

Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

April 27, 1972
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Fifty years ago, in 1922, our pioneer leaders in Inter-America met in Balboa, Canal Zone, to organize the North Latin and Caribbean areas of the General Conference into the present Inter-American Division.

When the division was organized it had a membership of 8,146, meeting in 221 organized churches, administered in three union organizations and 12 local fields.

In his inaugural address, E. E. Andross, the first division president, said: "With this new division organization, with a well-trained, consecrated ministry and an organized, dedicated church membership, it should not take us long to finish the work of God in Inter-America."

Did Elder Andross and the early pioneers dream that the division would celebrate its golden anniversary? Or that in 50 years it would have the largest membership of any division other than North America?

Ever since the organization of our division, workers and laymen have been surging forward on all fronts. For years the objective "MIL POR

MES" ("1,000 [baptisms] per month") remained

elusive. But in recent years this figure has

been far surpassed. In 1971 we reached nearly "DOS MIL QUINIENTO POR MES" ("2,500 [baptisms] per month").

(Continued on page 19)

Inter-American Division Celebrates 50 Years of Progress



The Inter-American Division headquarters was at Balboa, Panama, from 1924 to 1942. Past and present division presidents:



E. E. Andross
1922-1936



G. A. Roberts
1936-1941



Glenn Calkins
1941-1947, 1951-1954



E. F. Hackman
1947-1950



A. H. Roth
1954-1962



C. L. Powers
1962-1970



B. L. Archbold
1970-

F. Y. I.

A READER wrote recently: "Some of us are wondering whether the publishing of people's gripes or criticism might be doing more harm than good. Why should thousands of new converts, older members, and offshoot sympathizers (who are looking for 'morsels' of this kind to chew on) read these letters in our church paper?"

As a partial answer to this query and others like it, this For Your Information editorial provides a few reasons why the REVIEW publishes a Letters column.

1. We live in a time when the individual feels he counts for little. The larger an organization becomes, the less influence each person feels he exerts. But a single voice accomplishes something when it is heard in a magazine. Publishing letters helps prevent the attitude "What I think doesn't matter anyway." It does matter!

2. A criticism unvoiced eventually will take one of two routes: Either it will make its possessor quietly bitter, or it will find an outlet through independent publications. Loyal Adventists should not have to resort to cranking out material on mimeograph machines in order to be heard. If they have ideas worth sharing, let them be shared through their own papers. Ideas exposed to the membership as a whole can thus have their validity tested. God's people as a body have wonderful balance and good sense.

3. Most letters represent deep concerns. When the consciences of loyal Seventh-day Adventists are stirred by the Spirit of the Lord on various issues, the whole church should receive the benefit.

4. Church members need to know what fellow church members are thinking. Letter writers may be wrong, but it is important to know that they hold the views that they do. This gives opportunity to correct them; it also prompts careful examination of one's own positions.

5. The absence of a Letters column in the church paper could be seriously misunderstood. It could be interpreted as indicating that (a) there are no differences within the church, (b) church leaders are not interested in the views of the members, or (c) church leaders are not willing to let minority views be heard.

On point a let us be frank: there are differences. There always have been. There was unity in the apostolic church, but there also were differences. A realistic view of the church today will include the fact that equally dedicated people may hold conflicting views on some matters.

On points b and c we would say that church leaders do not enjoy being criticized any more than do other human beings. But they also would be the last to claim that they are infallible, that they never make mistakes. In committees they debate crucial issues with a vigor that would surprise most laymen; and through this debate and comparison of

views they arrive at remarkable unity in their decisions.

But men still are fallible, as evidenced by the fact that pencils need erasers. At times church leaders may overlook a statement from divine counsel. Or they may be unaware of a vital fact. So when a layman produces persuasive arguments against a decision, church leaders may reverse their judgments, and bring the decision into line with divine counsel, better information, or superior wisdom. Publication of Letters to the Editor in the church paper is an oblique statement to the members: "This is your church. We need your help to operate it properly. We want suggestions. We want to make sound decisions. If we are shown to be mistaken, we will change." Church members can trust leaders with this attitude.

6. In its role as the church paper, the REVIEW endeavors to build up the cause, and defend the doctrines and policies of the church. But it also is a kind of denominational newspaper, hence must maintain its journalistic integrity. Through its editorial columns the church paper may at times seek to reverse trends that it feels are weakening the church, diverting it from its mission, or blunting its witness. This is a strength, to the church and a safeguard to its spirituality. It would be a sad day for both the denomination and the REVIEW if the time ever were to come when the church paper could not speak forthrightly on important church issues.

Freedom and Responsibility

It is not easy for a church paper to fill its role adequately, but it must try. Edward W. Schramm, for 37 years editor of *The Lutheran Standard*, wrote in his farewell editorial: "In saying a farewell to *The Lutheran Standard* itself, we should like to urge upon it two cardinal obligations: to exercise both freedom and responsibility. Freedom—the right of people to know what is going on in the church—guard it well *Lutheran Standard!* . . . but along with the obligation to insist upon freedom is the church paper's obligation to be responsible; literally, 'to pledge or promise back.' Let the 'top brass' level with the church paper and then let the church paper promise back honesty and trustworthiness in its reporting. . . . The responsible church paper cannot be a rubber stamp for a church establishment, even though it is the official publication of the church. But it cannot be reckless or unprincipled in the exercise of its editorial freedom, else its salt has lost its savor."—*The Lutheran Standard*, Dec. 26, 1966.

The path of freedom and responsibility for a church paper is sometimes difficult to find, but we are convinced that its general direction is toward church unity, purity, and maturity. For Your Information, one section of this path is marked "Letters to the Editor."

K. H. W.

This Week...

Progress in the Inter-American Division, which this year celebrates the fiftieth anniversary of its organization, is the theme of B. L. Archbold's article beginning on the cover this week. This division touches two continents—its headquarters are in Miami, Florida—encompasses many islands, not a few of which have found significant places in history, and has some 120 million people in its territory. This, of course, is what the division is all about—people.

From the time that the first Seventh-day Adventist literature was read in Haiti in 1879 and Mr. and Mrs. Henry Williams began to keep the Sabbath, to the present time, multitudes of men and women have joined the Great Second Advent Movement. Today some 300,000 people within the Inter-American Division territory call themselves Seventh-day Adventists.

Their labors and prayers are directed toward adding multitudes to the remnant church. And around the world some 2 million other Adventists give, pray, and work as they do to tell all men everywhere of the love of Jesus and His coming.

Doubtless everyone has read statements such as "A godly example will tell more for the truth than the greatest eloquence, unaccompanied by a well-ordered life."—*Gospel Workers*, p. 104. And of course when such statements are read in public, all heads nod in agreement.

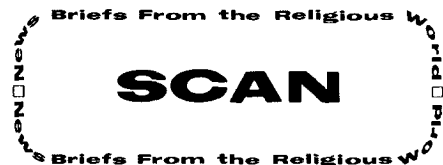
But put yourself in the place of Ollie Trolinger, author of "A Favor for Anne" (page 9). A friend with a fatal disease picks you out from among all the people she knows and asks you to be an example to her children. "Just let them know you," she pleads. And with a jolt you realize that you have been watched; your example becomes a very real thing to you, and you wonder where and how your shadow has been cast.

Rene Noorbergen, whose picture appears below, authored "I've Changed My Attitude Toward Ellen G. White" (page 12). A native of the Netherlands, he was educated on the La Sierra campus of Loma Linda University and the University of Groningen in the Netherlands.

Although he is perhaps best known for his co-authorship with Jeane Dixon of the best-selling book *My Life and Prophecies*, he has had writing assignments in Europe and the United States. Mr. Noorbergen was chief correspondent for the U.S. Army's *The Soldier Illustrated* and West Coast correspondent for a number of European magazines. He has done on-the-spot news work for the Netherlands Radio Network and has helped with a number of television documentaries. He became managing editor in the publications department of the Ford Motor Company in 1966.

Mr. Noorbergen now lives in Fairfax, Virginia, with his wife and three children. His book, *Ellen G. White, Prophet of Destiny*, will be on the bookstands the first of May.

PHOTO CREDITS: Pages 1, 14, 15, 17, 18, 19, courtesy of the respective authors.



ECUMENISM DECLARED "ALIVE" AND BLESSED BY GOD

GREEN BAY, Wis.—A Roman Catholic leader in interreligious cooperation rejected the idea that ecumenism is a "momentary" phenomenon and told a YWCA audience here that "it's alive again" and being blessed by God.

Father John J. Hotchkiss, the U.S. Catholic bishops' Secretary for Ecumenical and Interreligious Affairs, said that although there are difficulties, the progress being made by Christian peoples is "on the verge of convergence."

CATHOLIC SCHOOL ENROLLMENT DOWN 25 PER CENT IN FIVE YEARS

WASHINGTON, D.C.—Roman Catholic elementary and secondary schools underwent a 25 per cent loss of students in the past five years, according to a Census Bureau study released here.

The sharp drop, confirmed by officials of the National Catholic Educational Association, was attributed to rising costs, the loss of teaching nuns, and changes in the attitudes of Catholic parents since Vatican II.

At the present time less than half of the nation's Catholic children attend parochial schools.

POPULATION GROWTH HEADS TOWARD ZERO

WASHINGTON, D.C.—Three reports issued here show that the U.S. population growth is turning dramatically downward—and may, if sustained, produce zero population growth in 70 years.

The reports not only revealed a sharp plunge in the number of actual births, but found a rapid and sharp drop in the number of children women said they intend to have.

◆ Advent Review and Sabbath Herald ◆

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

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In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1856 they also published six issues of *The Advent Review*. In November of that year, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled *ADVENT REVIEW AND SABBATH HERALD*. Its objective is unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other of the church's distinctive truths.

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

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CRUSADE AGAINST ALCOHOL

IN COLONIAL America and during the period following the American Revolution, nearly everyone in America drank some form of alcoholic beverage. Liquor was found in most homes and was the medium of sociability at weddings, funerals, christenings, cornhuskings, house and barn raisings, town meetings, cattle shows, fairs, and other public occasions. The minister was served wine or sherry when visiting his parishioners, and the doctor drank while making his house calls on the sick. Alcoholic drinks were regularly served with meals and were staples of the diet, sold in the grogshop, tavern, and grocery store.

The fallacy was widely accepted that liquor helped men do hard work. Whiskey or rum was supplied to field hands by farm owners, and it was assumed that the teetotaler could not do hard work. Alcohol was supposed to be valuable for both heating the body in winter and cooling it in summer. Strength and endurance were supposed to be promoted by its use. "Strong drink makes strong men," was the motto, and few took time to examine the evidence to see whether this slogan was true.

The temperance movement in America is said to have begun with the publication in 1784 of an essay by Dr. Benjamin Rush, of Phila-

delphia, entitled "Inquiry into the Effects of Ardent Spirits on the Human Body and Mind." He wrote, "There is no nourishment in ardent spirits. The strength they produce in labor is of a transient nature, and is always followed by a sense of weakness and fatigue."¹ The horse, he observed, works hard from morning until evening, exerting every muscle of his body, yet requires nothing but cool water and substantial food. Why should men require more?

Regarding the supposed necessity for strong drink in cold weather, Dr. Rush noted that the temporary warmth produced by alcohol was always followed by a greater susceptibility to cold. He suggested that a good meal and warm clothing were better antidotes for cold than alcohol. As to the value of spirits in warm weather, he showed that alcohol increases the effects of heat upon the body and thereby makes the body more susceptible to various diseases.

Among the first attempts at group action in temperance was the formation in 1789 of a temperance society opposed to strong liquor by more than 200 farmers of Litchfield County, Connecticut. At that time a distinction was made in temperance circles between distilled spirits or strong liquors, and fermented drinks such as wine, cider, and beer, which had a smaller percentage of alcohol. Even Dr. Rush did not condemn the use of wine and cider. It

was not uncommon for wine, cider, or beer to be served at temperance meetings. Total abstinence was a later movement, and its introduction was to cause considerable dissension in the temperance ranks.

Perhaps the first total abstinence society was founded in the Shenandoah Valley in 1804 by Micajah Pendleton. Joseph Bates started the Fairhaven Temperance Society in Massachusetts in 1827. It started out as a partial abstinence society but when one of its members became drunk on cider it switched to total abstinence.

Of the early societies a strongly influential organization was the Union Temperance Society, organized in 1808 at Moreau, Saratoga County, New York. A physician, Dr. Billy J. Clark, was the main impetus behind the formation of this group of 43.

Although this Union Temperance Society lasted only a few years, its influence lived on. Within the next ten years temperance societies appeared in all the New England States, New York, and Pennsylvania.

The one who fanned into flame the sparks of temperance reform was Lyman Beecher, who in Litchfield, Connecticut, in 1825 delivered "Six Sermons on the Nature, Occasions, Signs, Evils, and Remedy of Intemperance." Beecher shook New England with these six powerful sermons. The result was the formation in February, 1826, of the American Society for the Promotion of Temperance in Boston, with Marcus

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year for the prohibition movement. That was the year of the famous Maine Law, the first effective State-wide prohibition law in America. This law became the model for 13 other Statewide prohibition laws passed in the next decade.

Noted Temperance Orator

The most famous temperance orator of the 1840's was John B. Gough. Born at Sandgate, Kent, England, on August 22, 1817, John was sent to America at the age of 12 to work. At 14 he worked as a bookbinder in New York City and sent for his parents and sister. But his father decided to remain behind because of a pension, and John lost his job in 1833 due to a depression. The ensuing hardships killed his mother and turned John Gough to drink. Moving to Newburyport, Massachusetts, in 1839 he set up a bookbinding shop, and then married Lucretia Fowler. As he continued drinking, success eluded him; and his wife and first child died while he was drunk. Plunging ever deeper into drink, he became homeless, unemployed, and a wretched alcoholic at the age of 25.

One October evening in 1842 as he was staggering along a Worcester street, he was stopped by a stranger, Joel Stratton. "Mr. Gough, I believe?" said Stratton. "Yes," replied Gough. "You have been drinking today. Why do you not sign the pledge?" Stratton then urged Gough to promise to attend a temperance meeting the following night in Worcester's lower townhall.² Gough appeared, told of his terrible experiences with alcohol, and signed the pledge. He had a terrific struggle with alcohol but continued attending the Monday night meetings. Five months later and again in 1845 he relapsed from his abstinence, but after the second defection he never again violated his total abstinence pledge.

When Gough told of being rescued from drink, his oratorical skill captivated and swayed the audiences. His confidence grew. He married Mary Whitcombe, a New England schoolteacher who helped convert him to Christianity. He joined the Mount Vernon Congregational church of Boston in 1844. "Then with his feet firmly set upon the Rock of Ages, with Mary Gough by his side, and with the accumulated sins of his past transformed into javelins for the battle, he was triply fortified to lead in the Temperance war."³ He spoke first to temperance groups in Massachusetts, but his fame soon spread to other areas, and

he became nationally known after delivering a speech at Broadway Tabernacle in New York.

John Gough's career as a temperance lecturer spanned more than four decades from 1842 to 1886. He estimated that he gave more than 9,600 temperance addresses to more than 9 million people. Hundreds of thousands signed the temperance pledge during his meetings. He made three trips to England for the temperance cause, and died in Frankford, Pennsylvania, on February 18, 1886, while on a speaking tour.

Many famous people joined in the temperance crusade, including Horace Greeley, Susan B. Anthony, William Lloyd Garrison, Arthur Tappan, Theodore Dwight Weld, and Gerrit Smith.

Broader Aspects of Temperance

The nineteenth century temperance movement was largely a crusade against alcohol, but there were a few exceptions to this, a few who saw it in its broader perspective. For example, Gerrit Smith gave up the use of tobacco. His friend Josiah Bissell renounced tea and coffee as well. Arthur Tappan, a New York philanthropist, from childhood opposed the use of tobacco, convinced that it often led to using intoxicants. He noted that a number of men who had been active in the temperance cause had become habitual users of intoxicants after taking up the habit of smoking. In a temperance lecture delivered in Tappan's Murray Street church, Dr. Hosack, physician and elder of that church, stated, "I warn you against the use of tobacco. It affects injuriously the physical and mental functions. Besides, it leads to intemperance, as there are very few men who use it who content themselves with washing out their throats with cold water."⁴ All this was in harmony with the stand taken in the 1820's by Joseph Bates when he renounced the use of all alcohol, all forms of tobacco, tea, coffee, meat, spices, and condiments.

It was against this background on the American scene that the Seventh-day Adventist messages on temperance and health were proclaimed. ♦♦

(Next Week: *Hydrotherapy, Diet, and Dress*)

REFERENCES

- ¹ AUGUST F. FAHLANDT, *A Century of Drink Reform in the United States*, p. 30.
- ² GEORGE W. BUNGAY, *Pen Portraits of Illustrious Abstinents*, pp. 29, 30.
- ³ DOUGLAS BRANCH, *The Sentimental Years*, p. 240.
- ⁴ LEWIS TAPPAN, *The Life of Arthur Tappan*, pp. 108, 109.

By J. L. CLARK

Morton as its first president. Justin Edwards, a minister, was one of its most active early workers. Within a few years the national society had State, county, and town auxiliaries in almost all the States of the Union. By 1835 there were 8,000 branch societies and more than 1,250,000 members. National temperance conventions were held.

By the end of the 1830's the effects of the numerous temperance societies were beginning to be felt. Thousands of manufacturers of distilled spirits had given up their occupation, and more than 6,000 retailers had discontinued the sale of such beverages. Five thousand drunkards had been reclaimed; 700 ships were being navigated without alcohol. More than 4,000 distilleries had closed, and it was estimated that more than 200,000 persons had ceased using intoxicants entirely.

The temperance crusade of the 1830's had a marked effect on the attitude of the general public toward intemperance. By the end of the decade the liquor trade had come to be regarded as antisocial by most religious groups, and the question of whether the Government should grant liquor licenses was becoming prominent. It was only natural that out of such agitation there should grow a movement for the abolition of the saloon. The anti-saloon movement was to become the seedbed of the prohibition movement.

The year 1851 was to be a banner

THE WRATH OF GOD

By W. L. RICHARDS

MANY wonderful Christians are perplexed when they read the Scripture passages that refer to God's wrath. There is something about the word *wrath*, especially when associated with God, that often elicits an uncomfortable feeling. The word is associated with retribution, anger, punishment, and these terms simply do not readily harmonize in many people's minds with a God whose most prominent characteristic is love, a God who is compassionate and long-suffering.

Is it not true that God is unwilling that any should perish, that he has no pleasure in the death of the wicked? God's unwillingness that any should perish, however, does not

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mean, as some would like to believe, that God does not deal with the wicked in a final judgment, a final destruction. The Scriptural emphasis is on the *unwillingness* on God's part that any should perish; nevertheless, the Scriptures mention God's wrath more than one hundred times. What then, is the wrath, and what kind of person receives the wrath?

The clearest Scriptural definition on the wrath of God is found in Romans 1. Paul says in verse 18, "For the wrath of God is revealed . . ." (R.S.V.). He then proceeds to explain what this revelation of God's wrath is, and in doing this he gives a clear characterization of the person who receives the wrath. "For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their

wickedness *suppress* the truth. For what can be known about God is plain to them, because God has shown it to them" (verses 18, 19, R.S.V.). In these verses Paul has pointed out that those who receive the wrath are persons who have known the truth but have not responded to it; they have suppressed the clearest revelations of God; they have, in fact, turned away from God, they have given up their knowledge of truth, they have *given up* God. Such a person has "no excuse." Why? "For although they knew God they did not honor him as God or give thanks to him" (verses 20, 21).

The Choice Is Man's

Paul has said that those who are going to experience God's wrath are those who have first of all turned

When You're YOUNG

By Miriam Wood

ON DECISION- MAKING—2

In our column, two weeks ago, we discussed the importance of right decisions, the frightening ordeal decision-making poses for many people, and we suggested the following points:

That a person needs first to formulate a clearly defined set of broad principles by which to guide his life, and that for the Christian the law of God provides these principles.

That before making a decision it is vital to secure all the facts, pro and con. With the facts before him, the decision-maker can view the problem objectively by asking himself what advice he would give his best friend under similar circumstances.

Having gone this far in a reasoned, scientific approach, the decisionee will move on to the next level by asking himself these questions—Do I know anyone else who has faced a similar situation? What did he do? What were the results of his course of action? Since there really is "nothing new under the sun" it shouldn't prove difficult to find living—or at least written—examples of both good and disastrous decision-making.

This step is particularly valuable

when romance is the issue. No other area is so obscured by emotion as this one. Each person basking in the incomparable glow of love, real or counterfeit, tends to lose his ability to be rational, to varying degrees. In his thralldom he may run roughshod over every step we've mentioned until this one. But let us say, for example, that he is seriously contemplating marriage with someone who has not his own belief in God. Just one half-hour's review of Biblical episodes of this sort, plus his own acquaintances who're now harvesting their bitter crops, watering them with their tears, just may possibly deter him. After all, we cannot escape history.

Having gone successfully through these processes it is probably time to bring other people into the picture by securing advice from those whose opinion is valuable. Here, though, maturity and good judgment will make it clear (painfully so, at times) that the decisionee must secure impartial viewpoints. "I'm not going to ask him what he thinks because I know what he'll say!" may be just the best reason in the world for asking him. Two words of caution, though: (1) To *start* the decision-making process by asking advice is an

evasion of personal responsibility, an admission of immaturity; (2) Decisions based on sought-for advice become the decision-maker's "property." He's a poor sort of person, indeed, if he repays the interest of another person in his life—the interest he has solicited—by blaming him for disappointing outcomes.

Not necessarily a separate step, but permeating the entire process of good decision-making is reasonable speed. Indefinite postponement usually indicates that the decisionee actually knows what he ought to do but is unwilling to do it. The longer he vacillates, the more time he needs to convince himself to make the correct move.

Last, but actually most important, is the place of prayer in a Christian's decisions. God really does have a plan for the life of each one of His children. He will make this known in a variety of ways when His counsel is asked for. He doesn't always volunteer His advice, though, any more than an intelligent earthly parent does with adult children. And when unfortunate decisions are made, He will help the sincere, if misguided, decisionee to change directions.

Good decisions don't just happen. You have to make them happen.

(Concluded)

from God. Such persons have spurned the Father's loving entreaties. And since man has turned from God, what can God do? Will He force man to accept Him? The only possible response God can make is to permit man to have what he has chosen. Refusing to accept God—the Source of life and genuine happiness—is a refusal to accept life and happiness; it is the acceptance of unhappiness and eventually the second death. This then is the wrath of God, the separation that takes place between God the Creator and man the created *after* man has resisted the mercies of God beyond the point of return. God reluctantly withdraws His mercy—mercy which has been persistently rejected—and man bears the consequence of his rebellion.

This is precisely the language Paul uses to describe the wrath of God. In verses 24, 26, and 28, Paul says three times that God gives up man. Notice particularly the words in italics which emphasize the striking truth that God gives up man *after* man has given up God.

God Gave Them Up

"Therefore God gave them up . . . because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator. . . . For this reason God gave them up. . . . And since they did not see fit to acknowledge God, God gave them up" (R.S.V.).

It was said of Jesus that He would drink the "cup of wrath" (*The Desire of Ages*, p. 642). The wrath of God that Jesus experienced is forcefully portrayed: "The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. . . . But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The *withdrawal* of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. . . . Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the *Father's wrath upon Him* as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God."—*Ibid.*, p. 753. (Italics supplied.) The wrath that Christ felt is the wrath that unresponding man must experience if he chooses to be his own sinbearer, if he gives up God.

Another example of God's wrath is seen in the history of the chosen people. In Christ's time the 490 years of Jewish probation mentioned in Daniel 9 were soon to come to a close; but prior to the close of this period the Jewish people were to witness the greatest evidence of all that God wanted to save them. Jesus, God in person, for more than three years provided the most glorious evidences men could ever wish that He wanted to lead them to salvation.

"But Israel *had turned* from her best Friend and only Helper. The pleadings of His love had been despised, His counsels spurned, His warnings ridiculed. The hour of hope and pardon was fast passing: the cup of God's *long deferred wrath* was almost full. . . . He who alone could save them from their impending fate had been slighted, abused, rejected."—*The Great Controversy*, p. 20. (Italics supplied.) When Israel turned from God, He could no longer work through them as a nation. Paul said to the church at Thessalonica many years before the Roman armies overthrew Jerusalem in A.D. 70 that God's wrath had *already* come upon the Jewish people (1 Thess. 2:16). When the 490 years had ended in A.D. 34, the Jewish people *as a nation* were given up.

"In their hatred and cruelty toward the disciples of Jesus they rejected the last offer of mercy. Then God *withdrew* His protection from them and removed His restraining power from Satan and his angels, and the nation was left to the control of the leader she had chosen."—*Ibid.*, p. 28. (Italics supplied.)

In Revelation 14-16 we read of God's wrath being poured out unmixed with mercy upon wicked men in the end of time. Ellen G. White wrote the following significant words about the group of persons who would *not* receive the seal of God: "Their wicked course He will tolerate no longer, and in His wrath He deals with them without mercy. It is with reluctance that the Lord withdraws His presence from those who have been blessed with great light and who have felt the power of the word in ministering to others."—*Testimonies*, vol. 5, p. 212. What a sad time it will be for the earth when the loving Lord reluctantly withdraws His presence—when He gives man up!

"We cannot know how much we owe to Christ for the peace and protection which we enjoy. It is the restraining power of God that prevents mankind from passing fully under the control of Satan. . . . But

FOR THE YOUNGER SET

A Little Maroon Hat—Part 2

By MABLE ISAAC

ONE day mother sent Jenny to the post office to collect the mail. Like most little girls, she was always happy to run errands for her mother. She ran along the path, racing with the wind-swept leaves, stopping every now and then to pity a frostbitten marigold or daisy. In a short while she reached the post office.

Climbing on tiptoe, she barely got her eyes above the counter and asked, "Any letters for the Oakleys?"

"No letters," answered the woman behind the desk, "but I think we have a package for you."

Jesus must have sent my hat, thought Jenny.

The clerk handed her a package that was almost as tall as the little girl, though not as wide. Jenny struggled out of the office, trying to figure out how to carry the load up the hill to her house. In a few minutes she had solved the problem. Taking hold of one end, she dragged the package behind her like a toy trolley; she was soon running up the hill.

The paper wrapping began to give way, and Jenny could see something sticking out of the parcel. It was shiny

and looked like the tip of an umbrella.

Mother was busy in the kitchen when Jenny finally got to the house. As she entered, she called, "Mom, I've got an umbrella for you."

"Really?" asked her mother.

"Yes, I can see it peeping out over there. Maybe my hat's inside too."

Mother relieved her of the burden. Together they ripped off the brown paper wrapping. Out tumbled gloves, shoes, socks, and a bag, and sure enough, mother's black umbrella fell out too. Then very close to the umbrella dropped a cute little maroon hat with pretty laces and ribbons on it.

"Jesus has sent my hat," Jenny shouted, as she placed the hat on her head and pranced all over the room as only a little girl with a new hat can prance.

Aunt Alice had had the Oakleys in mind as the winter season approached. She had thought especially of Jenny and had decided to send her a surprise package.

Jenny and mother knelt to thank Jesus for answering her prayer.

(Concluded)

when men pass the limits of divine forbearance, that restraint is removed. God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the rejectors of His mercy to themselves, to reap that which they have sown. . . . The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left . . . no protection from the malice and enmity of Satan."—*The Great Controversy*, p. 36.

After speaking of Christ's departure from the sanctuary at the close of probation, Ellen G. White states with remarkable clarity: "The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. . . . The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they

have no protection from the wicked one. *Satan will then plunge* the inhabitants of the earth into one great, final trouble."—*The Great Controversy*, p. 614. (Italics supplied.)

These references do not teach that God does not destroy; but they do tell us what happens on the earth after God's Spirit has been withdrawn.

"This [destruction of the wicked] is not an act of arbitrary power on the part of God. The rejectors of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. . . . God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, they receive the results of their own choice. By a life of rebellion, Satan and all who unite with him place themselves so out of

harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them."—*The Desire of Ages*, p. 764.

"To sin, wherever found, 'our God is a consuming fire.' Heb. 12:29. In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them. . . . The light of the glory of God, which imparts life to the righteous, will slay the wicked."—*Ibid.*, pp. 107, 108.

The great concern for God's people today should be that the Holy Spirit will consume the sin to which they are prone to cling, that the character of God may be reproduced in them. Then when they see Christ in the judgment it will not be to experience His wrath but to receive His smile of approval. ♦♦

RESPONSE FROM READERS

Tested by the Fruitage

I have recently read *Movement of Destiny*, by L. E. Froom, and have found this to be a monumental work indeed. Vast areas of denominational history have been opened up that have not been available heretofore. While no book written by human beings can be regarded as perfect, I could surely recommend this book to anyone who wants to be abreast of some of these landmarks in our church history. Above all, the precious message of righteousness by faith, the very heart and core of Adventism, becomes exceedingly more precious than ever through the moving history portrayed in this volume. The leading hand of God in the Advent Movement, in spite of the failures of human instrumentalities, is unimpeachable. An appeal is made on pages 373, 374 of the volume to which I would like to respond wholeheartedly:

"Surely the hour has now come to forget the past and its variances, to press together, and to move forward unitedly in response to God's call to advance. Ours is a message of supreme importance to men. Our responsibility is for *today* and its challenges—and for *tomorrow*. A tremendous task devolves upon us. Let us not dissipate our strength through division, and weaken the effectiveness of our testimony by speculative contentions.

"The summons of God is for united effort. Our task will be carried to consummation with the benediction of God, and with Righteousness by Faith in its fullness as the *final* keynote. To participate in this should be our supreme concern."

This book deals very frankly with certain aspects of our denominational history and shows that individuals in important positions have erred seriously at times. But the evidence seems overwhelming to me that charges made by some of denominational apostasy are without foundation. Thank God that we have men in our midst who are vitally concerned about the spiritual condition of our people and are seeing more and more that the answer to our problems lies in the realm of the glorious truth of righteousness by faith. I deeply regret that I have been responsible in the past for circulating certain publications that have given the impression to our people that our leaders were in apostasy from the third angel's message. The integrity of the organized Seventh-day Adventist Church is established beyond question.

Evidence Seems Clear

The evidence also seems clear to me that those who have tried to resolve the Laodicean condition of lukewarmness by launching out in new movements or promulgating some new interpretation of this or that theological point have succeeded only in piling Laodiceanism upon Laodiceanism. Any movement that claims to have advanced light ahead of the church in general must be tested by the fruitage that it brings forth. Note these statements of inspiration:

"Not their profession, but the fruit they bear, shows the character of the tree."—*Testimonies*, vol. 2, p. 442.

"We are living in perilous times, and it does not become us to accept every-

thing claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God."—*Counsels to Writers and Editors*, p. 35. (Italics supplied.)

"Let everyone beware of unsettling the faith of others by sowing seeds of envy, jealousy, disunion; for God hears the words, and judges, *not by assertions, which are yea and nay, but by the fruit one's course of action produces.* 'By their fruits ye shall know them' (Matt. 7:20). The seed sown will determine the character of the harvest."—*Selected Messages*, book 2, p. 71. (Italics supplied.)

We have wonderful guidelines given in *Selected Messages*, book 1, pages 176-184 for presenting righteousness by faith. These principles will bring unity rather than division and controversy. Righteousness by faith, when received into the life in its beauty and simplicity, will bring forth the fruits of the Spirit. I would like to order my life so as to be a unifying rather than a divisive force among God's people. May the Lord work upon the hearts of the honest in heart everywhere so that real unity in Christ will come as never witnessed before in the Seventh-day Adventist Church. But for unity to come we must be willing to pay the price:

"If pride and selfishness were laid aside, five minutes would remove most difficulties. Angels have been grieved and God displeased by the hours which have been spent in justifying self."—*Early Writings*, p. 119.

"As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed."—*Counsels to Writers and Editors*, p. 37.

Are we willing to pay the price?

THOMAS DURST

Elkland, Missouri

IT WAS a Sunday morning in May with the scent of honeysuckle sweet in the air, but I saw none of the beauty. I was boxed in with my own personal troubles in my small world. The great depression was at its worst. As I dressed for church I asked myself, "Why bother to go?"

It would just be another humiliating experience. Everybody knew that my husband and I had been forced to move in with my parents because we could not support ourselves. My husband's long unemployment had aggravated a chronic illness so that he was unable to work even when jobs were available.

"Hurry up," my mother called up the stairs. I opened my mouth to tell her I wasn't going to church, then decided that she'd be hurt. I'd go today, but before next Sunday I'd tell her I couldn't face it anymore.

As soon as the service ended, I hurried outside to wait for mother alone. And as I waited, my friend Anne Lawson came toward me. The sunlight filtering through the branches of a giant maple tree sent ripples of gold through her hair.

"I've been wanting to see you," she said. "I'm sure you've heard that the doctors say I have only a few months to live. Whatever I'm going to do, I must do now."

"Yes," I said, "I've heard and I'm so sorry." There was so very much more I wanted to say but I couldn't.

Coming closer and dropping her voice, she said, "There's something I want you to do for me—after I'm gone. Will you?" she asked urgently. "Promise me you will!"

"Of course," I answered. "You know I will! What is it?"

"I've told my children I want them to look to you as an example. When I was younger, facing the same problems you're facing now, I gave up too easily. I didn't fight. I want my children to grow up to be fine and courageous, like you—never compromising, never giving in."

"Oh, Anne," I pleaded, "I'm not a good example!"

Her eyes looked into mine. "All I ask is that you let them know you. Let them see how you face life's challenges."

I walked home at mother's side,

Ollie A. Trolinger is a junior high teacher in San Bernardino, California. She has taught school for more than 30 years.

**Anne wanted a promise—
a promise to be kept after
she was gone.**

A FAVOR FOR ANNE

By **OLLIE A. TROLINGER**

stunned at this estimate of myself. If only Anne knew what a weakling I was! If she knew how close to quitting I'd felt that very morning! Well, I'd have to stop all this self-pity. I couldn't give up now, not with Anne's children watching me. How insignificant my small problems seemed when I looked at hers!

By the time the burnished leaves on the maple had fallen, Anne was gone. A pall of gray dust hung over Missouri; farmers left their homes; it seemed that everyone was out of work. My husband's illness was worse and I still had found no teaching job. There were many applicants for every position, and kickbacks were common. Upon making application for a job in a country school, I was told that a Miss Kellogg had offered to split her first month's salary among the trustees. What was *my* offer?

I thought of Anne's children, almost daily visitors in our house now—thought of sharing this day's activities with them. "Nothing," I answered. "If you want a teacher who will pay elected officials for a job, then you don't want me!"

That night there was a loud pounding on the door. My husband opened it to find the same trustee whom I had seen earlier during the day.

"Here," said the man, thrusting a paper into my husband's hand. "Give this contract to your wife. Tell her we want her kind of influence on the children in our school."

Many times during the next few years, I found myself pulled up short, thinking, when a question of ethics arose: "I can't do that; it wouldn't look right to Anne's children."

And meanwhile I watched Anne's husband, a wonderful father, bring up a fine family. I often reflected guiltily how little I had really done to justify Anne's tremendous compliment. A bit of advice, a word of encouragement — actually they seemed to need little of either.

Gradually my husband's health improved; during the post-World War II boom his construction business flourished. Our days of poverty were almost forgotten. Anne's children now had children of their own. My husband and I moved to California, and I hadn't thought about all this for years until last summer a friend and I were reminiscing about old times.

As we talked, I saw myself again—young, worried and at the crossroads. Suddenly Anne Lawson stood before me, in front of the church, just as she had long ago, her hair glowing golden in the speckled light. I found myself relating this story to my friend. And as I told it to her, I heard it myself for the first time.

Anne, Anne, that fine brave example I was to set—that was not for your children's sake. It was for mine. ★★

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POSSIBLE BIBLICAL BREAKTHROUGH REPORTED

Two small fragments from the Dead Sea cave finds have been tentatively identified as portions of the Gospel of Mark.

The writing is in Greek and a date about A.D. 50 has been suggested. If the identification and the dating are correct, these fragments would represent the earliest New Testament manuscript fragments extant. Previously the earliest New Testament fragment was a small piece of papyrus, the one side containing John 18:31-34 and the other John 18:37, 38. This John fragment, discovered in Upper Egypt and dated about A.D. 135 is preserved in the John Rylands Library, Manchester, England.

Announcer of the new Mark fragments is Father Jose O'Callaghan, a Spanish Biblical scholar and papyrus expert, who is a member of the Pontifical Biblical Institute in Rome. For reasons of "prudence and scientific reserve" he delayed the publication of his discovery for a time. Even now he claims to be simply proposing his ideas for his colleagues around the world, who will tell him if his identifications are acceptable.

Date of Mark's Gospel

As to the date of Mark's Gospel, scholars have differed, some holding that Mark was written before Peter's death; others after. Mark was closely associated with Peter and doubtless frequently heard him narrate the story of Jesus and repeat Jesus' teachings. Later by inspiration he recorded the narrative. His is generally believed to be the first of the four Gospel narratives to be written.

If for the alleged Markian fragments the date c. A.D. 50 and the identity with the extant Gospel of Mark can be established, then a date during the lifetime of Peter can be settled upon for Mark's Gospel.

Apparently there were many writings telling the story of Jesus extant in the middle of the first century A.D. Luke said, "Many have taken in hand to set forth in order a declaration of those things which are most surely believed among us" (Luke 1:1). From these various sources the writers of the Synoptic Gospels drew selectively and by inspiration.

We shall await with interest the publication of photographs of these fragments and the opinions of other paleographical experts as to the date.

One fragment is believed to belong to Mark 6:52, 53, and a second to Mark 4:28.

D. F. N.

UNHAPPY PEOPLE OUTNUMBERED FOUR TO ONE

Religious people are "notably happier" than nonreligious people, was one of the conclusions of a research study on consumer attitudes toward personal happiness conducted recently by the public relations firm of Batten, Barton, Durstine, & Osborn, Inc.

Relating eight different elements connected with happiness, the BBDO study discovered that religion correlated most highly, that people who claimed to be "very religious" were 12 times more likely to be "very happy" than "unhappy."

Doubt was cast on some very freely accepted popular assumptions. The study found that women are happier than men and single people less happy than married

people; high school graduates claimed to be happier than those who had either a grade school education or college education.

Young adults, often characterized by contemporary media as alienated and rebellious, expressed themselves as the happiest of the age groups. More than four out of ten indicated that they were "very happy," less than three out of ten of the middle-aged and older groups said they were "very happy." A person over 50 is three times as likely to be unhappy as one under 35, according to this study.

One- to two-member families produced happier people than those from large (five-or-more-member) families, but the more friends a person has, the more likely he is to be happy.

90 Per Cent Claimed to Be Happy

One of the surprising discoveries is that 90 per cent of all the people surveyed claimed to be "very happy" or "somewhat happy." The "very happy" people outnumbered the "unhappy" ones by four to one.

BBDO reported that it used questions and research techniques formulated by two sociopsychologists at the University of Chicago's National Opinion Research Center. In order to ensure a high degree of validity, the public relations firm made several different checks to discover whether or not there was "indiscriminate agreeing to questions" or even a pattern of overt lying; no correlations were found. In view of the implications of this research on the millions of advertising dollars to be spent profitably on behalf of their clients, BBDO had to be satisfied with their statistics before they made their conclusions.

After analyzing the results, BBDO concluded, "One wonders in looking over this data where the American of popular culture is hiding—where are the 'alienated,' 'anomic,' 'sick,' 'guilty,' 'people at the breaking point' which we read and hear so much about nowadays. Unless our data is wrong, it seems they're a myth."

We don't think that BBDO is blind or deaf or insensitive. There are "alienated," "anomic," "sick," "guilty," "people at the breaking point" in America. As there always have been. Some with good cause. No one could doubt the fact that certain segments of society have deliberately displayed in dress and word their dissatisfaction with the world as they saw it.

But BBDO is uncovering a fact that many have tried to talk about for a decade but the shouting has been so loud and the media coverage so exploitative there has been very little opportunity for calm observations to be heard. Sensational reporting is the name of the public media game; it is not the best place to go for accuracy and balance. And many self-styled social analysts became masters in the art of self-fulfilling predictions. That is, they worked hard at bringing to pass that which they had predicted.

Exploited Uncertainties

Using the platform of a college or university classroom, or the heady power of the microphone or TV camera, or pages in slick opinion magazines, articulate, disgruntled feeling-makers exploited the uncertainties of many, especially the young. If riots and general disruption did not happen as predicted, the youth were called unresponsive and insensitive. They were told to express themselves freely, that every man had the right to "be himself" and to find his own life-style. This counsel, bellowed across the campuses of the world, produced

the desired effect, thus providing the fomenters of this temporary anarchy with their hoped-for evidences that society was indeed sick with alienated, unhappy people.

But the youth as well as many others who by nature could not use the brazen, frontal tactics of the prophets of discord have survived. Today the campuses are quiet and much more thoughtful than the superficial seriousness of the late 1960's. A religious revival that centered on a quiet, obedient, personal experience with Jesus has had much to do with this return to reason. This new grip on the reality of life, a view not seen through the eyes of emotional adolescents—no matter what age—is evident on campuses traditionally noted for their radical secularism, as well as in church-centered colleges.

The interesting fact about most people is that, given time, they can see where they have been exploited. They regret their excesses. They recoil from the death wishes that were implicit in much of the disruption and flights from reality of a few years ago.

When BBDO found that 90 per cent of all people surveyed claimed to be either "very happy" or "somewhat happy," we should be even more aware of how disproportionate the extravagant generalities of the unhappy 10 per cent have been.

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.]

ACCURATE MEMBERSHIP LISTS

Many members who have long since moved away, retain their membership in the church from which they have moved, at times for sentimental reasons. I believe that members should join the church that is nearest to where they live. Is this not reasonable?

It would help to strengthen our churches. A long church list with various goals to be reached, yet loaded with members who are not present to fellowship with and support the local cause, has a tendency to foster discouragement within a congregation. Should there not be some ruling to place our members in a church nearest to their present home? I think we all want to see our churches thrive and this is one way to cause it to happen. Granted, there are exceptions due to illness, infirmity, or other unavoidable causes, but for the most part, this picture should change.

PAUL VOORHEES

Trenton, New Jersey

MORE ON PROTEIN

I fear "Protein Information" [Feb. 17] might encourage the belief, already held by some, that an adequate protein intake is difficult to attain for vegetarians or that a high-protein diet is something to be striven for.

Recently in *Nutrition Today* an article on the protein requirement of patients with chronic kidney disease advocated a daily intake of 20 grams. (These patients, like the rest of us, need all the essential amino acids

in requisite amounts but need to lessen the work for the kidneys by keeping the protein intake low.) The point of this, of course, is that if people with impaired kidney function can get by on 20 grams of protein a day, so can we. And it is easy to get 20 grams or more a day.

The previous writer demonstrated that it is possible for vegetarians to obtain as much as 70 grams a day of protein, but we don't need that much.

ARTHUR A. MICKEL

Paradise, California

Re "Protein Information" [Feb. 17]: Although the pamphlet recommended in the editor's note could provide background information for the reader, it would still be difficult to calculate accurately the amount of protein in a vegetarian diet because most vegetarian entrees contain a variety of ingredients. May I call attention to the new five-volume set of cookbooks, *Vegetarian Cookery* (Pacific Press, \$15.95). Each volume has a chart giving the breakdown for each recipe (and also a single serving) of 13 nutrients, including protein. If used consistently, simple arithmetic can figure out the grams of protein in one's daily diet.

Free charts from both Loma Linda and Worthington Foods analyzing all of their products are also available.

PAT HORNING

Takoma Park, Maryland

CRUCIFIXIONS

After reading "The First Archeological Evidence for Crucifixion" [March 2], I feel forced to conclude that there definitely were different ways of fastening victims to a cross. We know Peter was crucified head down, and now we have evidence of a man whose feet were nailed sideways and whose arms rather than palms were nailed. We cannot conclude, however, that Jesus was crucified in like manner. Mrs. White says plainly:

No one would suggest that all is well, that life could not be better, even for the "very happy." But the happy people, in their own way, are more realistic, certainly more mature than the unhappy. They know that there is no such thing as a free lunch—someone, somewhere, pays. They know that reason is better than abuse and shock tactics. They set reasonable goals, short-range and long-range; they do not expect to begin married life, for example, exactly where the parents after 25 years of labor are, with a fully paid-up automobile and a household of furniture.

But more than all else, the happy people, to some measurable degree, have found that God comes first if peace of heart and a sense of reality and priority are to be realized. "The religion of Christ does not obliterate or even weaken a single faculty. It in no way incapacitates you for the enjoyment of any real happiness; it is not designed to lessen your interest in life, or to make you indifferent to the claims of friends and society. It does not mantle the life in sackcloth; it is not expressed in deep-drawn sighs and groans. No, no; these who in everything make God first and last and best, are the happiest people in the world."—*Fundamentals of Christian Education*, pp. 83, 84.

H. E. D.

"From His hands and feet the blood fell, drop by drop, upon the rock drilled for the foot of the cross. The wounds made by the nails gaped as the weight of His body dragged upon His hands."—*The Desire of Ages*, p. 760.

"Their companion spreads forth His hands in exactly the same way as their Master used to do. They look again, and lo, they see in His hands the print of nails."—*Ibid.*, p. 800. (See also *Early Writings*, pp. 176, 179.)

Perhaps the Biblical evidence is inconclusive, but the Spirit of Prophecy makes it plain.

MARTHA FORD

Greenwich, New York

I have no contradiction with the archeological evidence presented on the bones of a certain man, but when it comes to my Lord, we have Spirit of Prophecy proof that His hands were pierced by the nails.

VIRGILENE EARLEY

Apopka, Florida

It has inspired me to see what Mrs. White has said about the manner of Christ's crucifixion. I have searched in vain to find any mention of the nail prints in His palms. I am still searching. But I would like to share with you one statement I found that seems to support the idea of the nails being driven through the arms.

"The thieves were taken by force, and after much resistance on their part, their arms were thrust back and nailed to their crosses. But Jesus meekly submitted. He needed no one to force his arms back upon the cross."—*Spiritual Gifts*, vol. 1, p. 59.

Exactly where the nails pierced our Lord may never be proved conclusively, but if the article does nothing more than to get people to study what happened on Calvary, it will have been worth the investigation. It has been worth it to me.

GEORGE R. KENDALL

Columbia, Kentucky

Do you really believe that Ellen White was a prophet of God? I have answered that question through personal discovery.

A FEW days ago I sat quietly in the familiar surroundings of my library, slowly flipping the dog-eared pages of the manuscript of my latest book. Without any specific reason, my eyes wandered from word to word. Occasionally I felt myself smiling when a particular phrase that had caused a considerable problem slipped by.

As a journalist with a background of many years as foreign correspondent and war correspondent, the idea of writing a book about a woman connected with the Seventh-day Adventist Church had never occurred to me. Born in a Seventh-day Adventist household in Europe, and baptized in 1944, I had always held the church in high esteem, but believing in Ellen G. White as a *real prophet? One of God's own messengers?* Somehow the idea had never really appealed to me. The name of Ellen White had always evoked memories of tough college courses and an overabundance of E.G.W. quotations in certain theological discussions to which I had been exposed. I had always regarded her as a deeply religious woman who, as a writer, had exerted great influence on the development of the church, but that was all.

To me, that was enough.

To me, that ended all discussion about Ellen White. I was more than satisfied—but God wasn't.

Careers can take strange turns, and mine most certainly did. From West Coast correspondent for a group of international magazines to European bureau chief for a magazine of the U.S. Army was quite a step, but once taken, I soon began to drift into an avalanche of foreign assignments, covering major international stories such as wars, revolutions, uprisings, and assassinations.

Yet there was always that element of the mysterious and the weird that kept creeping into the story schedule. In quest of material for a magazine assignment, for hours on end I walked the moonlit trails of Britain's New Forest, watching the activities of Sibyl Leek, high priestess of witchcraft, and on numerous visits to Haiti I laid awake at night, listening to the pulsating sounds of the voodoo drums.

Rene Noorbergen is a free-lance writer living in Fairfax, Virginia.

I scouted the Pacific and met witch doctors; spent fascinating hours with the Druze in the Middle East, and sat in silence as George King, self-styled representative of the Venus-based "interplanetary parlement" [*sic*] communicated with what he called the Master Etherius and Mars Number Six.

Not once was there a moment without adventure. But life was empty, and in growing bewilderment I watched the world sink deeper and deeper into its spiritual grave.

Even when I ended making tracks and settled down to the relative security of the public relations department of one of the nation's largest concerns, I felt unsure as to what might lie in store for me.

It was not until one rainy Friday afternoon that things began to shape up.

Closing the door to my office, the thought suddenly struck me that working for "the company" was really quite meaningless. Complex thoughts, a variety of conflicting emotions, and an overpowering dissatisfaction with working for money *alone* flashed through my mind. I stared in bewilderment at the confusion at the parking lot nine floors below, and suddenly wanted to get out!

Not much happened the rest of that afternoon in the way of work, but before the Sabbath had come that night, the die had been cast. My thoughts had set in motion the machinery that made me leave "the company," allowing me to return to my trusted—but aging—portable typewriter, which I had acquired while accompanying the victorious Israeli Army in their push through the Sinai Desert in 1956.

After leaving Ford Motor Company, my first full-length book centered on the life of the Washington psychic seer Jeane Dixon, and somehow I have never been allowed to live it down!

Why Jeane Dixon?

Let me answer it this way.

Working as a roving correspondent for hard-hitting news magazines and experiencing the constant frustrations that go hand in hand with fighting deadlines thousands of miles away, isn't exactly the most ideal way to develop a Christian character. Seeing vice, corruption, and lawlessness, as well as death on the

I'VE CHANGED MY ATTITUDE TOWARD ELLEN G. WHITE

By RENE NOORBERGEN

world's battlefields, fill every waking minute of the day also is far from conducive to spiritual development. It was not that my early training and schooling at La Sierra College had been forgotten, it just wasn't strong enough to fence off all the unwanted influences that accompanied my work, and with each new political assignment, Christ began to fade more and more into the distant past.

It was in this state of mind that I began work on *My Life and Prophecies*. It was to be Mrs. Dixon's life and was written as a strict biography, not with an ultracritical point of view. But it set in motion a chain of events that reverberate even until today. Within two weeks of publication the book became a national best-seller, and it was there that the change in my life began to set in.

"Why have you altered the interpretations of some of your major prophecies?" readers began to ask Mrs. Dixon after comparing her predictions and visions as recorded in *My Life and Prophecies* with those found in *A Gift of Prophecy*, an earlier book written about her. Others began to write to me.

"Does this [your book] not place Mrs. Dixon's gift of prophecy in a rather questionable light?" a reader queried. "Is she perhaps one of the false prophets we are to expect in the last days?"

Another Biography

Perhaps, but it took still another biography about another psychic to drive the point home and convince me that there is indeed something wrong with the "prophetic" gift of the world's leading psychics.

Writing about them had forced me to conduct a thorough study into the background of not only the psychics but also into the phenomena associated with them, and using some exact criteria I soon quit, utterly disgusted by their obvious failures, misleading claims, flagrant disregard of the Biblical requirements of true prophets, and open violation of basic Bible principles. I threw up my hands in rebellion over so much falsehood. My patience had finally run out, and it was here that God stepped in. Groping for truth, my mind flashed back to my early days at LSC, to the talks with some old trusted friends, and the books *The Great Controversy* and *The Desire of Ages*.

"Can it be true that Ellen White is really a prophet of God?" I put this question to myself in a realistic way, more curious than interested, wondering whether it might be possible to discover sufficient facts that

would enable me to arrive at an emotionally satisfying and intellectually sound answer.

Thoroughly disgusted with the psychics by now, I began my examination of Ellen White by applying to her the same principles of judgment that I had previously used in my meticulous dissection of the methods and doctrines of the leading psychics. The results were truly astounding. It provided me with ample evidence that Ellen White's visions could most certainly not be explained on the basis of psychic phenomena.

In examining psychics, I invariably looked for their PAQ—their Prophetic Accuracy Quotient, a figure one can arrive at by deducting a psychic seer's failures from the total number of announced predictions. Strangely enough, application of this principle to the work of Ellen White left me *without* a PAQ, for she never worked on a percentage basis, but held a record for absolute and unquestionable accuracy. *For Ellen White there simply was no PAQ*. Even the cases where her predictions appeared to lack complete fulfillment could not be regarded as failures, for these instances were invariably in harmony with the Biblical conditions laid down for conditional prophecy.

There was more.

Her medical insight, too, I found unquestionably inspired, for science is still discovering more facts every day that show the Source of her inspiration to be infallible. I discovered that her life had been that of a true Christian without reproach; that she never misrepresented her gift; that she continuously pointed out the sins and transgressions of the people, and warned unceasingly of the coming judgment and the soon second coming of Christ.

On the basis of these points *alone* I was inclined to accept her as a true prophet, but I went the extra mile, digging for more evidence and found two additional points that, to me, were equally as important as all the others I had found up to that moment.

A major difference between the psychics and Ellen White is that the psychics are mainly concerned with predicting events of a political, socio-economic, or calamitous nature. Ellen White's counsel, on the other hand, focused on a deep concern for people and their eternal destiny, and where the popular seers point toward death, destruction, and doom, Mrs. White's guidance looked forward to forgiveness, reconstruction, and eternal life in a

place where pain will not be even as much as a memory.

But there is another point that is even more conclusive.

Over the years many psychics have predicted the appearance of an anti-Christian leader who will make his appeal to the masses toward the year 2000. The exact actions of this leader, his methods of operation, the precise events surrounding his arrival, and the glorious scenes accompanying the second coming of Christ, however, have never been revealed to them. It stands to reason that inasmuch as the psychics work on a spiritual(istic) communications channel of questionable frequency controlled by Satan himself, they most certainly will *never* receive from him an accurate blueprint of his master plan for human conquest. *The very fact that Ellen White did receive the minute details of this plan of conquest* (see *The Great Controversy*) *is a clear indication that her Source of prophecy was not the same as that of the psychics*. The events as outlined by her form such a devastating indictment of Satan, that the events could only have been forecast and revealed to her by the author of prophecy—Jesus Christ Himself!

The result of my investigation into the reliability of Ellen White, and her position in regard to the psychic prophets, caused a flurry of consultations with responsible church leaders. This resulted in the writing of a book comparing Ellen White's *prophetic phenomena* to the world's *psychic phenomena*—a book I never intended to write.

To me, this task has become more than a literary challenge.

With the new surging interest in satanic phenomena through the thousands of astrology columns syndicated in the nation's newspapers, correspondence courses in Satanism, renewed interest in witchcraft, sorcery, and black magic, it is high time that the place of the Spirit of Prophecy be well understood.

"Is the Spirit of Prophecy real? Do you really believe that Ellen White was a prophet of God?"

I am no longer afraid of questions such as these. I have answered them not through blind emotion, but through personal discovery.

Don't take my word for it. Study the prophetic gift to the remnant church. Test it. Approached with a prayerful attitude, it will give your faith an entirely new turn and will turn your belief into conviction, a conviction that through His prophets God will keep guiding His work.

♦♦

BURMA, the "country of 2 million pagodas," is one nation in south-east Asia that is not included in the territory of the Far Eastern Division. The Burma Union, whose eastern borders touch China and Thailand and its western borders, India and Bangladesh, belongs to the Southern Asia Division.

Recently, I had the opportunity of spending a few days in Rangoon, the capital of Burma, with members of my family. In that city we found not the slightest trace of Westernization, which is not necessarily bad, of course. Hippies are disallowed. The girls wear no paint or face powder. I did not see a single Coca-Cola sign in all Rangoon. There is no TV, and radio is government-controlled.

The information we received from our leaders in Burma indicates that the work of Adventists is making progress. It was a bright and refreshing picture to see the work of the church there under complete national leadership.

The latest letter I received from Kalee Paw, amiable president of the Burma Union Mission, indicated that during the past year the union recorded the greatest number of baptisms in its history. A seminary, which was allowed to continue when other schools were taken over by the government, is producing workers for Burma. Evangelistic meetings are being held despite restrictions that altered traditional methods of reaching people with the gospel of Jesus Christ. The future looks promising when one considers the handicaps under which the workers strive to produce results.

Pastor Paw was due to retire in December, 1971, when the quadrennial session of the Southern Asia Division was scheduled to be held. But he received an unexpected six-month extension of his voted tenure of service when the India-Pakistan war forced postponement of the session at Poona. Even when the session convenes in mid-year there will be no delegates from the Burma Union attending the meeting. It is almost impossible to get permits to travel outside the country. The officers of the Burma Union will be elected in June at Poona, and the new leadership will receive notification by cable or air letter.

Music With Melodicas

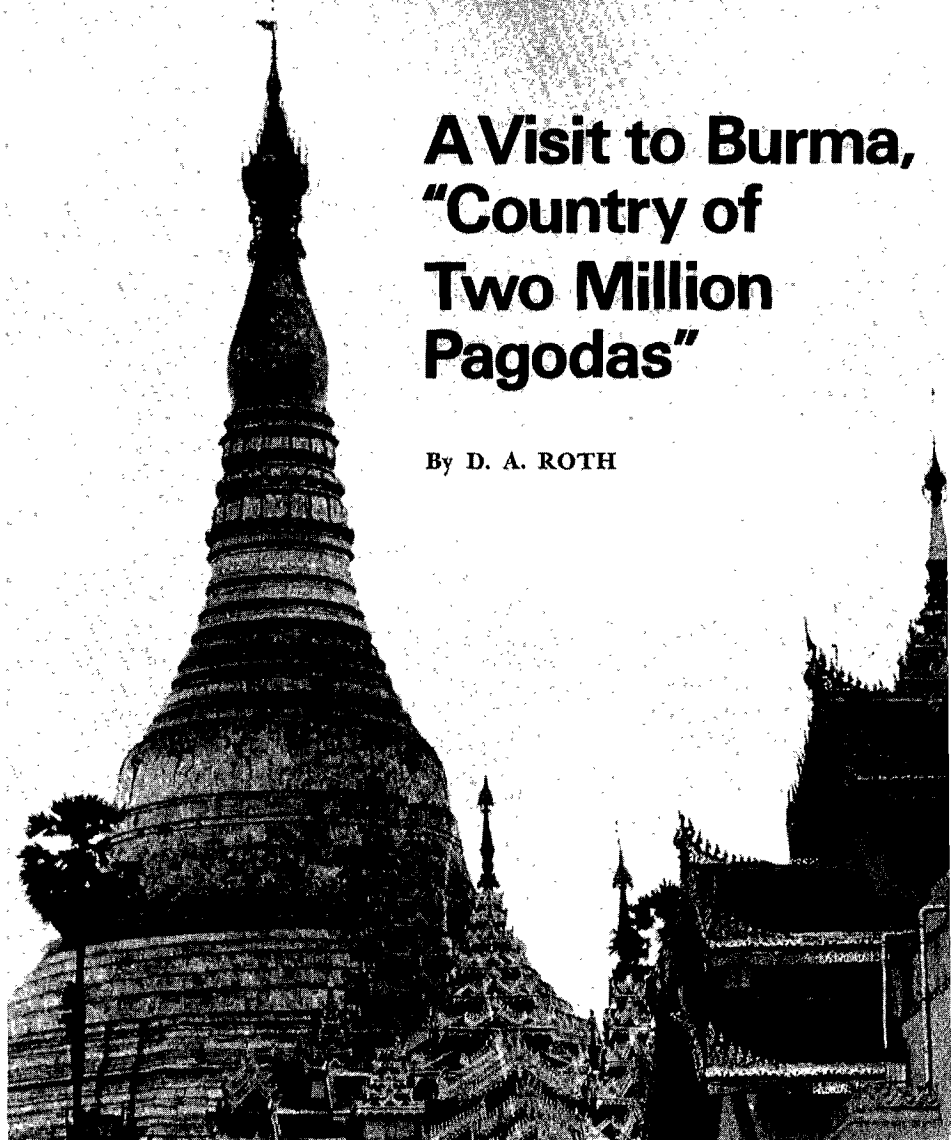
The brightest spot in our family's visit to Rangoon was an appointment we had one night at the Rangoon church. Even though it was a Monday, there was a large group in the auditorium. The church itself seems like a bit of old England. The building was completed in 1929 at the height of British colonial rule. It is very nicely kept. The most vivid impression we had came from the enthusiastic group of young people of the church, who love to sing and to play musical instruments.

Our teen-age daughter, Diane, immediately became attached to some of

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

A Visit to Burma, "Country of Two Million Pagodas"

By D. A. ROTH



The 326-foot-high spire of the beautiful Shwe Dagon pagoda towers above Rangoon city.

the young women and corresponds with a couple of them. I took along an accordion, the gift of a former worker, Dr. Heath Rowsell, as well as some melodicas, small wind instruments used by most of the youth of the Rangoon church. The music they produced that night sent my mind racing back to the days of Eric B. Hare in Burma.

Elder Hare, who lives around the corner from our home in Takoma Park, Maryland, was a boyhood hero of mine. I never tired of hearing him tell stories. Most of them had to do with Burma, since he was a worker there for many years. It was the interest and inspiration given to me by Elder Hare that made me want so badly to visit this area of the world where he did so much work for God. He started a jungle orchestra in Burma, and many workers there today are continuing the music tradition introduced by Elder Hare with his big, black, bushy eyebrows.

As I told about the work of God in the Far Eastern Division, the audience appeared to listen better than any audience I have ever had. The next day I had the chance to speak to the union mission staff as they met for morning worship. Later I visited the Voice of Prophecy office, where the director told me thrilling stories of conversion

through the work of the correspondence courses.

I was particularly impressed with the keenness of the young woman in charge of the English section of the VOP program. She had ready answers to every question put to her.

In Pastor Paw's office I learned much about the work in the rest of the Burma Union Mission. It is divided into five sections (we call them missions in our division), and Pastor Paw had a carefully kept record of the baptisms of each district. His most recent letter reported the following: "Since the month of November (1971) our workers conducted a campaign at Tharrawaddy. This is quite distant from Rangoon but still in the same section. At the close there were 15 persons baptized on December 11. Also 15 were baptized last week at Paan, Tenasserim Section. There are still other meetings being conducted."

Not all of our time was spent in the mission office. Pastor Paw was eager for us to see the city. Although proud to be a Burmese and to have the privilege of working for God in his homeland, the realistic executive stated that it was good to hear of progress outside his own country. So we talked as we rode together in the tiny mission car.

There are few private automobiles in Burma. The mission's only vehicle, an ancient Japanese model, breaks down regularly, and there are no spare parts. (I'm arranging for auto parts to be sent in from Bangkok in the near future.) The public buses are antique. Every building needs paint and most are veined with black. The streets, laid out in the nineteenth century on the colonial-grid pattern, are quiet compared to the hectic traffic jams of Bangkok, Tokyo, Saigon, and Singapore.

In a way it was a relief to see no garish Western influences. I saw only two men with Western suits. (The men wear the national costume, the *longyi*, or sarong, as it is known in Southeast Asia.) There are no Western-style commodities of any kind, not even from mainland China or from affluent Japan. The country has no foreign exchange, and there are no luxuries for the ordinary people. Watches are unobtainable except at fantastic prices.

But there is plenty of food to eat, I observed as I walked in the market areas. The markets are crowded with people who find fruit, vegetables, and rice there. Women walk down the market streets with heavily laden baskets on their heads. Very little meat is available. Everyone seemed appropriately dressed, although there is a real shortage of yard goods for the traditional costume of the people.

The tourist booklet given to me by the Burmese consular officer in Singapore said that I would "stand mesmerized" as I viewed the 326-foot-high spire of the fabulous Shwe Dagon pagoda. I have seen scores, possibly hundreds, of pagodas throughout the Far Eastern Division, but have to admit that the Shwe Dagon is indeed fantastic.

This golden edifice captures the skyline of Rangoon, and none of the supposedly 1,999,999 other pagodas can compare with it in magnificence. The shimmering spire rises into the sky

above the city with a glittering crown of gold embedded with a treasure of more than 5,000 diamonds, rubies, and other precious gems bestowed upon it by a succession of Burmese kings and queens during the past 2,500 years. Awed by the affluence of this religious center, I watched countless devotees prostrating themselves before dingy, dark, stone Buddhas—hundreds of which are around the huge pagoda, the "Mecca" for every Burmese Buddhist.

We regretted not being able to see other areas of the country. The picturesque land of Burma runs some 1,300 miles north and south, from the lofty mountains of Tibet to the rolling tropical waters of the Indian Ocean. It extends 575 miles east and west from Thailand to India and Bangladesh. It also touches Laos and Cambodia and China.

Most of the 27 million inhabitants of Burma live in the lowlands. The Burmese, closely related to the Tibetans, comprise about three fourths of the population. The rest is made up of Shans, Karens, Kachins, Chins, Nagas, and some Indians and Chinese. Most of our members and workers are Karens. The language is Burmese and consists of an alphabet of 11 vowels and 32 consonants.

The modern history of Burma began with the entrance of Great Britain in 1824. It was not until 1885 that the British were able completely to govern the country as a province of New Delhi. After a brief period of Japanese domination during World War II, British rule was restored. In 1947 a constituent assembly voted for complete independence outside the Commonwealth of Nations.

Beginnings of Adventism

As I studied the history and culture of Burma, I became interested in the background of Adventist work in this unique country. The first workers came

in 1902 when Herbert Meyers and A. G. Watson entered the country from India to sell books and magazines. Two of their first converts were Daw May and Maung Maung, a brother-sister team who devoted all their time to helping spread the gospel message. In 1904 Maung Maung went to India to plead for full-time workers. Heber Votaw was sent from that country, and the Burma Mission was established in 1905.

The first church was organized in Rangoon in 1907 with 23 members. A school was established in 1909 with R. B. Thurber as the first principal.

Work was soon begun upcountry for the Karens. In 1915 came a young missionary from Australia, Eric B. Hare, who was to have a profound influence on the work in Burma. He took charge of the mission and school in the Karen area and soon learned the language. He still preaches to the people of Burma. He makes tapes of sermons in the Karen dialect, which he sends from his Takoma Park home to the union mission office.

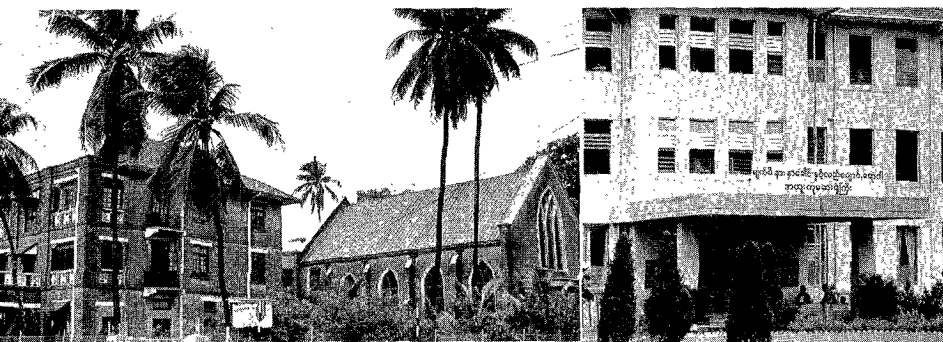
World War II disrupted the program of the church in Burma. After the fighting stopped, the missionaries returned, and the work grew. A hospital was established in Rangoon under the leadership of Dr. Joseph Johannes, who, although he is past retirement age, is still at work, in Bandung, Indonesia. A Bible seminary was begun in 1960 to train national workers. A Voice of Prophecy Bible school also got under way.

The years of work in establishing training centers and institutions paid off when, in 1967, nationalization forced overseas workers out of the country, and all leadership responsibility was placed on Burmese.

The hospital was taken over by the Government and is now operating as a specialty hospital for eye, ear, and throat. We still operate the seminary and do limited publishing work.

There is religious freedom in Burma today. Our church members meet and worship with no fear. Evangelistic methods have been changed, but evangelism continues. The potential in Burma is great, and with God's blessing there are glorious days ahead for the work there.

Left: The former SDA Rangoon Mission Hospital is now a government-operated institution. Below: The author visits with Kalee Paw (left), Burma Union president.



Above: The central Rangoon church (right) is 'like a bit of old England.' Left are the offices of the Burma Union.

Right: The staff of the Burma Voice of Prophecy Correspondence School.



A Modern Miracle of Missions

By H. B. LUNDQUIST

The island of Hispaniola, southeast of Cuba, is occupied by two countries. The western portion is Haiti; the eastern two thirds is the Dominican Republic. Near Santo Domingo, capital of the republic, is the Dominican Academy, which was established in 1946 under what might be considered miraculous circumstances.

One fall day in 1945 H. C. Brown, the head of the Dominican Mission, which had perhaps 3,000 members at the time, took me to speak at a little country church named Jababa. On our arrival I saw a considerable number of young people aged from around 14 to 20 years outside of the church. These young people occupied the front seats of the little church during the service. When I asked Elder Brown whether they were able to attend a Seventh-day Adventist school, he replied, "One that teaches through the fourth grade."

I was startled, for these young people were—almost all of them—beyond that grade and were, therefore, without Seventh-day Adventist educational opportunities.

Promises of a School

That night, at the central church in Santo Domingo, before 500 members I promised that these and other young people would soon have a school. I noted a look of incredulity, even mirth, at my words. After the meeting, in reply to my inquiry as to why they smiled, I was told that they had been given this promise time and again over the past 20 years. I felt impressed to say to them, "This time the promise is going to come true." But how, I did not know.

Two requests had been lodged through the regular channels to our hard-pressed General Conference in years past for a school. The first was for \$10,000, and the second for \$5,000. This latter request had produced \$3,000, which was just sufficient to remodel the façade of our office building in mid-Santo Domingo and to provide crude quarters for classrooms for a school and men's dormitory cubicles. The girls were housed in a nearby rented house. But Seventh-day Adventist education does not prosper in mid-city, and our efforts proved to be no exception to the rule.

The following year, A. R. Sherman became superintendent of the Dominican Mission. He sold the office building for the handsome sum of \$35,000,

moved the office to rented quarters in a residential part of the city, and devoted the proceeds to the establishment of the academy in a suitable place. A beautiful farm, six miles distant, containing at least 50 acres, was purchased at the ridiculously low price of \$11,750. A sum of \$4,000 was reserved for the construction of a church school in the city. The remainder, just short of \$20,000, was our stake with which to build an educational monument for God. With this amount we were able to build a women's home, a kitchen and open-air dining room, one teacher's cottage and half finish a men's home.

But where would we get the money to finish our modest little plant? We met together as a joint union and mission committee in 1948 to see how we could make bricks without straw. Finally, in desperation, I suggested that we might ask the country's ruler, General Leonidas Trujillo, for aid.

General Trujillo had been a sergeant in the United States Marines when the Republic was occupied in 1916 because of internal troubles. When the United States turned the country back to its people, Trujillo chose to remain there. In 1930 he became ruler of the country.

On one occasion a venerable priest and friend of the dictator went to him

to ask a favor. The general was astounded at the old gentleman's request: To "send out of the country all the Seventh-day Adventists because they are corrupters of the youth and a disturbing element in society."

"I Cannot Do That"

Laying his hand lovingly on the old man's shoulder and looking earnestly into his eyes, the dictator said: "No, father, not that. I wish all my people were Seventh-day Adventists. Then I would save a lot of money, for I would not have to have any prisons, jails, army, navy, not even police. Please don't ask me to do that, for I cannot do what you ask."

When I suggested that we go to General Trujillo, someone asked, "How much shall we ask for?" When I replied, "Five thousand," which would be about enough to finish the men's home and build a tiny office and a few classrooms, something happened. At that moment the wife of one of the committee members, who had been listening in on the committee proceedings, appeared, unexpected and uninvited, in the committee room. She greeted the startled group with these impassioned words: "Shame on all of you. Why not ask the general for \$25,000?" As suddenly as she had appeared, she left. In our hearts we had to say, She may have something there. But how were we to get past the line of security guards and into the President's sanctum in his white-marble administrative palace?

At the Inter-American Division annual meeting held in November that year, we cabled the general asking for an appointment. Earl Hackman, the president of the division, had consented to go with us to visit the general. Almost immediately we received the following reply: "The general will be pleased to see you at 12:30 P.M. on December 10." That was all.

The morning of the tenth arrived bright and shining, as it usually does in the Caribbean area. Elder Hackman was to arrive on the noon plane, and we would go immediately to our appointment with the man on whom we had pinned our hopes. Imagine our dismay when in mid-morning we were informed that the general had moved the appointment up to 11:30 A.M. instead of 12:30 P.M. Fortunately for us, Ernest Franklin, an associate publishing secretary of the General Conference, was visiting us at that time. The conference president, Elder Franklin, and the writer rushed over to the palace, hastily scribbling what we were to say on the backs of envelopes as we drove.

Carefully parking our pick-up truck out of sight around the corner, we went to meet our appointment.

Time passed. We sat and waited, but no one came to take us to see the general. Finally, at about twelve o'clock, a tall, distinguished-looking giant of a man told us the president would be



Albuquerque Honors GC President

Mrs. Robert H. Pierson, wife of the president of the General Conference, has a corsage pinned on by an Albuquerque, New Mexico, public elementary school student during a special ceremony on February 27, which was proclaimed Elder Robert Howard Pierson Day by the city. Elder Pierson (left) and the writer look on.

PAUL EHLERS
PR Secretary
Albuquerque SDA Church

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

pleased to receive us. As we entered his office, we saw that he was surrounded by ministers of state whose faces reflected their apprehension at our arrival. The general disarmed their fears by telling them that we were his Seventh-day Adventist friends, and that none of us was accustomed to bear arms of any kind.

The president invited us over to a settee in a corner of his spacious office and asked us in what way he could help. After a few words by the president of the conference, and a few more by Elder Franklin, I said: "We have come to see you about something we have in mind for the youth of the Dominican Republic. We don't want to educate them in Cuba, nor Puerto Rico. We want to educate them right here in their own country. With this in view, we have started the erection of a school plant, but need more money with which to finish it. We need a herd of cows, a flock of chickens, a tractor, farm tools, and money with which to finish the men's home, build a classroom-office building, and one more teacher's cottage."

Upon being asked how much that would take, we answered "Twenty-five thousand dollars."

We did not have to wait long for his reply. "I will give it to you!" he said simply. How I wished then that we had been bolder, and had requested \$50,000.

On December 20, we received a check for \$25,000. Soon our little training school was on its way, although not as we would have desired. All the build-

ings, except the classroom building, were frame structures covered with aluminum sheets. They have served for a long time, although they are now being replaced as funds permit.

A year later, a second request for \$10,000 was responded to favorably. Two or three years later, a third request for \$15,000 was made. The money was needed to construct an English-style children's home. While being interviewed, the president asked, "Is this going to be another 'tin' building?" When we replied in the affirmative, he said: "You had better take another \$20,000, and make it of concrete."

At that juncture, our little plant was worth perhaps \$100,000, \$70,000 of which had come from General Trujillo. It would seem that he had done all that he could be expected to do. But, no! Before this benevolent friend had finished his giving, he invested approximately another \$150,000, for he built us a church and an office building in a good subdivision, and a smaller church in his home town of San Cristobal.

His interest grew into an interest in the salvation of his soul. The day was approaching when he was to begin to receive Bible studies. What rejoicing this gave our workers in that country. But it was not to be. His life was cut short by assassins in 1962.

A Visit to Old Scenes

On January 4 of this year my wife and I were privileged to revisit the scenes of our labors after an absence of almost 20 years. What we saw was almost too good to be true. We were shown the most courteous attention from the moment of our arrival until two days later, when we continued our journey to Puerto Rico. Samuel E. Cole, the president of Dominican Academy, told us about the present developments in this amazing story. The present administration of the republic has decreed that the section where our school is situated is to be an industrial zone and, consequently, we have been given notice to move. We have been able to sell two thirds of our school property for \$350,000, which comes out at \$1.80 a square meter. For the remainder of the farm we are sure to receive at least \$175,000, or a total of \$525,000. All this for a property that we purchased 25 years ago for \$11,750!

On the strength of this, the conference has purchased for \$100,000 a 225-acre farm with a river running through it on the main highway from the capital to Puerto Plata on the north coast. This new place is in the fertile Cibao region, said to be one of the most productive regions of the entire earth, vying with Java in that respect. Plans have already been drawn for the reconstruction of the school plant, not with "tin" buildings, so distasteful to our benefactor, but of solid construction.

As by-products of our relations with General Trujillo we received complete teacher and student accreditation with the government Department of Instruc-

tion. The graduates of this little training school usually constitute the majority of the graduates of our nearby Antillian College in Puerto Rico. The majority of the present staff of workers—conferences, as well as educational—are young men and women educated in this little academy and, later, in Antillian College.

At present there are two conferences on the island, with 14,000 members. There are 23 churches in the capital alone and more than 70 in the conference. And the whole story has not been told. Many of the ministers baptize upwards of 50 each year and, in some cases, up to 300. "What hath God wrought!"



Handicapped children were benefited by OFASA's free summer camps held in Peru.

PERU:

SAWS Conducts Summer Camps for Children

Seventh-day Adventist Welfare Services in Peru (known there as OFASA), this year moved into a new area of community service when it conducted a series of free summer camps for inner-city and crippled children. Six camps were held, one of which was geared especially for handicapped children.

Counselors for the camps were college youth dedicated to young people. They received a quarter scholarship for their work at the camps. Food and camping equipment was furnished by U.S. AID.

L. J. Patton, OFASA director in Peru, reports that the young people responded happily to the demonstrated love they found at the camp and to the call made at campfire time to live for Jesus.

Peru's OFASA has been one of the busiest organizations of the church, faced in the past few years with many and varied natural catastrophes. The most recent catastrophe to strike the coastal areas of that country was the flood in the Palpa area that left 50,000 persons homeless.

M. CAROL HETZELL
Associate Secretary
GC Public Relations Department



Five Ordained in East Nigeria

Five men were ordained in the East Nigerian Mission headquarters church, at Aba, East Central State, Nigeria, on January 15. Standing behind their wives they are, from left: Gaius Anonaba, H. J. Awuloha, I. A. Ekpendu, J. Nnaji, and B. M. Njoku.

The writer preached the ordination sermon; Ø. Gjertsen, West African Union Mission secretary, gave the charge; Z. N. Imo, East Nigerian Mission president, welcomed the new ministers; and A. J. Dickay gave the ordination prayer.

THORVALD KRISTENSEN
President
West African Union Mission

ENGLAND:

Newbold Youth Serve Local Community

Youth from Newbold College, Bracknell, Berkshire, England, have received commendations from members of the community because of their efforts to serve the area. The appreciation has been expressed because of a Five-Day Plan to Stop Smoking and a youth club sponsored by the youth.

On most Sabbath afternoons young people from the school have been engaged in good will activities of various kinds in the community. The Plan was conducted as a result of a door-to-door survey in the neighborhood. It was held in a school in Bracknell.

The youth club grew out of a concern on the part of the college youth to help the young people of the community.

The new town of Bracknell, built to draw off some of London's teeming population, has confronted social workers and psychologists with many problems because of the town's rootlessness. Hooliganism causes the inhabitants and police much concern. To do something for the young people of Bracknell, a group of students, under the leadership of Dave Penner, have arranged to rent a new multipurpose hall in the town's main shopping area each Saturday night. In this hall, which they call The Gate, they conduct an informal program.

Before the group opens the hall for the youth of the community, the Newbold young people have group prayers for half an hour. Some of the local youth join them in this. Then they open the doors to the youngsters on the street. Singing and instrumental music are followed by a talk, during which the visitors are very attentive. Following this, Newbold students mingle with the group and begin conversation. The hall is packed every Saturday night. Five or six youth have begun visiting the college for Bible studies. Sometimes rowdies knock on the windows from the outside, but they have not broken up the meetings as they did with another local youth club.

Mary was one of the youngsters who started coming to The Gate. The second night she was there she joined in praying with the students. The next Saturday night she ran for three miles so as not to be late. She was very surprised when she discovered that the students running the club went to church on Saturday. Her surprise was all the greater because she had always felt that this was the day for church, though she knew of no one who agreed with her.

In the middle of February, 60 young people from various parts of Britain squeezed into Newbold's already filled dormitories during a Meet Newbold weekend. Interest in the college and its purposes is growing among thoughtful

young Britishers to such a degree that the Meet Newbold weekend has to be held twice a year instead of once. During the weekend the visitors share bedrooms with the students, eat with them in the dining room, worship with them in chapel, and even sit with them in classrooms. To make this possible, Monday classes are switched to Sunday.

For the first time Newbold has this year put into operation the Student Missionary project, which is financed to a large degree by the students themselves. On January 28 during a special Friday night service of missionary emphasis, David Coltheart, Newbold's first student missionary, was commissioned to go to Sierra Leone in September.

A. J. WOODFIELD, *Chairman*
English Language Department
Newbold College

WEST GERMANY:

Hamburg Press Enjoys Decades of Growth

The Hamburg Publishing House, which originated in two rented rooms as a branch of the International Tract Society, has grown until its sales approached the equivalent of US\$2 million in 1971. As a printing establishment it had its beginnings in 1893, when a building was obtained for Adventist publishing at Grindelberg 15a, Hamburg. The main part of this building was occupied at the time by a nursing home and a Methodist chapel. This old part of the publishing house is still in use, but has been faced with brick. In 1912 the publishing house proper was erected beside the old building.

The work of this house soon covered all Central, Eastern, and Southern Europe. Shortly before World War I, publications were issued in 25 languages, including Russian and Hebrew.

During World War II bombs damaged portions of the newer building, so the second and third floors of the old building were used as a bindery. Years later, in 1952, cracks appeared in the ceiling of this old building. When the carrying capacity of the two ceilings

was measured, it was found that the loads they were carrying exceeded their maximum ability 30 to 40 times. Surely God had held His hand over the publishing house. A new building was completed, the load was removed from the old one, and the menace of breakdown disappeared.

Many printing companies were damaged by Allied bombings during the war and were unable to operate properly. The Hamburg Publishing House was able to help more than a dozen of them. However, the National Socialist regime did not favor the Hamburg plant, hence it seemed only a question of time before the house would be expropriated. But in 1945 the final breakdown of the Nazi regime came and the end to fear of closure.

However, the trouble for our press was not overcome inasmuch as the British occupation forces were considering expropriating the plant for their own use. They were informed that the publishing house was the property of the Seventh-day Adventist Church, the headquarters of which were in Washington. Because the British were anxious to avoid any argument with the Americans, the plans to dismantle the equipment and expropriate the ground were abandoned. Once again a threat had been overcome with the help of God.

After World War II publishing activities were started anew. The house acquired a license for printing books and periodicals. Within a few years it attained a higher turnover of sales in the smaller West Germany than had formerly been made in the territory of the whole of Germany.

If today the work of the Hamburg Publishing House were being carried on with the same equipment it had in 1959, more than 250 workers would be needed; it needs only 150. In 1971 its work was supported by 192 literature evangelists with a turnover of DM 6,222,470 (US\$1,944,520). This amount included the sale of more than 19,200 copies of Ellen G. White literature.

As Mrs. Delafield and I have visited our churches from Munich to Hamburg and from Berlin to Stuttgart, we have



The Hamburg Publishing House has produced many attractive E. G. White books.

held meetings with the people and gathered with the ministers for special *Testimony* study and prayer. In these gatherings we have used the Ellen G. White books published by the Hamburg Press. And we have rejoiced to see

this literature, attractively printed and bound, being used to bring courage and godly counsel to all.

D. A. DELAFIELD
Associate Secretary
Ellen G. White Estate

Inter-America Celebrates 50 Years of Progress

(Continued from page 1)

This year, 1972, we celebrate our golden anniversary with more than 300,000 baptized Inter-Americans who speak Spanish, English, French, Dutch, and several dialects. These members meet in 1,847 churches scattered throughout 74 countries and islands. Each Sabbath 400,000 people attend our Sabbath schools. Our seven union organizations and 41 local fields with their loyal, dedicated ministry and institutional and other workers, with a consecrated laity and young people, have pledged total commitment to God. They are claiming even greater blessings by making this golden anniversary year, *Evangelism '72*. Our mission is to carry the message to all Inter-America—to every kindred, tongue, people, island, town, city, and country; to the 350 language and dialect groups in our division. This year we are pledged to make the greatest soul-winning thrust in the history of the church in this division.

We pay tribute to the past presidents of our great division; E. E. Andross, G. A. Roberts, G. A. Calkins, E. F. Hackman, A. H. Roth, and C. L. Powers, and their associates, who during the past years gave consecrated and efficient leadership. We who now carry on this great task reach out to God in complete dedication and plead for the outpouring of the Holy Spirit to finish the task.

B. L. ARCHBOLD
President, Inter-American Division



The group of South African youth who built the school at Mbukwane.

SWAZILAND:

South African Students Build Classrooms

A two-room, cement block school at Mbukwane, in the country of Swaziland, is a monument to the efforts of 15 Seventh-day Adventist young people from the Republic of South Africa.

The idea for the new school building originated with Izak Wessels, a fourth-year medical student. Accepting his plan, 15 university and college students decided to use their vacations to work on the project. They paid for their own traveling expenses and food, in addition to giving their time free.

The project was completed in record time. Quickly the walls went up and the roof on. Then the walls were plastered and painted, the doors hung, and the windows glazed and painted.

It is an attractive building, and the people in southern Swaziland are grateful to these youth for the desperately needed classrooms.

During a ceremony held to thank the students for their gesture, a representative of the Mbukwane community said, "Swaziland is very grateful to these students. Their example of sacrifice is one that the students of the school they have helped should follow and copy. Their coming to Swaziland shows that people of different races can live together and help one another in a world that is full of hatred and prejudice."

The Swaziland Government Information Service published a bulletin in which full coverage was given the whole project. The bulletin article was presented over Swaziland Radio, and extracts were published in the national newspaper, *The Swazi Times*.

For 40 years the school at Mbukwane has had to carry water from the nearby river in pots and tins. While the youth were putting up the new building, a modern hydraulic ram was installed. Two 1,000-gallon tanks situated just above the school now supply the institution with running water.

J. G. EVERT
President, Swaziland Field



Mixing cement and plastering was part of the work done by the young people.



Mission Plane Is Dedicated in Zambia

Seventh-day Adventist United States Congressman Jerry Pettis (left) participated recently at Lusaka, Zambia, in the dedication of a plane being used in mission service in several countries of central Africa. The plane is being used by Dr. Ray L. Foster (right), orthopedic surgeon and specialist in leprosy rehabilitation in the Trans-Africa Division. He is working with the Trans-African Leprosy Rehabilitation Service (TALRES).

The dedication was attended by the United States Ambassador to Zambia and officials of the Zambian Government.

DUNBAR W. SMITH, M.D.
Medical Secretary
Trans-Africa Division

World Divisions

AUSTRALASIAN DIVISION

✦ Two Australian magazines and the newspaper *Sunday Telegraph* featured the Five-Day Plan to Stop Smoking in the same week recently. This was in addition to the Australian Broadcasting Company's television network's 40-minute nationwide feature of the program. Hundreds of telephone calls have been received by conference officers and the Sydney Sanitarium from people wishing to have further information and help. A big increase in Five-Day Plan activity is under way. Greater Sydney Conference is planning eight programs in the immediate future, and all states report similar plans.

✦ The division executive committee recently took an action providing for the overflow of the Thirteenth Sabbath Offering for the third quarter, 1973, to go to Fulton Missionary College. Originally it was planned that the Samoa Mission also benefit from the offering. However, the need for boarding facilities at Fulton were such that the plan was revised.

M. G. TOWNEND, *Secretary*

FAR EASTERN DIVISION

✦ More than 500 Seventh-day Adventist laymen from 14 churches in Surigao del Sur district attended a church officers' convention held in Tagbina, Surigao del Sur, March 1-4.

✦ Nine prisoners were baptized in the Bukidnon provincial jail, Malabalay, Mindanao, on February 8. This makes a total of 39 men baptized into the Adventist Church in this prison.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

✦ More than 1,600 people have been baptized in the Mexican Union during the first month of 1972. More than 1,000 of these joined the church in the South Mexican Mission.

✦ A church made up almost entirely of young people has been established in Georgetown, Guyana, as a result of an evangelistic meeting conducted by K. S. Wiggins.

✦ More than 500 people are regular attendants at a series of meetings being conducted by L. V. McMillan in Bodden Town, on Grand Cayman Island.

L. MARCEL ABEL, *Correspondent*

SOUTH AMERICAN DIVISION

✦ In Curitiba, Brazil, recorded telephone messages are listened to by some 800 people daily. The automatic machines carrying the messages are installed in the Central Seventh-day Adventist church in Curitiba. The service operates on a 24-hour basis.

✦ Brazil College in São Paulo, Brazil, opened this school year, 1972, with a total of 1,543 students, of which 256 are above high school level. In addition, 89 students are taking special studies for summer courses.

✦ The family of Brazil College, São Paulo, Brazil, will shortly have its first church building in its more than 50-year history. The sanctuary will have seating for 2,000 people.

✦ Two hundred and twenty radio broadcasting stations regularly transmit the Voice of Prophecy program in the South Brazil Union.

H. J. PEVERINI, *Correspondent*

Atlantic Union

✦ Michael Stevenson, an associate secretary of the General Conference MV Department, and Keith Knoche, a graduate student at Andrews University, conducted a Week of Spiritual Emphasis at Atlantic Union College, South Lancaster, Massachusetts, recently.

✦ A benefit concert to raise funds for a new Northeastern Academy in Bronx, New York, was held at Carnegie Hall in New York City on March 19. Jon Robertson, associate professor of music at Oakwood College, conducted an orchestra and chorus, presenting Verdi's *Requiem*. The performers in the *Requiem* included members of churches in the Northeastern Conference, the Oakwood College Choir of Huntsville, Alabama, four soloists, and an orchestra of professional musicians.

✦ An Adventures in Vegetarian Cooking school was held in the Brunswick, Maine, Seventh-day Adventist church February 24 to March 21. Thirty-eight people attended, most of whom were non-Adventists. Several are prominent in the community. As a result of the classes, it is hoped that a program of health education can be sponsored in the city by the city's Parkview Memorial Hospital, which is operated by Adventists. Mrs. Ronald Bettle directed the school. She was assisted by Mrs. James Drexler, Jacqueline Horsley, and Carl Soper.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Students of the theology department of Canadian Union College are holding evangelistic meetings in a Baptist church on Sabbath afternoons in Buck Lake, Alberta.

✦ During the first three months of 1972, students of Canadian Union College, College Heights, Alberta, visited most of the churches in the three west-

ern conferences of Canada presenting a program of Christian witness.

✦ A day-care center for children from two to six years of age has been opened by the Adventist church in Winnipeg, Manitoba. A provincial employment program incentive of more than \$8,000 has been granted for the center.

✦ The youth of the Edmonton, Alberta, Adventist church held Reach Out for Life evangelistic meetings in the Edmonton Central church during March.

✦ Sixteen persons were baptized in Edmonton, Alberta, on March 11 during joint services held by the Edmonton Ukrainian and Edmonton South churches.

✦ Five Five-Day Plan to Stop Smoking courses have been conducted in St. John's, Newfoundland, under the direction of George Schafer, principal of St. John's Academy. Two of the programs were held in major hospitals, and three at Memorial University.

THEDA KUESTER, *Correspondent*

Central Union

✦ Eleven church school students were baptized in Omaha, Nebraska, recently. The students joined a baptismal class at the close of the 1971 fall Week of Prayer. Pastor A. C. Becker conducted the classes and the baptisms.

✦ Church services are being conducted in Downs, Kansas, as a result of the witness of Dr. and Mrs. Burton Cox, who moved to Downs about two years ago. The church grew from a branch Sabbath school begun in 1971.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ A full-page insert advertising health and *Bible Story* books appeared in a recent Sunday edition of the Reading, Pennsylvania, newspaper. An estimated 100,000 homes received the advertisement.

✦ R. W. Dunn, Pennsylvania Conference secretary-treasurer, reports a tithe gain of more than \$26,300 for the first two months of 1972 as compared with the first two months of 1971.

✦ Harold L. Cleveland, formerly pastor of the Cleveland, Ohio, Glenville church, was recently elected president of the Allegheny West Conference, succeeding Donald B. Simons.

✦ Literature Evangelist Pat Johnston led the Pennsylvania Conference in sales for its recent Big Week by selling more than \$1,700 worth of literature. The grand total for the week was almost

\$32,500, a record for a spring Big Week for the conference. Fifteen literature evangelists had sales totaling more than \$1,000 each for the week.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Michigan's reported oldest Seventh-day Adventist died February 10 at the age of 105 at her home in Mount Pleasant. Angeline Turney came from England and took nurse's training under Dr. John Harvey Kellogg. She had been an Adventist for 90 years.

✦ Leaders of 31 of Michigan's Pathfinder clubs met at Au Sable late in February for their annual workshop.

✦ Literature evangelists from across Wisconsin attended a rally and training session in Madison, February 8 to 10. Mr. and Mrs. Lawrence Jaecks, of Wausau, were selected Literature Evangelists of the Year for the Wisconsin Conference. Their deliveries last year exceeded \$22,000.

✦ Twenty people became members of the Elgin, Illinois, church through baptism or profession of faith recently as a result of meetings conducted by conference evangelists Roland Lehnhoff and David Peterson. Norman Kinney is pastor of the church.

GORDON ENGEN, *Correspondent*

North Pacific Union

✦ The Sabbath school department of the Idaho Conference reports 1971 Investment receipts to be the largest ever received in the conference. The total was more than \$30,000, almost \$10.50 per member.

✦ Members of the Everett, Washington, Seventh-day Adventist church raised more than \$3,500 for Investment during 1971. Most of this amount was turned in on one Sabbath.

CECIL COFFEY, *Correspondent*

Northern Union

✦ L. B. Reynolds, an associate secretary of the General Conference Sabbath School Department, and W. G. Larson, Northern Union Sabbath school secretary, have been conducting Vacation Bible School workshops throughout the Northern Union during the month of April.

✦ MISSION '72 meetings were conducted in all districts in the Minnesota Conference during March.

✦ The annual Northern Union Bible quiz and temperance orations were held on February 4 and 5 at Oak Park Academy, Nevada, Iowa. Karen Sogard and Greg Porter, from Oak Park Academy, won the Bible quiz. Sharon Davis of Sheyenne River Academy, Harvey, North Dakota, received the oration trophy.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ The fourth annual meeting of Western Adventist Historians was held in early April at Pacific Union College.

✦ Pacific Union literature evangelists were instrumental in the baptism of 49 people from contacts made during the first two months of 1972. In addition they took 646 persons to church services and shared 43,000 pieces of free reading material.

✦ In 1971 the Arizona Conference led the conferences of the Pacific Union in both membership and tithing gains for the third consecutive year. John V. Stevens is president.

✦ Far Eastern Division lamb shelters



Educator Honored at LLU for Long Service

Erwin E. Cossentine (left), accompanied by his wife, was presented the Medallion Award of Merit of the General Conference Education Department at Loma Linda University. The presentation was made by the writer (right) on the occasion of the university's annual Distinguished Faculty Lecture.

Elder Cossentine began his service to the church in 1920, when he became preceptor of the East New York Academy. He served for 20 years, from 1946, as secretary of the General Conference Department of Education.

CHARLES B. HIRSCH
Secretary

GC Department of Education

inspired La Crescenta, California, members to increase their Thirteenth Sabbath Offering by 222 per cent.

✦ Members of the Arvin, California, company of Adventists spent 480 hours in literature distribution in preparation for MISSION '72. Arvin has a population of only 5,000.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ Thirty-nine persons were baptized in the Mount Pleasant, South Carolina, church as a result of meetings conducted by C. J. Danforth and W. D. Brass.

✦ A youth emphasis week was held at Milledgeville, Georgia, March 18 to 25. Some 125 people, many of whom were non-Adventists, attended the series of lectures, which included discussions of such topics as food, drugs, tobacco, and alcohol.

✦ The Southern Publishing Association has set up a training program to prepare men for mission service in the publishing work, according to General Manager C. L. Paddock. The program will begin immediately. SPA's executive committee has named Bruce Vogt, a four-color pressman on their staff, as the first trainee in the mission-service program. Applicants are selected for training on the basis of their stated desire to serve in the mission field as well as on their technical ability.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ South Texas teachers recently attended a one-day workshop conducted by Dr. Carl Pinterich, of Southwestern Union College.

✦ The Southwestern Union College Choraliers conducted their twentieth season tour, March 30 to April 3. They presented a varied musical program in the Oklahoma and Arkansas-Louisiana conferences.

✦ John Hancock, secretary of the General Conference MV Department, was guest speaker at an area-wide youth rally held in Dallas, Texas, April 15. The rally was directed by D. J. Sandstrom, newly appointed Missionary Volunteer secretary of the Texas Conference.

✦ One hundred and fourteen persons were baptized in Tulsa, Oklahoma, as a result of a Voice of Prophecy evangelistic crusade conducted there recently. The three-week meetings were held by Fordyce W. Detamore and associates in cooperation with area pastors. Attendance averaged 700 to 800 on weekends.

J. N. MORGAN, *Correspondent*

Adventist Servicemen Helped by Gifts of Literature

By W. J. HACKETT

U.S. Seventh-day Adventist servicemen have made a significant contribution to the saving of life in the service of their country for nearly 100 years. Their conscientious convictions have been recognized and honored, if not applauded, by government. As a whole, these men have represented the church and its convictions well.

In a small way the church has given recognition to its representatives in uniform by supplying them with literature. This has kept them in touch with the church in a spiritual sense and has informed them of the church's activities. This free literature has included the *Review and Herald*, *Message*, *Listen*, *Signs of the Times*, *Insight*, the *Sabbath School Lesson Quarterly*, the *Morning Watch* devotional book, the missionary book of the year, and personal missionary literature up to \$10 for each request. Taped sermons have been provided for men in certain isolated places.

The church in the United States also has provided military and civilian chaplains, as well as service centers, in strategic places. These benefits have been greatly appreciated by our men while in the service of their country, as their letters, such as the following, indicate:

"I would like to thank you very much for sending me all of the books and the REVIEW since I have been here. Please keep them coming to me as I love to read them. In many instances I have become discouraged and felt forgotten since I've been here in Vietnam, but my days are always brighter when I receive the papers. It has brought me out of the dark as I learn more about our Lord. I know that He hasn't forgotten me and neither have my friends, the Seventh-day Adventist people. Thank you again. G.L.L."

"It is certainly wonderful to know that the church periodicals are available to our active-duty servicemen—all for the mere asking. Also, it is deeply appreciated when time is taken to find out about a serviceman's whereabouts. Then he knows that there is some concern. We are indeed very grateful for the services available through the National Service Organization. R.K.L."

"I have enjoyed receiving the many Adventist publications during the past 16 months of service. As a result, my spiritual and mental knowledge increased and my missionary efforts were greatly aided. My tour of duty was

made much easier by the National Service Organization's literature program. J.B.L."

"The literature you sent me gave me courage in the darkest hours, when it seemed that the whole Navy was against me because of my new found faith. Because of your thoughtfulness and especially your prayers I was able to stand strong for our Sabbath truths and noncombatancy beliefs. Every SDA member of the armed forces the world around needs you. J.L.D."

"I thank you for the spiritual aids and literature that you have faithfully sent me during the past three and one half years. At the present time I am preparing to separate from the USAF in order to return to school and complete my education. I would like to express my gratitude to all the many people who have worked for me while I was in the military service. R.H.H."

This service to our men in uniform has been provided by our people through a special offering taken up in the churches of the United States every two years. In 1970 \$102,000 was collected for this project. The opportunity to help again will be given on May 13. We urge all of our people to contribute liberally to this fund.

Someone remarked recently that if we contributed \$100,000 and saved only one boy it would be worth it. When another remarked that this statement was a bit extravagant, the response was, "Well, it would be worth it if it were your boy, wouldn't it?" It is our men out there who need to be remembered. Let's not fail them on May 13.



(Conference names appear in parentheses.)

L. H. Barnard, pastor, North New South Wales Conference, formerly medical secretary, Western Highlands Mission, Australian Division.

A. T. Bidwell, pastor, Pittsfield district, Massachusetts, formerly pastor (North Dakota).

Vernon L. Chase, pastor (Kentucky-Tennessee), formerly pastor (Arkansas-Louisiana).

Earl Cleek, pastor, Attleboro district, Massachusetts, formerly pastor (Oklahoma).

Gordon R. deLeon, principal, Mount Pisgah Academy (Carolina), formerly director of college relations, Atlantic Union College.

Philip Huber, assistant pastor, Louisville, Kentucky, from Andrews University.

Ralph Kooreny, professor of business and economics, Walla Walla College, formerly academic dean, La Sierra Campus of Loma Linda University.

Jerry Lastine, stewardship and trust services secretary (Indiana), formerly pastor (Central Union).

From Home Base to Front Line

North American Division

Vernon E. Berry (PUC '33), to assist in developing new school in Peten, Guatemala, and Mrs. Berry, nee Lois Elaine Wheeler (GAH '26), of Silverton, Oregon, arrived in Guatemala City, November 22, 1971.

Bobby Allen Dodd (UC '58), returning as secretary-treasurer Ceylon Union, Colombo, Mrs. Dodd, nee Donna Louise Green, and two children left New York City, March 1.

Theodore Zegarra, M.D. (LLU '49), returning as physician Bella Vista Hospital, Mayagüez, Puerto Rico, Mrs. Zegarra, nee Miriam Krueger (Ana Nery School of Nursing '47; PUC '51), and daughter left Baltimore, Maryland, March 2.

Student Missionaries

Alicia D. Knight (PUC), of Los Angeles, California, to be music teacher in Yele Academy, Magburaka, Sierra Leone, left Washington, D.C., October 5, 1971.

Robert P. and Claudia S. Rutherford (LLU), of West Covina, California, he to teach Bible in Morogoro, Tanzania, left Los Angeles, California, February 11.

CLYDE O. FRANZ

NOTICE

CORRECTION

The final Ingathering report for 1972 as appearing in the March 23 *Review* showed the Atlantic Union as having a gain of \$30,296.87 over 1971. This should have been \$35,772.88. The Columbia Union was reported as having a gain of \$59,837.75 over 1971. This should have been \$32,505.71. Local conferences with the highest gains are Georgia-Cumberland, \$18,586.11; Chesapeake, \$14,726.75; and Texas, \$14,672.40.

Church Calendar

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	May 13
(Alternates with Disaster and Famine Relief Offering)	
Spirit of Prophecy Day	May 20
Christian Record Offering	May 20
(Alternates with North American Mission Offering)	
Bible Correspondence School Enrollment Day	
Home-Foreign Challenge	May 27
Inner-City Offering	June 3
Thirteenth Sabbath Offering (North American Division)	June 10
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

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

Lay Preacher in Mexico Prepares 22 for Baptism

A lay preacher, of the Naranjos Agrios district in the Inter-Oceanic Mission in Mexico, has prepared 22 people for baptism and has another 62 attending Sabbath school and taking Bible studies. Loren Gallardo, lay activities secretary of the Mexican Union, informs us that Layman Santana Del Valle held public meetings and is giving personal Bible studies in connection with MISSION '72. He is aiming for 100 souls for Christ. Brother Del Valle is only one of thousands of dedicated laymen who are determined to make 1972 the best soul-winning year for the cause of God.

V. W. SCHOEN

GC Committee Holds Spring Meeting, April 4

The 1972 Spring Meeting of the General Conference Committee was held at General Conference headquarters in Washington, D.C., on April 4. It was preceded by a meeting of the General Conference officers and the North American Union presidents on April 2 and 3, in which matters of special interest to the North American Division were considered.

In harmony with the General Conference constitution, financial statements were presented by the General Conference treasurer, K. H. Emmerson, and his associates in the treasury. The auditor's statements were read by Ralph M. Davidson.

Other important items on the agenda of the Spring Meeting included the MISSION '72 evangelistic program and plans for MISSION '73. R. H. Pierson, president of the General Conference, presented encouraging reports from a number of overseas divisions concerning the results of MISSION '72. He emphasized that MISSION '72 is not just a month of evangelism. Every day during this year should be a soul-winning day for every member and every institution of the church.

Neal C. Wilson reported briefly on MISSION '72 in North America. Reports are still coming in. Reach Out for Life meetings were held in approximately 1,800 places during the month of March. The program will be presented in many other places during the remaining months of the year.

The Trans-Africa Division, after careful study over a period of time, had requested authorization for the establishment of a union mission organization in Zambia. Authorization for the new mission was granted.

Dr. Ralph F. Waddell and his associates in the Department of Health presented a plan for reorganization of the General Conference Department of Health. The proposal included a new feature, the appointment of an associate secretary for dental affairs, but the total plan as presented will result in an annual net saving of several thousands of

dollars to the departmental budget. This plan of reorganization was approved. Eldon E. Carman, D.D.S., of Marietta, Georgia, was elected as associate secretary for dental affairs in the Department of Health.

Although it was a short meeting, the Spring Meeting of the General Conference Committee was marked by a deep spiritual tone. Before the business of the day was considered, the members of the committee took time for a devotional service led by E. R. Walde, president of the North Pacific Union. A spontaneous service of testimony followed Elder Walde's presentation. Several of the committee members related personal experiences from the MISSION '72 program. The Spring Meeting is a business meeting, but it is God's business, and a realization of this fact by the members of the committee was very evident to those who attended.

CLYDE O. FRANZ

The Desire of Ages Printed in Greek Language

The Desire of Ages by Ellen G. White has been published in the Greek language under the title *Life of Christ*, reports D. A. Delafield, associate secretary of the White Estate, from Athens, Greece. "It is a full-sized book," says Brother Delafield, "a large subscription edition, bound in colorful black and red cloth. Four thousand copies are being printed in this special edition, and the Greek church membership of 300 is seizing the books as soon as they are available, reading them, selling them, and giving them to their friends."

There are between nine and ten million Greeks in this historic old country, or about 10,000 Greeks to every Seventh-day Adventist in Greece, so the challenge is overwhelming. Our people around the world who have Greek friends may secure copies for missionary purposes at a moderate price by writing to Nick Germanis, mission president, Greek Mission, Keramikou 18, Athens 107, Greece.

ARTHUR L. WHITE

May 13 Is Servicemen's Offering Day

Sabbath, May 13, will be Servicemen's Fund Offering Day in all Adventist churches across the United States. This offering is taken only once every two years, and \$100,000 is needed to care for our men in military service for the next two years.

Even though draft calls have been reduced, still there are a large number of Adventist men in service. In these uncertain political times our boys, while they serve their country, want and deserve our continued interest in their spiritual needs.

Our National Service Organization endeavors to supply Adventist servicemen and chaplains with missionary lit-

erature, devotional books, and Sabbath School quarterlies.

On May 13 a special offering will be taken so that the flow of literature for the men in the services may be assured. We urge you to make your offering for the servicemen's literature a liberal one.

KENNETH H. EMMERSON

IN BRIEF

† President Richard Nixon has asked a panel of experts to determine why heart disease is so prevalent and so menacing and what can be done about it. Among the 18 panel members chosen to serve is C. Joan Coggin, M.D., assistant professor of medicine of Loma Linda University. She has served as cardiologist with the Loma Linda Heart Team in Pakistan and Greece.

† A tornado damaged the newly constructed Hillcrest Temple church of the South Central Conference in Nashville, Tennessee, on Friday evening, April 7. The congregation moved into the church early this year. The amount of damage is estimated at \$80,000.

† New position: J. W. Cassell, Jr., president, Pacific Union College, formerly academic dean. He replaces F. O. Rittenhouse who is retiring.

† Deaths: Richard C. Barron, evangelist, April 11, near Walla Walla, Washington, as the result of an airplane crash; in the same accident two student nurses from Walla Walla College were killed—Connie Veeler, of Hanford, California, and Janice Suelzle, of Eugene, Oregon.

• John D. Haynes, 79, April 7, Loma Linda, California. He began his ministry as a literature evangelist, spent more than eight years in South America as an evangelist, contributing more than 36 years to denominational service. • Alger F. Johns, 54, April 16, Berrien Springs, Michigan. Dr. Johns joined the staff of Andrews University in 1955 and served as professor of Old Testament.

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God's got a bigger plan in mind. His fire can bring light to those lost in the dark.

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Right now, you can probably think of at least four people who have never experienced in their lives the glow of God's fire. So how about letting yours burn out of control?



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