dirty volcanic sand, formed our roadway. The temperature rose with the abruptness of a storm.

A Fearsome Heat

We left the main road and turned into the wilderness, following the telephone lines over a surface that was like yellow powder. Our vehicle would frequently dive into a deep crater of this substance, which would explode around us like a geyser. A fearsome heat forced us to gasp and turn our faces in order to get a deep breath.

The end of our journey into this inferno was before us in the shimmering distance. Ahead, we could see the dome of the Asaita mosque and a long row of thorn trees that lines the Awash River. We drove through the town, which is in the center of the Danakil region, and about one mile beyond to our clinic.

Bishara and Fawzia Aziz, a husband-and-wife nursing team, were overjoyed to see us. These sterling and dedicated people are old acquaintances from our days at the Benghazi Hospital, Libya. They are the first Mid-eastern people to be sent into mission service in Black Africa. Their newly built home at Asaita is a tiny oasis in the blistering heat.

Harold N. Sheffield, M.D., was until recently the health and temperance secretary of the Afro-Mideast Division.

The clinic area swarms with patients and visitors, but everything comes to a halt until we unload our VW and rid ourselves of dust. A shower is welcome, even if the water is rather uncomfortably hot.

Everywhere we feel the heat. The objects we touch are warm or hot, and the heat of the ground comes through the soles of our shoes. Why the Danakil people choose to live in this furnace is a mystery to us.

Asaita is situated in a depression in a vast desert. Through this depression flows the Awash River. This brown, silt-laden stream, in which live hippopotamuses and crocodiles, makes it possible for the Danakil people to keep large numbers of goats, sheep, and camels. Years ago the Ethiopian Government began to experiment with cotton plantations along the river. The plant now flourishes in the area and is the leading cash crop in the country.

It took several days to install the new X-ray equipment and to make needed repairs in and about the clinic complex. While this was being done, I helped with a few medical complications and studied the people and the area.

The Danakils are a tall, thin, handsome, race. They wear no clothes above the waist except for an occasional netlike cloth that they drape around the shoulders. Their lives revolve around the camel and the goat, which are found by the hundreds in the open market every Tuesday. These animals furnish meat, milk, and skins for the people. A young kid or a lamb, which is the favorite food in the area, sells for about 60 cents. A quart of wild honey sells for two dollars. Tobacco is rolled with honey into black balls the size of a fist and sells for a quarter.

Subjects of Many Diseases

With respect to health, the populace does not differ markedly from the rest of Africa. They suffer from tuberculosis, malnutrition, intestinal parasites, venereal disease, knife- and gunshot-wounds, and malaria. They are subject to outbreaks of cholera and smallpox, and there are ever-present tribal customs and superstitions that hinder efforts to cure and control disease.

We showed them temperance films every night and tried to point out the dangers of tobacco, alcohol, and drugs. The local sultan permitted us to use his palace yard to hold meetings and invited us in for the traditional drink of boiled camel's milk. We were not enamored of this repast but appreciated his courtesy and kindness. He is hardly middle-aged but has a very large family with many grandchildren. His Moslem faith permits not only a multiplicity of wives but also a simplified divorce proceeding.

Mr. and Mrs. Aziz are doing an excellent work and are loved and respected by the tribesmen. Our few days with them passed quickly. Before we left we promised to make every effort to get them a water evaporation-type air conditioner to ease the torment of the oppressive temperature. And so we left them, commending them and their work to God and asking that strength and courage be given them to struggle against the heat and the loneliness.

World Divisions

AFRO-MIDEAST DIVISION

✦ C. Osebe and S. Nyachico were ordained in the South Kenya Field recently. This field is the largest in the Afro-Mideast Division, having a membership of more than 33,000, with 65,000 in Sabbath schools.

✦ G. Dunder, a member of the faculty of the Ikizu Seventh-day Adventist Seminary, Tanzania, was ordained at the school on February 14.

R. W. TAYLOR, *Correspondent*

AUSTRALASIAN DIVISION

✦ Avondale College has installed a Miller-Norwich electronic organ. This organ will enable Avondale students to prepare for higher musical degrees where skill in pipe-organ playing is required.

✦ The Pan-Pacific Youth Congress steering committee met recently to plan the program for the congress to be held at Canberra, December 27, 1972, to January 2, 1973. It is expected that hundreds of Adventist youth representing all countries of the South Pacific will attend the meetings.

✦ The Greater Sydney, North New South Wales, South Queensland, and North Queensland conferences combined for a literature evangelists' institute at Crosslands, the Greater Sydney Conference youth retreat, March 10-15. Forty bookmen attended. One literature evangelist reported ten converts baptized in 1971.

M. G. TOWNEND
PR Secretary

Atlantic Union

✦ Ten people were baptized at the Yonkers, New York, Adventist church, Friday evening, February 11, as a result of evangelistic meetings conducted by Ron Halvorsen and George White. The church pastor, Bert Benson, conducted the baptismal service.

✦ The Ark, a lounge in the basement of the New York Center on 46th Street, New York City, designed to provide a place for people to relax, talk, and read in a Christian atmosphere, is in operation. So far four people have joined the church as a result of their visiting the Ark. At present the lounge is open Tuesday and Saturday nights. Plans are being made to open it six nights a week, with a wide range of programs. Colin Cook is the resident evangelist.

✦ Tithe in the Southern New England Conference exceeded \$2 million in 1971. This is the first time it has



MVC Students Conduct Correspondence School

Ministerial students of Mountain View College, Philippines, are conducting a Voice of Prophecy Bible Correspondence School begun a few months ago. Already 75 people have graduated, and 150 people in ten barrios are presently taking the course. Courses are offered in English, Cebuano, and Ilongo. Correspondents are enrolled by the college's ministerial students.

Officers of the correspondence school are (from left) Elsie Calmerin, secretary; Howard Faigao, director; and Jerry Espina, Ministerial Seminar president.

J. H. ZACHARY
*Bible Department
Mountain View College*

reached this figure. Total mission giving for 1971 was more than \$416,000, an increase of more than \$28,400. Ingathering receipts for 1971 exceeded \$189,300, an increase of \$4,100 over the highest previous record.

✦ Groundbreaking ceremonies for a new 200-seat church were held in Bedford, New Hampshire, recently. Among those participating in the ceremonies were Carl P. Anderson and Ralph Tre-cartin, president and secretary-treasurer, respectively, of the Northern New England Conference.

✦ R. A. Wesson is the new secretary-treasurer of the New York Conference. He has served as the assistant treasurer for the past three years. He replaces M. N. Hempel, who has accepted an invitation to serve in the Southern California Conference.

EMMA KIRK, *Correspondent*

Canadian Union

✦ A phone-in program was launched January, 1972, on radio station VOAR, St. John's, Newfoundland. Listeners are invited to telephone in and express their religious views on a wide range of subjects. First responses indicate that this new broadcast is being enthusiastically received by the listeners. Jerry

Morgan, a teacher at the Seventh-day Adventist Academy at St. John's, is the moderator. Ed Hodder is the announcer-operator and co-host of the program. The broadcast is on the air each Sunday at 10:30 A.M.

✦ A Wayout booth was sponsored by Seventh-day Adventists at the Gander Hockey Association's fall fair, Gander, Newfoundland. Two hundred people signed up for the Five-Day Plan to Stop Smoking, and 500 others, mostly teenagers, signed up for the *Wayout* magazine.

✦ Eight churches, with a combined seating capacity of more than 2,900, have been built or purchased during the past two years in the Ontario-Quebec Conference.

✦ Twenty-five representatives from eight Seventh-day Adventist colleges in North America met on the campus of Kingsway College, Oshawa, Ontario, on March 9 for a Careers Day program. W. H. Beaven, dean of Kettering College of Medical Arts, Kettering, Ohio, and G. H. Akers, president of Columbia Union College, Takoma Park, Maryland, addressed the students in assembly and joint evening worship.

✦ Alberta's Lieutenant Governor, J. W. Grant MacEwan, of Edmonton, spoke to more than 1,500 Canadian Union College students, faculty, and area Adventists in the college church, Lacombe, Alberta, on a recent Sabbath.

✦ Alberta Conference members set a minimum goal of \$60,000 to be raised during 1971 for evangelism and Canadian Union College improvement. The goal was reached and surpassed.

✦ Students of the Cariboo Junior Academy, Williams Lake, British Columbia, raised more than \$140 for Faith for Today, recently.

THEDA KUESTER, *Correspondent*

Central Union

✦ The Missouri Conference was recently invited to send a team to hold a Five-Day Plan to Stop Smoking at the Whiteman Air Force Base near Sedalia, Missouri. Jack Nail, the conference temperance secretary, Dr. Wayne M. Reynolds, and a medical student, Dieter Eppel, responded to the call.

✦ A College View Academy, Lincoln, Nebraska, senior, Franz Fletcher, recently was awarded a four-year scholarship from the Goodyear Tire and Rubber Company, one of the sponsors of the National Achievement Scholarship Program for Negro students.

✦ Fourteen literature evangelists recently participated in a four-day group canvass in St. Joseph, Missouri. Many interests were found, nearly \$6,000 worth of Adventist books were placed in the homes, and 388 pieces of free lit-

erature were given away. The first lesson of the Faith for Today Bible course was given to 328 people. Ralph M. Sellers, Missouri Conference publishing secretary, and his four associates, led in the canvass.

† Upon invitation, more than 75 literature evangelists' customers in Wichita, Kansas, enrolled in gift-Bible studies in connection with evangelistic meetings conducted in the city by R. H. Nightingale, Central Union Conference president. More than 20 attended the meetings, and some were baptized.

CLARA ANDERSON, *Correspondent*

Columbia Union

† Nutrition classes were held recently at the First church, Washington, D.C., under the direction of Nancy M. Ingram, health and welfare leader for the church. Average attendance was 75.

† The Seventh-day Adventist churches of Allentown, Bethlehem, and Slatington, Pennsylvania, have purchased a 16-acre plot on which to develop a new eight-grade elementary day school to serve the Lehigh Valley. There will also be a gymnasium, a youth center, and a Community Services center.

† Ronald J. Wylie, an Adventist lawyer, of Kensington, Maryland, was recently appointed director of human resources for the Appalachian Regional Commission. He will be responsible for coordinating the staffs in health, education, child development, and youth affairs. He was also recently appointed legislative chairman for the Commission on Aging by the Montgomery County Council. The commission is responsible for proposing and advocating local programs that will be responsive to the needs of senior citizens.

† Pennsylvania Conference president Donald G. Reynolds recently announced the relocation of the Pennsylvania Book and Bible House to a site in Reading near the conference office. Space inadequacies, the merger of the Pennsylvania and Allegheny East Book and Bible Houses, and the desire to become more accessible to the public prompted the move.

† Four hundred delegates attended a Sabbath school seminar held at Mount Vernon, Ohio, February 20. The seminar was under the leadership of R. D. Steinke, Ohio Conference Sabbath school secretary, and Samuel Thomas, Sabbath school secretary of the Allegheny West Conference.

† Recently the Youngstown, Ohio, Spanish church issued Lay Preachers' Certificates to Jesus Leyva, Virgilio Rios, Jose Reyes, Cecilio Reyes, Vicente Flores, Emerito Flores, Daniel Mason, Santos Vasquez, Ardith Escobar, and Gregorio Perez.

MORTEN JUBERG, *Correspondent*

Lake Union

† A Bible marathon reading was conducted by the students in the Rockford, Illinois, church school March 3 and 4. The young people read in shifts of a half hour each from *The Living Bible*. They finished the New Testament and the Psalms in 24 hours.

† Loma Linda Foods representatives Joseph Haas and Melvin Smith held a nutrition class in Eau Claire, Wisconsin, in February. About a dozen non-Adventists, as well as many church members, attended the three sessions, which emphasized nutrition through vegetarian cookery.

† The Chicago area Lake Region churches have voted to study the possibility of having a school to serve grades kindergarten through 12. A study committee has been formed, headed by J. R. Wagner, Lake Region Conference president.

† Wilbur M. Cato, a member of the City Temple church, Detroit, was recently named Auditor of the Year by the U.S. Army Tank Automotive Command in Warren, Michigan. Procedures set up by Cato reportedly have saved taxpayers \$40.5 million in one instance alone.

GORDON ENGEN, *Correspondent*

Southern Union

† Dr. Robert Lang and pastors Walton Williams and Gordon Retzer have just completed a Five-Day Plan in Englewood, Florida, a town with only seven Seventh-day Adventists. Thirty-four of the 45 persons who enrolled for the Plan broke the tobacco habit.

† Seventeen members were added to the Winston-Salem, North Carolina, church following meetings conducted by Joe Crews and the pastor, D. R. Peterson.

† A young adults' commitment council was held in Charlotte, North Carolina, February 11 and 12. More than 450 persons attended the Sabbath services. Guest speaker was Leonard Holst, director of counseling services for Fuller Memorial Hospital and Sanitarium in South Attleboro, Massachusetts.

† A new family-centered maternity-care program has been inaugurated at Florida Hospital, Orlando, Florida. This program makes it possible for both parents to get to know their baby during the hospital stay and to begin functioning as a family unit under the guidance of nursing personnel.

† A new church of 32 members was organized recently at Murphy, North Carolina. Desmond Cummings, Georgia-

Cumberland Conference president, presided at the organization. James Walter is district pastor.

† Grades one to three at the Standifer Gap, Tennessee, church school raised \$150 for the Faith for Today Valentine Offering. Students at the Dalton, Georgia, school raised more than \$140 for the same project.

† More than \$380 was received at the 55-member Clanton, Alabama, Adventist church for the fourth quarter, 1971. Thirteenth Sabbath Offering overflow for lamb shelters in the Far Eastern Division. One person who read a newspaper article describing the project sent a check for \$100.

† Thousands of temperance tracts were distributed by members of the Palmetto and Bradenton, Florida, churches at the six-day Manatee County Fair, held recently.

† Eight student Bible-study teams in grades 7-9 of the Floral Crest, Alabama, church school gave studies to eight families as a part of their regular Bible classwork. The students used projectors and the Twentieth Century filmstrips and were accompanied by adult church members. Originally the studies were to last ten weeks, but all the homes involved have consented for the studies to continue.

† Filipino members of the Madison Campus church, Madison, Tennessee, held a Philippine Night recently in the Madison Academy assembly hall. The program provided for visits to non-SDA Filipinos living in the area by the Filipino Adventists in an informal social setting and was designed to pave the way for further Christian contacts. More than 40 attended the gathering. Dani Aguila, art director for a local advertising company, was master of ceremonies.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

† The Arkansas-Louisiana Conference added 421 new members during 1971, a gain of 105 over 1970's increase. The membership of the conference is now 5,122. There was a net gain of 270 in 1971.

† Ann Stacey, a church-school teacher in the Arkansas-Louisiana Conference for more than 15 years, has been elected elementary classroom supervisor for the conference.

† Twenty-three Reach Out for Life evangelistic meetings were held in the Arkansas-Louisiana Conference during March. Eight are scheduled for April and eight more for May. The conference plans a total of 61 evangelistic crusades before camp-meeting time in June.

J. N. MORGAN, *Correspondent*

NOTICES

Literature Requests

When name and address only are given, send general missionary supplies.

Africa

Pastor Elijah E. Njagi, Central Kenya Field, Box 41352, Nairobi, Kenya: D & R prophetic charts (cloth) and other missionary materials.
 North Ghana Mission, P.O. Box 74, Tamale, Ghana, West Africa.
 Ghana Conference of SDA, P.O. Box 480, Kumasi, Ghana, West Africa.
 Lower Gwelo College, P.B. 9002, Gwelo, Rhodesia: *Guide, Little Friend, Review, books.*
 David Boakye-Yiadom, SDA Church, P.O. Box 79, Bolgatanga, U/R, Ghana, West Africa.
 Christopher Musa Omingo, P.O. Box 745, Kisii, Kenya, East Africa.

Burma

U. Tun Maung, SDA Mission, 469 Bayintnaung Rd., Toungoo, Burma.
 Pastor N. K. Pau, c/o Capt. Kham Suan Gin, Setkya Rd., P.O. Kalembo, Burma.

Germany

Pastor Edward Koch, 635 Bad Nauheim, Karlstrasse 39, Germany: *Life and Health, Review, Signs, Listen, Liberty, These Times, Insight, Guide, Little Friend, Primary Treasure, Quarterlies, Worker, Memory Verse Cards, books.*

India

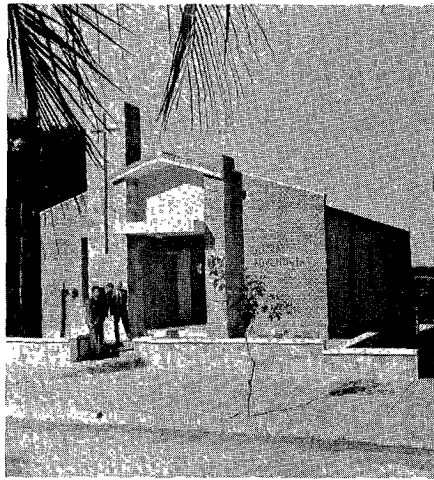
W. F. Storz, Salisbury Park, Box 15, Poona 1, India: colored church bulletins; magazine pictures of fruit, vegetables, flowers, animals, birds, churches; *Worker.*
 Pastor J. Daniel, Kannada Section, 8 Spencer Rd., Frase-town, Bangalore 5, South India.

North America

Mike T. Adante, Canadian Union College, Box 510, College Heights, Alberta, Canada.
 James L. Allen, Rt. 2, Box 264, Kingstree, S.C. 29556: For foreign missions—*Quarterlies, Worker, Bibles, books, magazines, songbooks, Christmas cards, pictures (from church bulletins, seed and nursery catalogs, of birds, animals, et cetera).* All items can be of any age.
 Joe Branson, West G St., Lynnox Apt. 10, Elizabethton, Tenn. 37643: until May 15.
 Pauline Goddard, c/o H. W. Blalock, Rt. 1, Linden, N.C. 28356: Friendship issue of *Review, Steps to Christ, books, magazines, tracts* in English and Spanish.
 Robert M. Hartfeil, 656 E. 43d Ave., Vancouver 15, B.C., Canada: English small tracts only.
 J. P. Johnson, 135 Cranwell Dr., Hendersonville, Tenn. 37075: *Signs, Liberty, These Times, Listen.*
 Dora Rogers Martin, 6015 Kratzville Rd., Evansville, Ind. 47710: *Listen, Life and Health, These Times, Primary Treasure.*
 Idamae Melendy, Review and Herald, Washington, D.C. 20012: Bibles and New Testaments.
 George Swanson, 710 53d Ave., North, Minneapolis, Minn. 55430: *Signs, These Times, Listen, Little Friend, books.*
 Charlotte Yates, Highway 62 West, Salem, Ark. 72576: *Signs, These Times, Listen, Liberty.*

Philippine Islands

Pastor J. H. Adil, Southern Mindanao Mission, General Santos City, P.I.
 Gabriel V. Adil, Matutum View Academy, Acmonan, Tupi, South Cotabato, P.I.
 Orlando T. Aguirre, Jr., Negros Mission, Box 334, Bacolod City, P.I.
 Safe Harbor Church School, Kapatungan, Bunawan, Agusan Sur, P.I.: cutouts, Memory Verse Cards, Christmas cards, colored magazines.
 Pastor Mariano B. Abuyme, Trento, Agusan del Sur, P.I.
 Cenuto A. Dumenden, Northern Luzon Mission, Atacho, Sison, Pangasinan, P.I.
 Pastor Efenito M. Adap, Southern Luzon Mission, Legaspi City, P.I.: English Bibles, *The Great Controversy, From Sabbath to Sunday, Signs, Guide, Memory Verse Cards, books, magazines.*
 S. J. Generato, Jr., Mountain View College, Malaybalay, Bukidnon, P.I. L-204.
 Pastor E. A. Sinco, Northern Mindanao Mission, Cagayan de Oro City, P.I.



New Church Dedicated in Uruguay

A new 140-seat Seventh-day Adventist church was dedicated at Guichón, Uruguay, on January 28. Although the Adventist message reached the Guichón area more than 50 years ago, membership in the city has never exceeded the 40 mark. However, attendance during the service was such that many could not get inside the building.

The evening following the dedication, public meetings were begun in the church by Benoni Cayrus, public relations and stewardship secretary of the Austral Union. It was necessary to hold two meetings in one evening to accommodate the crowd.

A week after the meetings began, Pastor Victor Schulz began a Bible course in the church on Sabbath mornings. Hundreds of people are following the course, and so far 75 people have expressed a desire to be baptized.

HECTOR J. PEVERINI
 Public Affairs Secretary
 South American Division

Rachel Cayanong, Lakeview Academy, Don Carlos, Bukidnon, P.I.
 Efenito S. Layson, Mahaba Mountain Mission School, 846 Atis St., Bayugan, Agusan del Sur, P.I.
 Pablito Layson, 848 Atis St., Bayugan, Agusan del Sur, P.I.
 Ceferino Balasabas, Provident Tree Farm, Talagon, Agusan del Sur, P.I.
 Sabbath School and Lay Activities Secretary, West Visayan Mission, Box 241, Iloilo City, P.I.
 Pastor Hami M. Tiano, South-Central Luzon Mission, San Rafael, San Pablo City, P.I.
 Generoso C. Llamera, San Isidro, Kitaharao, Agusan del Norte, P.I., L-109.
 Mrs. Socorro Garcia, West Visayan Mission, Box 241, Iloilo, P.I.
 Hector Gayares, chaplain, Bacolod Sanitarium and Hospital, Taculing, Bacolod City, P.I. K-501.
 Pastor S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I.: Latin and Spanish Bibles, *Answers to Questions, Spirit of Prophecy books, new Quarterlies, books, magazines, songbooks, children's and youth's materials, Christmas cards.*
 Elder I. C. Ladia, Southern Mindanao Mission, General Santos City, P.I., formerly of Matalam, North Cotabato.
 Mrs. Estrella A. Credo, Toril SDA Elementary School, Toril, Davao City, P.I.: *Primary Treasure, Guide, Bibles, songbooks, readers, encyclopedia, flannel board visual aids.*
 Mrs. Grace F. Palomares, Siga-a Elementary School, Tibanban, Gov. Generoso, Davao Oriental, P.I.: *Primary Treasure, Guide, Bibles, songbooks,*

readers, encyclopedia, flannel board visual aids.
 Nelson Madriaga, East Visayan Academy, Box 167, Cebu City, P.I.: *Insight* and other magazines.
 T. V. Barizo, North Philippine Union Mission, P.O. Box 401, Manila, P.I.: *Spirit of Prophecy books and other books and papers.*
 Mrs. Primitwo Sto. Nino, Malaybalay, Bukidnon, P.I.: Bibles, songbooks, children's books and magazines, greeting cards, pictures, visual aids.
 Mrs. Meriam Reforsado, Marayag, Libon, Albay, P.I.: *Listen, Mind If I Smoke? Signs, Bibles, children's books.*
 Pastor T. B. Batulayan, Matalam, North Cotabato, P.I. 0-115.
 Pastor Gorgonio C. Farinas, Nampicuan, Nueva Ecija, P.I.
 Virgilio C. Catolico, Labu Highway, Gen. Santos City, P.I.
 Aurilio B. Cahuela, 1176 Sampaguita St., Gen. Santos City, P.I.
 Fred Compay, Magsaysay Memorial Colleges, Gen. Santos City, P.I.
 Mrs. Cornelia Galampano, Oringao, Kabankalan, Negros Occidental, P.I.
 J. S. Rosendo, Negros Mission of SDA, Box 334, Bacolod City, P.I. K-501: Bibles, books, *Signs, Listen, Liberty,* and other literature.

South America

Pastor David Rambharose, Guyana Mission, Box 78, Georgetown, Guyana: *Primary Treasure, Little Friend, religious books, child evangelism devices, youth materials, cutouts, periodicals.*

South Pacific Islands

Samoa Mission of SDA, Upolu District, Box 600, Apia, Western Samoa.
 L. G. Sibley, Principal, Palau Mission Academy, P.O. Box 490, Koror, Palau 96940, Western Caroline Islands: *Guide, Primary Treasure, Little Friend.*

West Indies

Dr. D. Robertson, Port of Spain Community Hospital, Box 767, Port of Spain, Trinidad: *tracts, Signs, Life and Health, Liberty, Listen, Little Friend, books.*
 Glenn Fleming, Headmaster, Carrot Bay SDA School, P.O. Box 105, Roadtown, Tortola, British Virgin Islands, West Indies: *Readers for grades 1-7.*
 Antonia Donald, Pepper Village, Erin, Trinidad: *Signs, Review, Little Friend, Primary Treasure, Guide.*
 Colville Jones, Headmaster, West Indies College, Mandeville, Jamaica: library books for high school students.
 Voice of Prophecy Bible School, P.O. Box 22, Mandeville, Jamaica: Bibles and magazines.

Church Calendar

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 Disaster and Famine 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
Church Lay Activities Offering	August 5
Oakwood College Offering	August 12
Bible Correspondence School Evangelism	September 2
Church Lay Activities Offering	September 2
Missions Extension Offering	September 9
<i>Review and Herald</i> and <i>Insight</i> Campaign	September 9-October 7
Bible Emphasis Day	September 16
JMV Pathfinder Day	September 23
Thirteenth Sabbath Offering (Southern Asia Division)	September 30

NAD MISSION '72 Meetings Well Attended

On the basis of reports from 408 of the 1,700 Reach Out for Life meetings begun on the weekend of March 4 in North America, the opening attendance was somewhere around a quarter of a million people, with 15 to 20 per cent being non-Adventists. Encouraging reports of baptisms are already coming in. MISSION '72 meetings will continue to be conducted throughout the rest of the year. Please give support by prayer and attendance to the meetings held in your area.
N. R. DOWER

South African Union Sponsors MISSION '72

The South African Union is promoting MISSION '72, although in most of the territory of the Trans-Africa Division the MISSION '72 evangelism thrust will be carried on as MISSION '73. Merle Mills, division president, reports that meetings in the South African Union began in several dozen centers on February 27. Reports from twenty of these opening meetings reveal approximately 30,000 persons in attendance.

F. Campbell, president of the South African Union, reports that "the most significant campaign opening was in Pretoria where A. M. Wessels ran four sessions with a total of 10,000 people in attendance. In Bloemfontein Pastor Cherry had four sessions with about 4,000 people, and in East London, C. R. Wallace, in his first campaign, ran four sessions with approximately 1,800 people."

J. J. B. Combrinck in Brakpan, on the East Rand, Transvaal, had 600 people at his opening meeting despite the parliamentary by-election. Pastor Chaves in Johannesburg is running a Portuguese campaign, and 680 Portuguese people turned out for his opening meeting.

Elder Campbell closes by saying, "It would seem that there is a greater interest in religious things just at this time and the Lord is leading His people to move in on this tide. We are very much gratified and all the glory be to God alone. This is not of man's making but of the guidance of the Holy Spirit."
ROBERT H. PIERSON

Far East Benefited by S.S. Offering Overflow

The Thirteenth Sabbath Offering overflow for the fourth quarter of 1971, which amounted to more than \$181,200, went to the Far Eastern Division. The money is to be used for the construction of lamb shelters to help lead many of the Far East's budding generation to Christ, to complete and equip a modern hospital for Hong Kong's throngs, and a medical launch for the jungle river areas of Borneo. The Thirteenth Sabbath Of-

Health-Personnel Needs

Present openings for personnel in SDA hospitals include those listed below:

- North America*
- 6 dietitians
 - 5 directors of nurses
 - 1 fireman, licensed
 - 2 food-service directors
 - 2 occupational therapists
 - 16 R.N.'s—staff nurse
 - 3 social workers (MSW)
- Overseas*
- 16 physicians (GP, 1 self-supporting)
 - 15 physicians (with specialty)
 - 4 physicians (relief, with specialty)
 - 5 dentists (2 self-supporting)
 - 1 dentist (relief)
 - 4 R.N.'s—service and administration
 - 6 R.N.'s—education and administration

Information regarding openings and placement assistance may be obtained by contacting Department of Health, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

fering from which the overflow was realized was a record-breaking one.

The Far Eastern Division says "Thank you" to God and to His willing people.
R. CURTIS BARGER

Bookmen Make Gains in 1971 in Euro-Africa Division

Three fields in the Euro-Africa Division made outstanding gains in literature sales in 1971 over 1970: Yugoslavia, 108.4 per cent; Mozambique, 93.3 per cent; and Spain, 38 per cent.

During 1971, in the two divisions (Central Europe and Trans-Mediterranean) that now make up the Euro-Africa Division, literature evangelists sold more than \$3,387,700 worth of literature. As a result of the work of literature evangelists 261 people were added to the church.

In Spain 72 students participated in the literature-evangelist program in 1971 and sold \$142,533 worth of literature.
D. A. McADAMS

Medical Cadet Corps Camp Held in North Pacific

The 1972 North Pacific Union Medical Cadet Corps camp was held at Fort Lawton, Seattle, Washington, April 2-9. One hundred and thirty-seven trainees and staff members attended.

Clark Smith and Lowell Litten were camp commander and executive officer,

respectively. G. D. Brass, North Pacific Union youth director, and all his local-conference youth directors were also on the staff.

Two other medical cadet corps camps will be held this year in the United States. The next will be conducted April 23-30 at Ashland, Nebraska, for the youth of the Central Union, and the last will be held during the summer in the Pacific Union. All draft-age young men in these areas who qualify are urged to take advantage of this training.
CHARLES MARTIN

Evangelism Is Successful in Afro-Mideast Division

Large baptisms are expected in Ethiopia this year, writes M. E. Lind, president of the Afro-Mideast Division. One of our pastors in Ethiopia, who is also leader of the West Ethiopia Mission, told us that he is fully booked every Sabbath with baptisms from January until August.

Elder Lind also reports that Chafic Srour, Middle East Union evangelist, is currently in Cairo holding an evangelistic campaign, and that he himself will hold a reaping campaign there shortly.

A campaign has recently closed in Shiraz, Iran, where Jack Bohannon, Harley Bresee, Kenneth Oster of TEAM (Thrust for Evangelism Among Muslims), and Harold Sheffield, M.D., division health department secretary, have united in a program geared particularly toward Moslems.

F. C. WEBSTER

IN BRIEF

† V. Norskov Olsen has been named academic dean of the College of Arts and Sciences on the La Sierra campus of Loma Linda University. Dr. Olsen will fill the vacancy that will be left by Dr. Ralph Kooreny, who has accepted a call to Walla Walla College as professor of economics.

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