

Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

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INTO
ALL
THE
WORLD
IN 1971

IN 1971 almost 1,000 missionary workers left their homelands to take up mission service for the Seventh-day Adventist Church. The exact figure is 972, divided into six categories: regular appointees (new) 445, regular appointees (returning after furlough) 310, Adventist Volunteer Service Corps workers 19, relief workers 25, student missionaries 167, special sustentation workers six. In addition, 23 nationals returned to their home divisions from North America.

It is apparent that regular appointees, including those newly appointed and those returning to their fields after furlough, account for approximately 78 per cent of those sent out in 1971. The remaining four categories, which account for 22 per cent of the workers sent out last year, represent programs that are relatively new.

Adventist Volunteer Service Corps. The Autumn Council of 1968 voted to approve the Adventist Volunteer Service Corps plan. The volunteer agrees to serve for a period of one to two years. He provides his own round-trip transportation to the field. His food, lodging, and local travel expenses while serving in the field are provided by the church. A wide variety of service opportunities are available in the Adventist Volunteer Service Corps. Qualified educational and medical personnel are in demand. Persons with practical skills in the fields of agricul-

ture, building, and maintenance are also needed.

Relief Workers. This category principally involves physicians and dentists. Many of the 140 hospitals operated by the church are relatively small, often involving the services of only two or three physicians. If one of these regular workers becomes ill or goes on furlough, an extra burden is thrown on the remaining personnel. Under such circumstances a physician in North America, or occasionally in some other part of the world, volunteers his services for a period of two or three months or as long as one year. Generally, the volunteer contributes either his time or his travel expenses. Many of these fine relief workers serve without expense to the church except for their lodging and food.

Student Missionaries. The first student missionary was sent to Mexico in 1959. Year by year there has been a steady increase in the number of these missionaries who have gone out to serve for periods of from three months to one year. The trend is to the longer period. These student missionaries have given an excellent account of themselves, serving as builders, Bible instructors, teachers, nurses, and in many other lines of work. Their selection is a cooperative effort of the General Conference Missionary Volunteer Department and the college they attend. The majority are juniors or sophomores, since it is the plan that the student will return to his college for at least one year after his missionary service in order that he *(To page 15)*

Clyde O. Franz is secretary of the General Conference of Seventh-day Adventists.

"Time and Place Must Be Considered"

A READER, seriously upset by an article on dress in a recent REVIEW, wrote: "I am not for playing games with either the Scriptures or the writings of Sister White. . . . All this playing around with inspired writings reminds me of the way the Sunday pastors try to convince people that Sunday is the day to keep holy."

We appreciate the desire of this reader to defend the Bible and the writings of Ellen G. White, especially since Satan is today doing his utmost to undermine confidence in God's messages. With inspired strokes in 1890 Sister White painted a picture of the contemporary scene:

"Satan is . . . constantly pressing in the spurious—to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. . . . Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony.

"There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded."—*Selected Messages*, book 1, p. 48.

But while it is important to be loyal to God's messages to the church, it also is important to use these messages fairly and honestly. It is important to make certain that we understand what God is attempting to say to us through them.

Readers who condemn others for "playing games" with Ellen White's writings, usually do so because they fail to take into account the historical context of a particular message. It is hardly "playing games" with these writings when one follows Sister White's own counsel that "time and place must be considered" (*ibid.*, p. 57). To use statements out of context is unfair to Sister White.

Let us note an example of this, and how Sister White reacted to it. Prior to the 1901 General Conference session Sister White pointed out that too much power was centered at headquarters; that a reorganization must take place in order to distribute responsibility more widely. "God calls for a decided change," she said (Manuscript 43, 1901).

And changes were made. Before the end of the 1901 General Conference session, the General Conference Committee was enlarged from 13 to 25. It has since been increased to 325 members, more than half of whom represent countries outside North America. In 1901 there were only two union conferences, but before the General Conference session closed, steps were taken to organize six union conferences in the United States, thus increasing the number of unions from two to eight. Today there are nearly 80 union conferences and union missions in the world.

Now, manifestly, it would be unfair to use Sister White's pre-1901-session criticisms in a later context. The principle of decentralization would be applicable and timeless, but the specifics would no longer apply. Sister White herself made this point. When a conference worker used her pre-1901-session statements to justify a course he was pursuing, she wrote:

"Your course would have been the course to be pursued if no change had been made in the General Conference. But a change has been made, and many more changes will be made and great developments will be seen. . . . *It hurts me to think that you are using words which I wrote prior to the conference.*"—Letter 54, 1901. (Italics supplied.) Clearly, Sister White felt that in dealing with her writings, "time and place must be considered."

Two Further Illustrations

Let us illustrate this further. In 1867 Sister White addressed a message to the young. (See pages 496 to 513 of *Testimonies*, volume 1.) In it she said: "Young Sabbathkeepers are given to pleasure seeking. I saw that there is *not one in twenty* who knows what experimental religion is." "I saw that there is *not one in twenty* of the youth who knows what experimental religion is." "There is *not one young person in twenty* who has experienced in his life that separation from the world which the Lord requires of all who would become members of His family, children of the heavenly King."—Pages 496, 504, 510. (Italics supplied.)

At the time that Sister White gave this message, "not one young person in twenty" knew the meaning of experimental religion. But surely she was not giving a ratio for all time. At a different time the proportion might be greater or it might be smaller. The ratio was not universal, but the point she was making is applicable everywhere and always: Christians need a personal experience with Christ; in general, those who have this experience are outnumbered by those who do not; the situation should cause concern.

One further illustration. In the early part of this century Sister White wrote: "If girls . . . could learn to harness and drive a horse, . . . they would be better fitted to meet the emergencies of life."—*Education*, pp. 216, 217. Few readers would insist that Sister White was setting forth an all-time requirement. They know that she was merely mentioning a practical matter in the context of her times. Today she might urge that a girl understand something about auto mechanics or electric appliances—or how to use a bumper jack, in case she had a flat tire where no help was available.

We could develop this point further, but perhaps this is adequate. Let us be stout defenders of the Spirit of Prophecy writings, but let us deal with these writings fairly, understanding them in the light of "time and place."

K. H. W.

"THEOLOGICAL LEFT" CHARGED WITH NURTURING ANTI-SEMITISM

DETROIT—A Protestant theologian deeply involved in Jewish-Christian relations has charged the Christian "theological left" with nurturing its own unique brand of anti-Semitism and a mentality that contributed to Hitler's destruction of the Jews.

In a speech largely devoted to a biting analysis of the role of "the biblicist and theological right" in the holocaust, Dr. A. Roy Eckardt, chairman of the Department of Religion at Lehigh University, called upon scholars not "to underestimate the highly pervasive, contemporaneous anti-Semitism of the theological left."

GREENLAND'S CATHOLICS TO BUILD CHURCH

GODTHAAB, GREENLAND—Greenland is about to greet the first Roman Catholic church built since the Middle Ages.

The structure will be built with the assistance of the Archdiocese of Cologne, West Germany.

The island's population of 46,000 includes only 50 Catholics. The rest of the people are Lutheran and have been so for centuries. Greenland, which is part of Denmark, has only three Catholic priests.

COST OF CIVILIAN CHAPLAINCY TO ARMED FORCES HIGH

SANTA MONICA—The cost of having denominations fund an all-civilian chaplaincy to servicemen would be too high to be workable, according to the president of the Military Chaplains Association.

"People who talk about (an all-civilian chaplaincy) don't think about who's going to pay the bill," Col. Philip L. Green, a re-

tired Air Force chaplain, told the voluntary organization at its annual convention here. "No denomination alive" could afford an all-civilian chaplaincy to servicemen, Col. Green added.

Today, the 4,000 military chaplains on active duty are paid by the branch of service they joined. According to a study that was recently released by the General Commission on Chaplains, religious bodies would have to pay about \$47,835 annually per chaplain if they were to absorb all the costs of salary, minimal staff assistance, and facilities.

BAPTISTS OPPOSE SPEAKING IN TONGUES MOVEMENT

HOUSTON, TEXAS—The Baptist Missionary Association of America has voted overwhelmingly to disavow any relationship with the modern speaking in tongues movement.

Speaking in tongues, a widespread phenomenon at various periods in Christian history, is growing in many churches today. Its adherents claim that God gives them a special means of communication through "unknown tongues."

The Baptist Missionary Association, composed primarily of churches that left the Southern Baptist Convention early in this century, has a membership of 200,000 in 27 States.

METHODIST CALLS FOR NEW "MISSIONARY AGE"

DAYTON, OHIO—The crisis that has overtaken the mission of the Christian church today is doubt about "God, His being, and His nature," in the view of an internationally known Methodist evangelist, who spoke here recently.

Dr. Alan Walker, president of the Methodist Conference of New South Wales, Australia, and superintendent of the Central Methodist Mission, said that "great sections of the Christian church suffer from a paralyzing failure of nerve," and called upon Christians to "launch a new missionary age."

He emphasized that the church must have a clear idea of its message in order to engage in effective missionary activity.

This Week...

For more than 25 years Walter F. Specht, author of "What Do These Things Mean?" (page 4), has been training young people for the ministry in the Seventh-day Adventist Church.

After finishing his Bachelor of Theology degree at Walla Walla College in 1936 he entered the ministry as a pastor-evangelist in Montana. During the years prior to his entering the teaching profession he pastored also in Oregon and Oklahoma. He was ordained by the Montana Conference in 1940.

In 1945 he went to La Sierra College as an associate professor of Biblical languages and religion, a position he held for 11 years. He served for the next ten years as professor and chairman of the religion department.

During his tenure at La Sierra he received his Master's degree from the SDA Theological Seminary (1947) and his Ph.D. from the University of Chicago (1955).

In 1967 Dr. Specht accepted the position he now holds at Andrews University—professor and chairman of New Testament in the seminary.

Although the REVIEW publishes the annual recap of missionary departures this week (cover), we remember that a statistical listing such as this cannot begin to tell the story of real people in real service.

The list includes college young people who have volunteered as student missionaries, career workers who will spend their whole lives on foreign soil, and retired laymen who give of themselves in volunteer service.

We would like to suggest that readers go through the list to find friends and acquaintances and then remember them by name in daily prayer. And those you pray for—write to them occasionally to let them know you remember.

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◆ **Advent Review and Sabbath Herald** ◆

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

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

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“What Do You Mean by This Service?”

By WALTER F. SPECHT

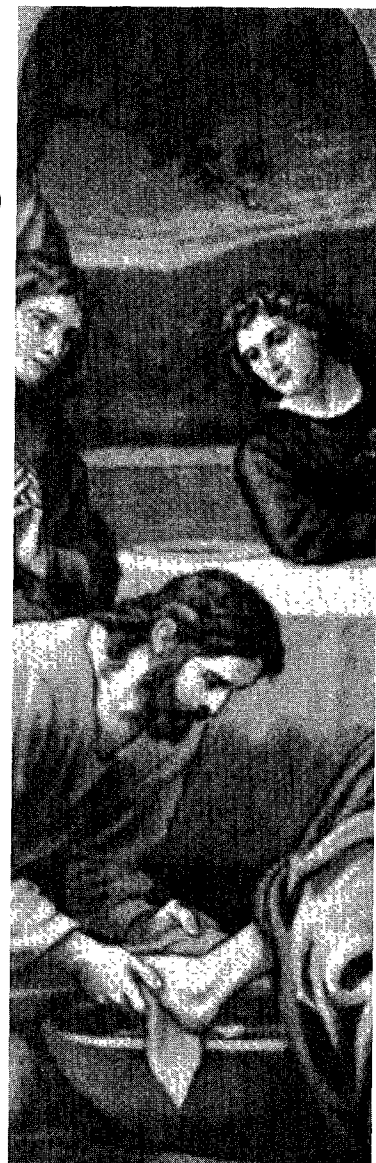
“What do you mean by this service?” (Ex. 12:26, R.S.V.)* is a question that Hebrew parents were to anticipate from their children after their settlement in Palestine—the land of promise. It is a question the new generation who had not experienced the Exodus would ask. And Moses instructed the fathers and mothers of Israel to be ready with an answer. The particular service in question was the Passover, the greatest of all Hebrew festivals. They were to explain that it commemorated God’s redemptive act in delivering Israel from Egyptian slavery and taking them to Himself as His special people. That, in brief, was what the Passover service meant. But for the Christian it also typifies a greater deliverance from the bondage of sin wrought by Christ, “our paschal Lamb” who “has been sacrificed” (1 Cor. 5:7).

Hundreds of years after Moses, as our Lord ate the last Passover with His disciples on the night of His betrayal, He instituted for them another service to take its place. As one of the closing acts of Jesus’ earthly life, He instituted this service, called the Lord’s Supper, which was to be observed by Christians in all lands until His glorious return. Again, it is appropriate to ask, “What do you mean by this service?”

Like the Passover, this is a service of commemora-

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* Unless otherwise specified Bible texts are from the Revised Standard Version.



tion—a commemoration of great redemptive acts—of deliverance from the slavery of sin and from bondage to eternal death. It is a redemption wrought by the stainless life, the sacrificial death, and the triumphant resurrection of our Lord Jesus Christ. We celebrate this service as a means of keeping His great work for us fresh in our minds. "Do this," He said, "in remembrance of me."

Bound up with this commemoration is also a service of thanksgiving. In hymn and prayer we give expression to our heartfelt gratitude to Christ for what He has done and is doing for us.

This is also a service of fellowship—fellowship with Christ and fellowship with one another. Our joint participation in the bread and the wine symbolizes our union with Christ and our union with one another.

It is, furthermore, a service of dedication. It is a pledge or vow of loyalty and allegiance to our Lord and Master.

Finally, it is a service of anticipation. It is a type of the meal we shall have with our Lord in the kingdom of God. It is not merely historical, but prophetic. It speaks not only of past sacrifice but of future glory. What more significant service could we have?

The Ceremony of Foot Washing

In addition to these matters on which most Christian bodies are agreed, there is something quite distinctive about a Seventh-day Adventist communion service. I refer to the ceremony of foot washing, which comparatively few other Christians observe. After consider-

able discussion and careful study, the early Adventists became convinced that Jesus had instituted foot washing as an integral part of the communion service, and they determined to observe this practice.

Their conclusions were based chiefly on the example and teaching of our Lord as recorded in the thirteenth chapter of the Gospel of John. The chapter opens with these majestic words: "Now before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. And during supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin, and began to wash his disciples' feet, and to wipe them with the towel with which he was girded" (John 13:1-5). The wording is such as to impress us with the fact that in this act Jesus went the complete length in humble service. It was a crowning display of His love for His disciples.

Jesus knew that the hour was at hand for His death on the cross and for His exaltation in glory. He was fully conscious of His divine origin, power, and destiny. He knew that He had come from God and would soon return to God. With this consciousness of His divine dignity and Messianic destiny, He arose from the table and performed this act of loving service for His disciples. He gave them a perfect love token, an expression of ultimate self-giving.

The Gospel of John declares, "He loved them to the end." This means not only that He loved them to the very last but also that He loved them to the uttermost, utterly and completely. The *New English Bible* emphasizes this thought with its rendering of the second half of verse 1 as: "He had always loved his own who were in the world, and now he was to show the full extent of his love."

When Jesus came to the impulsive, never-tongue-tied Peter, the apostle felt too humiliated to have Jesus perform this service for him.

He drew his feet back with the words, "You will never wash my feet."

Jesus replied, "All right, Peter, no cleansing, no fellowship."

"Well, if that is what it involves," Peter said, "wash not only my feet but also my hands and my head."

Jesus then gave this significant explanation: "He who has bathed does not need to wash except for his feet, but he is clean all over" (John 13:10). Before going to the Last Supper the disciples had bathed, but on the dusty way to the supper their sandaled feet had become dusty and again needed to be washed. So Peter and the disciples had been washed in the great fountain opened for sin and uncleanness. As a symbol of that fact they had been baptized. But temptation had led them into evil, and they still needed Christ's cleansing grace.

Meaning of the Service

After washing the feet of His disciples Jesus returned to His place at the Passover table, and then asked the twelve, "Do you understand the meaning of my act?" (N.E.B.). He explained, "You call me Teacher and Lord; and you are right, for so I am." A Jewish pupil never addressed his master by name but as "My Teacher and my Lord." So also in the case of Jesus. A Jewish pupil could be expected to wash his master's feet, but it is something else for a master to wash his pupil's feet.

So Jesus continued: "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet." Seventh-day Adventists believe that Jesus is

here not merely enjoining the practice of hospitality but that He was instituting a religious service. By the act of our Lord this expression of loving service was made a consecrated ordinance. It was to be observed by the disciples to help them to keep in mind this lesson of humility and service. Jesus said, "You ought to do it." *Ought* is a strong word. One version translates it, "It is your duty." Another says, "You are bound" to do it. It is not "you must," but "you ought." Certainly the devoted follower of our Lord will want to do what his Master says he ought to do.

An Example

"For," Jesus continued, "I have given you an example, that you should also do as I have done to you" (verse 15). He has set us a pattern, a model, a definite prototype. Just as His followers have experienced the love of Jesus, they should show this same love to others, "Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them" (verses 16, 17).

This then is the reason this church practices the ceremony of foot washing. Again it is appropriate to ask the question, "What do you mean by this service?" The answer is already apparent in the verses we have read, and becomes more so as we note the background of the disciples' thoughts and feelings as they came to the Last Supper. From the account in Luke 22: 24 we note that there was a dispute going on among the twelve as to which one of them would be the greatest in Jesus' kingdom. Only a short time before this the mother of James and John had come to Jesus and requested, "Command that these two sons of mine may sit, one at your right hand and one at your left, in your kingdom" (Matt. 20: 21). How did the other ten disciples feel about that? Each one of them also longed for the highest place. And so as they came to the Last Supper they came with sore feelings, ruffled tempers, like sulking schoolboys. They were filled with jealousy, resentful feelings, contention, pride, and self-seeking. There was much that Jesus wanted to tell them, but their mental and spiritual state was such that He could not. How could He get them to see how evil were their thoughts and feelings toward one another? Acting the part of the slave was the perfect answer.

The ordinance of foot washing, then, is first of all a rebuke to selfishness, pride, bitterness, misunderstanding, strife, and evil feelings toward fellow Christians.

It teaches that real greatness does not consist in position, but in true humility and loving service. As Jesus put it, "Whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of man also came not to be served but to serve, and to give his life as a ransom for many" (Mark 10:43-45). The lesson then is, By love serve one another.

This service is also a type of a higher cleansing. Like Peter and the disciples, we have been cleansed by the blood of Christ, yet often through contact with evil the purity of our hearts has been soiled. We need to come to Him again and again for His cleansing grace to remove the defilement.

By washing the feet of His disci-

FOR THE YOUNGER SET

Weeds and a Dollar

By ENID SPARKS

I WISH I could earn some money for Jesus, Betty thought as she followed her father along the path to the cornfield.

Soon she and Daddy were in the field, and Daddy began cutting down the bushy cockleburrs. Betty wished she could help Daddy, but she knew she was too small to cut the weeds.

After a while Daddy stopped chopping and began throwing the weeds in a big pile.

Betty watched with wide eyes. Then she asked, "Why do you pile the weeds?"

"So I can gather them later and take them off the field," Daddy answered. "Some of the seed pods are big enough for the seed to ripen and grow. If I don't take them away I'll soon have another crop of weeds to cut down."

"I can pile the weeds," Betty said. "I'm big enough for that."

"Maybe you can," Daddy agreed. "I'll give you a penny for every ten weeds."

How happy Betty was! She worked hard stacking the weeds. Then one morning Daddy told her that she had earned a whole dollar.

"And I'm going to give you a silver one instead of an ordinary paper one," he smiled.

Betty clapped her hands. She had earned a whole dollar for Jesus. "Mommy," she called, "may I take my dollar and show it to Janie?"

Mother shook her head. "No, Betty, you must put it away in a safe place. If you carry it around you may lose it. That would make everyone sad."

ples Jesus demonstrated that He would do any service no matter how menial if He could but save them for His kingdom. By following His example we dedicate our lives also to unselfish ministry. We pledge to do any service no matter how humble if only we may see our brother in the kingdom. While the disciples were still around the table Jesus said to them: "A new commandment I give unto you, That you love one another; as I have loved you, that you also love one another" (John 13:34, K.J.V.).

A Re-enactment

In a picturesque valley in the northern Bavarian Alps of southern Germany lies the little village of Oberammergau. As the result of being spared during the Black Plague of 1633, the grateful villagers vowed to perform a re-enactment of the great redemptive acts of Jesus. Thousands of people are attracted each decade to see the famous Pas-

Betty sighed. She started for her room to put her money in her toy bank. But she never got there. Instead, she slipped out the side door and ran across the road to Janie's house.

In a little while she was home again, but she didn't have her dollar. Just before she had reached Janie's yard, she had fallen. The dollar had rolled out of her hand. She and Janie had searched and searched, but they couldn't find it.

Betty was sitting sadly on the couch when Daddy came into the room. He had seen what had happened. As he sat down beside her, he slipped another dollar into her hand.

Betty blinked away her tears and looked up at Daddy. "Why are you giving me another dollar?" she gulped. "I disobeyed Mother."

"Because I love you," comforted Daddy. "And because Jesus loves you. There is a verse in the Bible that says, 'Like as a father pitieth his children, so the Lord pitieth them that fear Him.' I'm sorry you lost your dollar. You should have obeyed Mother and put it away. But because I love you, I'm going to give you another chance."

"Oh, Daddy," Betty promised through her tears, "I'll take care of this dollar so I can give it to Jesus. I'll mind Mother from now on, too, and I'll help you pile more weeds in the field."

Daddy gave Betty a big hug, for he knew that she had learned a valuable lesson.

sion Play. For many years Anton Lang played the part of Christ in this play. A reporter is said to have asked him once what impressed him most in portraying the Christ. This was his answer: "I have no way of

telling you how I come to love those men as I wash their feet."

Many in Adventist churches could testify to the spiritual changes that have taken place in their hearts as they have followed Jesus' exam-

ple of loving service. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35, K.J.V.). "If ye know these things, happy are ye if ye do them" (verse 17). **

When You're YOUNG

By Miriam Wood

REFLECTIONS ON A WEEKEND

Few subjects are more controversial in Seventh-day Adventist circles than the condition of "our schools." Without launching into a discussion on the positives and negatives of this topic—a project that would require approximately the wordage of *War and Peace*—I want to give you what is unashamedly a superficial, non-in-depth report of a weekend I spent recently at Andrews University and how I reacted to the experience. I won't even apologize for the obvious fact that what I'm going to say will contribute no lasting Henry-Kissinger-type depth study. I'm adopting the role of a Seventh-day Adventist mature layman who watched the young parade going by. Here it is.

First of all, it was *cold*, and I'm not speaking figuratively. I had never visited Andrews at any time other than summer and spring; I'd heard about "those winters" from residents who seemed alternatively (a) pleased at their own fortitude and endurance and (b) baffled at their choosing to reside in, from their fervent descriptions, what could only be an adjunct of the North Pole. I didn't take all this too seriously. Believe me, that changed rapidly and forever when I drove (skidded) onto a campus with the thermometer registering 22 degrees *below zero*, with blinding gusts of snow reducing visibility to zilch, and with business proceeding absolutely as usual.

Easing into a parking space (a partial snowbank that seemed not to contain another car) I watched, fascinated, as the bundled, booted, scarved, earmuffed student body and faculty raced from building to building during a class break. They were laughing and obviously enjoying themselves, their faces all shades of red, magenta, and what-have-you as a result of the stinging wind. When our young hostess appeared, I could only gasp, "Is this terrible weather unusual?" to which she chuckled, "Not at all! It's quite usual, as a matter of fact," and proceeded briskly to clean off the white mound that turned out to be her car, several layers down, even before we could struggle out of our own car and offer at least token help.

After a headlong plunge into the house, and a half-hour huddle over a hot-air register, I felt sufficiently thawed out to remove my coat. During all this time, preparations for Sabbath were proceeding rapidly, for it was Friday afternoon. Food had to be cooked, clothes had to be checked—small fry were in a constant state of being booted and jacketed and earmuffed or de-booted and dejacketed and de-earmuffed, each of these sorties accompanied, from the opened door, by blasts of the steadily colder air. Huddled and shivering, I was comforted by the huge orange cat Garfinckel; he and I understood each other; he shared my discomfort as he sat on my feet!

"If this keeps up, how will anyone get out to church tomorrow?" I inquired feebly, coming as I do from an area where one snowflake is sufficient to send the entire city into a state of nervous panic.

My question, asked with complete seriousness, produced considerable amusement. "Why, we simply ignore the weather—nobody pays the slightest attention. Granted, it does take a little longer to move around, merely because you have to put on so many layers of clothes, but no one will miss services as a result. You'll see!" And I did.

I saw entire families on time for Sabbath school, hundreds of students sloging through the blizzard the next morning (for some reason, the radio weather news kept referring to the situation as "snow showers") properly layered and bundled. Then I witnessed what, to me, was a fascinating spectacle—the unbundling in the church basement, the hanging up of thousands of coats, the pulling off of hundreds of boots, the unwinding of more hundreds of scarves, the tidying up of hair, blowing of noses—and all this in an atmosphere of quiet reverence. I whispered to my hostess, "I suppose this scene is being repeated in every campus building where Sabbath schools are being held?"

"Oh, certainly," she smiled. "And after Sabbath school and church the regrouping is equally complicated, if not more so!"

As I took my place in the Sabbath

school (I attended one of the student sections) I was fortunate to find a seat—it was almost SRO. And I wrestled with the very guilty and unworthy thought that if I'd been in my own setting, I very much doubted that I'd have been there at all. I'd have found a perfectly valid reason why it "made better sense" to stay inside.

But the students were literally burning with enthusiasm in the class discussions that followed—yes, they were in a building where it was actually possible to divide into classes and really study the lesson carefully, with everyone contributing—and before that we'd had a wonderful mission report from a Seminary student, a national of the country he was describing.

Braving my way back to the main auditorium, I noticed (between the snowflakes on my glasses) that worshipers were converging on the church from all directions. But there'd already been an early service, before Sabbath school, which, someone told me, had filled the church. Could we expect such a large crowd the second time around? Well, that's how it turned out. I was grateful that I found a seat among the overflowing, reverent crowd.

All sorts of activities were scheduled for the afternoon and evening, the former of a religious, missionary nature, and the latter cultural. Though I didn't attend any of them, I made it my business to ascertain whether the attendance had been good. It had—at all of them. Everything had been a success.

The next morning (Sunday) the college bookstore was full of students buying supplies, their strong motivation and ambitions quite obvious. (The snow and ice were still with us; the thermometer had dropped to an almost all-time low, but it never was the subject of conversation in any group I overheard.)

Then it was time to leave. As I said in the beginning, this was a superficial, very-much-from-the-outside kind of observation. Nonetheless, I found it tremendously reassuring—the atmosphere, the kinds of things that were being said, the whole picture of a group of Christian people working together with common goals and ideals.

Homemakers' Exchange



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

► The major cultural barriers that you mention have weakened in the past few years. I was taught to live and let live, as well as to accept a person for his actions not his race. It has been the same with my own four children.

When we moved here from the South our children were 9, 11, 13, and 15. One of their first activities was to jump into a swimming pool where four black children were enjoying themselves. After the swim I asked them how they liked swimming with the black children. "What black children?" was the wide-eyed question. It taught me a lesson.

It seems to me that the barriers exist in our minds. Your children and mine have an active part in social equality. Let us look at ourselves and stand back; our children are leading with sound judgment.

Ellen Davenport

Caldwell, Idaho

► We must keep open minds on given situations. If the two persons are Christians, then so be it. In 1860 and 1915 black people were still being lynched, so naturally a mixed marriage was dangerous, as well as difficult.

But in the light of 1972 and the present generation we older ones must learn to accept changes and new approaches to life situations.

As a parent I would give counsel if asked, but people forced against their will are of the same opinion still. The church must prepare herself for mixed marriages.

I would try to see if these two people were intent on being Christians. I'd leave it at that and pray for God's blessing.

John Sellers

Cleveland, Ohio

► We went through a similar experience a few months ago when our daughter, a graduate student at one of our schools, became engaged to a fine Christian young man of another race who also was a graduate student.

We took a dim view of their association from the time it began. I read and re-read the counsel from *Selected Messages*, book 2, page 343. Our young people were praying and believed God was leading them. The faculty members and friends with whom they counseled encouraged them. We called faculty members and received the highest recommendations regarding our daughter's fiancé.

The Lord answered our prayers by developing circumstances so that the young man lived in our home for several weeks prior to the proposed wedding date. During this time, our daughter was teaching school in another town. As we got better acquainted with him the differences in background, customs, and personalities became more evident. We were convinced that these young people could not bring happiness to

each other and that their Christian witness would be limited.

In answer to many prayers God intervened to change our daughter's mind and helped her to discern what He had already revealed to us. The breaking up was not easy, but everyone sees now that it was for the best. We give God all the praise.

The experience was difficult, but all of us learned many valuable lessons of love, understanding, and patience. Most of all, we learned complete dependence on God. He loves our children and will do for them that which we cannot do.

Name withheld

► When I began dating in high school, I was given what I consider to be wise advice.

Dating someone regularly should be done only when the person is someone who has at least the basic requirements that you are looking for in your future spouse. For their own good, young people should consider the possibility of falling in love and the problems that would follow.

Nancy Stroud

Carson, California

► In Numbers 12:1 is a record of what was considered Moses' mistake in marrying the wrong woman. "And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he married; for he had married an Ethiopian woman."

The marriage of Moses to the Ethiopian woman was simply a matter of a human being marrying another human being. Judging from what we read in the Bible, Moses had an intimate relationship with God, and the sacred record does not show that God forbade his marrying the woman.

In spite of criticism, Moses did not desert his wife. God was greatly concerned about the situation, and according to the record "Miriam became leprous, white as snow" and she was shut out of the camp for seven days.

God created human beings in our society, but He did not institute the disturbing social order of our society. In our racial color-conscious age we must be realistic. Interracial marriages are not free from adversities and consequences; however "There is no fear in love; but perfect love casteth out fear" (1 John 4:18). Naturally, parents should be concerned about the marriages of their children, but the greatest concern should be on the part of the two who are doing the loving.

Eric S. Dillett

Inkster, Michigan

► Your fear for your son's future is quite understandable. All parents are to be concerned when their children begin to date.

You should not think, however, that the world is coming to an end because your son may be contemplating marriage to someone of another race, especially since

both are of the same religious persuasion.

Problems will arise in all marriages compounded in the cases of interracial marriages by imaginary fears and perversions that run rampant both consciously and unconsciously among people, even those who claim to be followers of Christ.

The logical extensions of these fears is the prohibition of interracial marriages, which in the Western world has been almost exclusively limited to consideration of color. There is no Biblical basis to support such restrictions.

Your duty is to offer your son godly counsel and social advice and then let him make the decision. With his previous association among people of other races and cultures, as you stated, and his knowledge of the interracial marriages on campus, your son seems to have reason enough for pursuing the course he is taking.

Milton S. Anderson

Takoma Park, Maryland

► Your son who is interested in dating a girl of another race needs to take a good look at the tragic results of such a union. Children born in an interracial marriage are usually born into a prison for life. In later life the children may not be accepted by either race.

I would kindly, but firmly, forbid dating one of another race. It is tragic that others have made the mistake of interracial marriages. Try to get him to see for himself that just being friends with and dating persons of different races are two different things.

In case of persistence, simply either withdraw support or change schools. Also talk to the girl so that she can understand your reason for forbidding it. Encourage her to go with one of the very nice boys in her own race.

Mary Hinsdale

Liberty City, Ohio

NEXT QUESTION

My mother has assumed the stereotype of an unpleasant mother-in-law. She nags her married children about the way they run their homes so persistently that my wife and I prefer that she not visit us. When my sister had her baby, she chose her mother-in-law to help, confessing that she couldn't stand her own mother's constant put-downs of her student husband. Is there anything that can be done?

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

SLOW MATURATION PROCESS THEORY EXAMINED

Last week we introduced a query by one of our readers, who was concerned about an apparent contradiction between Isaiah 11:6, 8 and Matthew 22:30. The former verses seemingly indicate that there will be children in the new earth and the latter verse states that "in the resurrection they neither marry, nor are given in marriage."

How is it possible, the reader inquires, to have children in the new earth if they are not born there, because inhabitants coming from the old earth will be at least 1,000 years old, having lived through the millennium? Furthermore, the reader quoted Ellen White as denouncing as deceptive and fanciful the teaching that children will be born in the new earth.

In our reply we set forth the Bible teaching, endorsed by Ellen White, that the prophecies to the Jews are conditional on their obedience. We cited a number of scriptures and Spirit of Prophecy quotations showing that if the Jews had fulfilled the role God designed for them, history would have taken a different course. Jerusalem would have stood forever and would have been the great center of world evangelism.

We showed that with the failure of the Jews, God is working out His purposes through the Christian church. In the light of these observations, we explained that Old Testament prophecies must be read first in the light of what would have happened if a political nation working out of Jerusalem would have been God's missionaries to the world. After that the question must be raised, Now that the Christian church rather than a political nation is God's evangelizing force, what features of the prophecy remain to be fulfilled and how are they to be fulfilled?

We could, of course, conjecture as to how events will now work out, but our conclusions would be uncertain. However, by studying the New Testament in connection with the Old Testament, we have inspired voices telling us how God is going to work out His program in the world through the Christian church. The New Testament, it will be noted, quotes certain features of Old Testament prophecies and applies them. But other features are not commented on. Those features that the New Testament applies we can adopt without question and interpret in the way New Testament writers apply them. For the other features of the prophecies, since we have no clear "Thus saith the Lord," we should make clear that any applications we make are by our own authority.

Seventh-day Adventists also have the inspired voice of Ellen White. She also applies certain features of the Old Testament prophecies, but leaves other features unapplied. Those that she applies we can accept without question; the ones that neither she nor the New Testament writers comment on we do well to be cautious about.

Several examples will make this point clear:

1. Isaiah 25:9-12. Verse 9 of this passage is frequently quoted with reference to the second coming of Christ: "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Ellen White quotes this verse with reference to the Second Coming (see, for example, *Christ's Object Lessons*, p. 421; *The Great Controversy*, pp. 300, 644).

But when we read on in the Isaiah passage, we note

that at the time the events of verse 9 take place "Moab shall be trodden down under him [that is the Lord who comes in verse 9]." Verses 11 and 12 show how Moab's pride is to be humbled and the "fortress of the high fort of thy walls" will be brought down.

Moab, of course, has long since ceased to exist. This feature of the prophecy, then, had reference to how events would have evolved if the Jews had been God's evangelizing agency. Now that they are not and the Christian church is the agency, this feature of the prophecy is not picked up in the New Testament or the Spirit of Prophecy.

2. Isaiah 66:22-24. Verses 22 and 23 are quoted frequently with reference to the fact that the Sabbath will be observed in the new earth. For Ellen White references, see, for example, *The Desire of Ages*, pages 283, 770 and *Prophets and Kings*, page 733.

But who expects, when he comes to Jerusalem to worship on the Sabbath to "go forth" and "look upon the carcasses" of the transgressors? Again, this feature applies to the situation as it might have worked out. Ezekiel speaks of a period of seven months during which the "house of Israel" would be burying the dead. Certain ones would search the land for bodies and put up a marker, while others would come along and bury. (See Ezekiel 39:12-16.) Only in an accommodated sense does this apply to the new earth (see *Early Writings*, p. 294).

Isaiah 11 in Context

Let us turn now to Isaiah 11, which contains the verses in question. This chapter also has a mixture of features. For when the Lord "shall set his hand again the second time to recover the remnant of his people" they are scattered in Assyria, Egypt, Pathros, Cush, Elam, Shinar, and Hamath. But the world in which all these nations existed together has long since disappeared (verse 11). Also, when this happens, "Ephraim [the ten tribes] shall not envy Judah, and Judah shall not vex Ephraim" (verse 13). But this division also has long since disappeared.

Isaiah 11 must therefore be read as describing events as they would have worked out if the Jews had fulfilled their divine role. In that event a little child would have led the animals as described in verse 6 or have "put his hand on the cockatrice' den" (verse 8). Will the prophecy of Isaiah 11 have any application with reference to the new earth we now anticipate? Only certain features of this chapter, and these in an accommodated way, have an application. In *The Great Controversy*, pages 675, 676, verses 6 and 9 are quoted but not commented upon. See also *Early Writings*, page 18. The New Testament seems to make no reference to this chapter.

From the point of view as to how the New Testament enumerates events of the future, our reader is certainly correct in observing that anyone inheriting the new earth will be at least 1,000 years old, having passed the millennium in heaven. Of course, we do not know at what rate maturation will take place after Jesus comes. There exists the possibility that it will be much slower. With an eternity ahead, why should the children who enter heaven become adults quickly as they do upon this earth where man's span is three score and ten?

It has been suggested that maturation may be so slow that infants at the time Jesus comes will still be children when the New Jerusalem descends from heaven 1,000 years later. But any theory of slow maturation must not be based on Isaiah 11:6, 8. These verses are not talking to that point, rather to what would have happened if

the Jews, working from Jerusalem as the great center, instead of the Christian church had evangelized the world.

In a chapter entitled "The Lord's Vineyard" (*Christ's Object Lessons*, pp. 284-306), Ellen White describes in interesting detail what would have happened if the Jews had fulfilled their divinely appointed role. This chapter throws interesting light on the principle of Old Testament prophetic interpretation described above. Also of interest is the book *Prophets and Kings*, in which, in her interpretation of the prophets' messages, Ellen White applies the messages from the point of view of their fulfillment through the Jews as fulfilling the divine commission. At the same time, writing this side of the transference of the privileges to the Christian church, she applies certain features of the prophecies to the church fulfillment. Her differentiation and that of the New Testament are safe rules to follow.

D. F. N.

(Concluded)

BIBLE STUDY GROUPS IN THE ADVENTIST CHURCH

Laymen in the churches ought to meet together in groups to talk about their faith, Dr. Cynthia Wedel, president of the National Council of Churches, told members of the Minneapolis ministerial association recently.

During her address to the clergymen Dr. Wedel said that in her travels around the United States she found that lay people are "hungry for God." There is a "deep, deep hunger" in the hearts of Americans for something to give meaning in their lives, she stated. "There is great evidence that God is stirring people up with new interest in religion."

In her urging of the development of lay discussion groups Dr. Wedel is emphasizing a practice similar to one that Ellen G. White said ought to be followed. In *Testimonies*, volume 7, page 195, she counseled, "Let small companies assemble in the evening, at noon, or in the early morning to study the Bible. Let them have a season of prayer, that they may be strengthened, enlightened, and sanctified by the Holy Spirit."

We believe this practice ought to be followed far more than it is in the Adventist Church. An article in the May issue of the monthly *REVIEW* quoted one author as stating: "It is my conviction that the *koinōnia* [New Testament word for fellowship] of the Holy Spirit is most likely to be experienced when Christians meet together informally in small-group fellowships." The writer may well be correct.

Concern About Fanaticism

From time to time a concern has been expressed by some people that it is from such groups that offshoots, fanaticism, and holier-than-thou cliques spring. It is entirely possible that some such development may come from small-group study. We could hardly expect that Satan would not try to destroy the purpose of such gatherings. But such a possibility surely is not to be used as a reason for stifling group Bible study. To look at the possibilities on the whole, even from the negative side, there might be less damage done spiritually should a few dissidents or fanatics emerge from such groups (they surface from time to time in any case), than comes from gatherings of church members where storytelling, joking, gossip, discussion of dress, cars, and entertainment is the conversational bill-of-fare.

From the positive angle, there will come to church members a deepening interest in and a knowledge of the Scriptures, an intensifying of Christian experience, a

growth of faith, and a uniting in true Christian fellowship in the group that could permeate the whole local church. Such an experience may come in no other way.

Ellen G. White has much to say regarding the necessity and methods of Bible study. "It is not enough to merely read, but the Word of God must enter into our hearts and our understanding, in order that we may be established in the blessed truth. If we should neglect to search the Scriptures for ourselves, that we may know what is truth, then if we are led astray, we are accountable for it."—*Evangelism*, p. 366. "How shall we search the Scriptures in order to understand what they teach? We should come to the investigation of God's word with a contrite heart, a teachable and prayerful spirit. . . . We should not study the Bible for the purpose of sustaining our preconceived opinions, but with the single object of learning what God has said."—*Testimonies to Ministers*, p. 105. "When you search the Scriptures with an earnest desire to learn the truth, God will breath His Spirit into your heart and impress your mind with the light of His word."—*Testimonies*, vol. 4, p. 499.

The importance of laying self, pride, and preconceived ideas aside when studying the Bible is emphasized in *The Great Controversy*, page 521: "Whenever the study of the Scriptures is entered upon without a prayerful, humble, teachable spirit, the plainest and simplest as well as the most difficult passages will be wrested from their true meaning."

In forming study groups, a minister might be a member, as may be feasible. But because the groups ought to be small, which would preclude a minister's being with each one, a consecrated, balanced layman with a good knowledge of the Bible could lead out.

We believe that when groups of men and women with converted, teachable hearts begin to meet together with an earnest desire to understand God's Word better and to follow His will more fully, blessings that have long been desired will come.

T. A. D.

O God, Grant Also to Me

By FLORENCE THOMPSON SQUIRE

O God, who guides the galaxies in space,
And with a cosmic thought can hang a world in place,
Guide me.

O God, who leads the Christian armies of the world
Through flaming combats when sin's shafts are hurled,
Lead me.

O God, who blesses every child with breath
And throbbing heart until he bows in death,
Bless me.

O God, who guards through angels' power
When all about the darkening shadows lower,
Guard me.

O God, who saves because His Son
Shed precious blood drops on a cross and won,
Save me.

O God, who sends His messengers of hope,
Help me to grasp the need, the scope.
Send me.

Dear Lord,

Send me.

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.]

REPLAY ON COVER COMMENTS

I have just finished reading the letters written [May 4] in complaint of the March 16 cover. I can't understand such a negative reaction. The cover is one of, if not, the best I have seen on the REVIEW. I thought the illustration of Christ was superb. As a graphic designer I can appreciate the artist's work very much, but as a Christian, even more. RONALD KWIEK
Portland, Oregon

For years we have been hanging pictures of Jesus with long hair and beard on the walls of our homes and church schools. Also, we have given the same type of pictures as free gifts in our evangelistic meetings. We even reveal the bearded, long-haired Jesus to the heathen in the bush who know Him not. ELISON ADAMS
Tallahassee, Florida

I thought Jesus looked very neat in His appearance. I also fully agree with the editor's comment following the other comments. PETER J. D. PIETRANTONIO
Norridgewock, Maine

As long as we continue to judge people, and yes, pictures and art work, by our prejudices and dislikes we will be unable to partake of the love of Jesus in its fullness.

Thank you for the REVIEW cover of March 16. I found its style both beautiful and sensitive. The REVIEW continues to speak to our hearts. RON OZBUN
Tulsa, Oklahoma

Your exceptionally good artist depicted the scene in the best way possible, with even the expressions of their faces telling the story. She is very serious and almost afraid as she recognizes in Him the Messiah. ANNA M. DRAKE
Portland, Oregon

Jesus does NOT look like a hippie! You will note that His hair and beard are neatly trimmed and brushed. His garment is simple and appropriate to His day. He looks young, positive, and alert. He shows a zest for life. By contrast, the connotation of *hippie* is an unkempt person in outlandish attire who has no enthusiasm or purpose for life—dull of eye and mind.

The young woman is intensely interested in what He is telling her. Note how her hands grip the water jug. She is amazed and excited at His words! Her lips are forming to fire another question at Him. How many who criticize this drawing could duplicate the expressive faces the artist has so delicately created?

LORRAINE JUBERG
Takoma Park, Maryland

I was never more shocked than I was while reading the negative responses to this picture. It was beautiful and a sermon in itself. How excellently it portrays the wonderful love relationship between a sinner who realizes his need of Christ and accepts Him unreservedly, and Jesus who loves the sinner and accepts him as he is when he comes to Him in sincerity. How thrilling it is to have this same encounter with Christ as did the Samaritan woman. That cover picture meant much to me. Thank you for its deep meaning.

MARY ALICE WHITE
Greenville, South Carolina

Jesus is pictured as a masculine, perceptive human being instead of as the commonly portrayed, starry-eyed effeminate. Your representation is both refreshing and thought provoking.

JAMES CUNNINGTON II
Keene, Texas

It brought tears to my eyes when I saw it, and I studied it again for a long time after reading the article.

I hope you will continue to have such inspiring pieces of art.

MRS. WILMA RAFUSE
Pullman, Washington

It is sad to me that so much of our denomination's message never gets beyond the eyes and ears of the people.

MRS. PEGGY TUCKER
Hacienda Heights, California

I thought it was beautiful and most appropriate. The thing that touched my heart was the eye contact between Jesus and that "woman of ill repute." I'm so glad my Jesus was willing to make "eye contact" with *me* and to humble Himself enough to ask *me* for a "drink of water" through this beautiful portrayal of the infinite love and compassion of my Lord!

Praise God, I've got a Jesus who was willing to walk miles, get dirty, thirsty, "disheveled," talk to people of questionable reputation, work hard enough to have calloused hands, and preach so hard and long that He was tired enough to sleep in a driving rain in a tossing boat—all this and much, much more!

ADELINE REESE
Fresno, California

THINK OF POSTMAN

Let's have more beauty on our covers. Remember, postmasters and clerks see them and could be attracted by appealing covers.

NELLIE ZIMOWSKE
Mio, Michigan

TO A STANDSTILL

No matter how busy I am when the REVIEW comes, everything comes to a standstill; even dinner may be delayed! I have to sit down and leaf through the whole paper, and usually I read an article or two before I lay it down.

ALMA T. DREYER
Camp Verde, Arizona

APPRECIATES CONVICTIONS

Re "I've Changed My Attitude Toward Ellen G. White" [April 27]: It's so good to read the convictions of one who has been there and back, someone who through wide personal experience has been able to compare and decide intelligently, not blindly.

I am a 29-year-old homemaker and mother. My mother began subscribing to the REVIEW for me two years ago at my suggestion of a Christmas gift. This was the first time I had read them, and I haven't missed one since. I believe they have contributed to my spiritual growth. I've read so many marvelous articles, and I'm so grateful that our church publishes such a worth-while magazine.

MARCIA M. VAN CLEVE
Minnetonka, Minnesota

Her books were written one hundred years ago and things are a lot different now. Yet, her books are not old-fashioned. As I read from one of her books, it seems to have been written to me personally.

J. EDWARD BROWN

Pomona, California

WHO CHANGES WHOM?

Are some among us trying to win souls from the world to Christ by becoming more like the world? We know that Jesus will return someday soon and that it is very important that we help just as many as possible to get ready for that coming. But we do not change people by becoming like them. There are still millions of people who dare to swim against the current tide. Someday, when our church finds higher ground, thousands of them will join us. Why not now? The standards of the Lord have always been very high, and so they will always be.

ROLAND S. BLACKBURN
Asheville, North Carolina

PHONE PRAYER

In connection with the promotion of MISSION '72 and the seeking for the latter rain, I have been deeply impressed with how much is said in the Spirit of Prophecy writings especially about God's people in this time gathering in little groups for prayer.

But how is one who is elderly and without transportation going to share in such prayer seasons? Some of my friends and I have worked out what we call a phone prayer group. Whenever one of us needs prayer, that one calls another; after expressing the need, or talking of God's good promises, one will pray into the phone, as though kneeling in a prayer band. Then the other prays.

When someone calls me to solicit my prayer on any subject, I say, "Let's pray now." Lest anyone object that this does not fulfill what Mrs. White spoke of, remember that Jesus specified two human beings as the basic number for a prayer group, with Himself as the third. Then let the two who have thus prayed call two others and soon a prayer circle will be functioning.

MARY H. MOORE
Nashville, Tennessee

How the Site for Mountain View College, Philippines, Was Found

By ARTURO G. MACASIANO

Mountain View College, in central Mindanao, Philippines, was established about 23 years ago, in 1949. The story of how we were led to the place where the college is situated is one that confirms our faith in the leadings of God.

During the period of World War II when the Japanese Imperial Army had complete control of the towns and cities of the Philippines, some of our Adventist members on the island of Mindanao had to hide in the mountainous regions. Their pastors went with them. Consequently, it was necessary for the officers of the Mindanao Mission to visit with groups and individuals from time to time. At that time A. N. Somoso was acting president of the mission, and D. B. Ladion was secretary-treasurer. I was educational and MV secretary of the mission. During these visits revival meetings were held, and sometimes many people were baptized.

Visiting our believers in their hiding places was a risky business. We had to carry guerrilla passes and script, the last of which was used for money to buy necessities on our trips. However, the Japanese had patrols on the mountain trails, and to be caught with the passes and script meant imprisonment or even death.

Arturo G. Macasiano is a retired minister living in Bacolod City, Philippines.

One of our visits took us to the mountains of the province of Bukidnon. The trip was made by horseback. The way took us into canyons through which rivers flowed around large boulders. When these were traversed, the path ascended steeply to the highest plateau on the island of Mindanao. There the winds felt chilly compared with the warmer lowlands.

Toward nightfall we came to a simple hut built for travelers who might find themselves in need of shelter during the night. But we decided not to stop there. We did not want to risk being discovered by a Japanese patrol. So we kept on, following the path as best we could. By early dawn we came to a hut where an Adventist and his family were in hiding. We rested there the whole day.

The following morning we went on to the farm of a well-to-do brother. There, we called in our church members in the area and held a revival meeting. Non-Adventist neighbors were invited.

Reported by Spies

The following week we held another meeting with our people in another place. There we were being watched, without our knowledge, by some enemy spies. Luckily we left three days before a Japanese patrol came to arrest us.

On our trip back home we passed a beautiful plateau with a hill standing near it. I was strongly impressed by the location. "How beautiful a site for a school!" I said to the two men with me.

"But who will come here, anyway?" Elder Somoso asked.

"Well, our Filipino students go as far as Europe and America. Why not have them come here?" I responded.

"That is right," said Pastor Ladion. So, finally, we prayed that God would preserve this property for an Adventist school someday.

Years passed. When liberation came, we were so busy building up our churches that we forgot the site and our prayer for it.

Then came a change of assignment for me. During a Philippine Union biennial meeting I was asked to go to the South-Central Luzon Mission to become secretary of the MV and education departments. In that new assignment I met for the first time Dr. A. N. Nelson, the first postwar president of Philippine Union College. When he visited the South-Central Luzon Mission office, I was asked by the mission president to entertain him and his wife at lunchtime. While we were eating, Dr. Nelson asked me whether I knew of a place where he could get a wide tract of land for a college farm.

"How many hectares do you need?" I asked.

"Six hundred, or a thousand, or more, perhaps."

"I know of such a place on Mindanao," I told him.

"But how do I get there?"

"Very easily," I assured him. "Just go to our Mindanao Mission headquarters at Cagayan de Oro City. Ask them for a man to conduct you to Bag-ong Taas, Malaybalay, Bukidnon. The elder of the church there will guide you to a tableland in the hills just north of the village."

Discouragement and Two Dreams

That was in 1947. Some two years passed before Dr. Nelson was able to go to Mindanao, accompanied by the union and Far Eastern Division educational secretaries, to look for some farmland. They looked around the general area I had suggested, but discovered a great deal of *cogon* grass there. This is a thick, coarse grass that grows several feet high. It is used for roofing for homes. It is hard to eradicate.

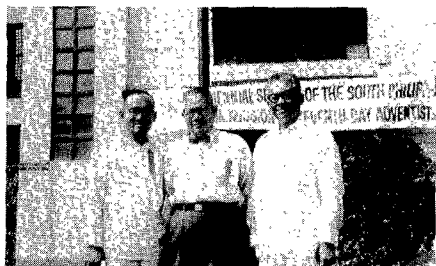
They had been told that land on which *cogon* grows is poor for farming. They therefore went elsewhere, looking over much of the island. But they could not find what they wanted.

Finally, they returned to Bag-ong Taas almost disheartened. In fact, they planned to go back to Manila the next morning. But before they went to bed that night they prayed once more for guidance.

The next morning, during breakfast the local church elder told them that during the night he had dreamed of a beautiful tableland up north of the



When the inhabitants in the valleys around Mountain View College saw the first electric lights gleaming on the college's hill, they named the place *The School of the Light*.



The men who found the site for Mountain View College. From left: Apolonio Somoso, Arturo Macasiano, and Demetrio Ladion.

village, and farther on, a lake and a high waterfall in an area of thick forest. On hearing the story, W. O. Baldwin, the division educational secretary, started, and said, "Say, I had the same dream!"

Excited, the group hurriedly ate their breakfast and prepared lunches for the upland trip.

Looking over the land as they traveled, they saw a lone hill rising above the rolling countryside. They decided to climb it. From the top they saw before them the plateau of their dreams. It was the same plateau that Elder Somoso, Elder Ladion, and I had asked the Lord to preserve for an Adventist school seven years before. The hill is now known as Nelson Hill. They also found the waterfalls.

We had been providentially led to the site where Mountain View College was to be established. But there were still problems ahead.

A rich and very influential man in Bukidnon Province accused us of trespassing, claiming that the land was part of his pasture concession. So he induced the people in the area to file a petition with the Bureau of Agriculture for our ejection. Fortunately, our leaders had a friend who was the acting secretary for the Bureau of Agriculture. He ruled in our favor, for, he said, the education of youth has a higher priority than pasturing cattle.

Protected by a Giant

Our troubles did not end there. The man who wanted the land began to use harassment and coercion. But still God was watching over His school. A story began to circulate in the community that some time after the school had begun, two jeeploads of armed men started for the school one night, intending to drive the students and teachers from the new campus. But as they drove up the steep road leading to the college, a giant of a man barred their path. He threatened to roll their jeeps over the precipice edging the road if they did not turn back. The truth of the story was confirmed by the report that the next morning a man, apparently one of the raiders, went to the college to find out about the giant that was guarding the institution during the night. When he was told there was none, he left, deeply impressed that a superhuman power was protecting the place.

GUADALCANAL:

New Mission Boundaries Drawn in South Pacific

During the 1971 annual meeting of the Australasian Division the lines of territory of the former Coral Sea Union Mission, the Bismarck-Solomons Union Mission, and the Central Pacific Union Mission were redrawn. As a result two new unions officially came into existence on April 1, and the boundaries of a third were changed.

The two new unions are the Papua-New Guinea Union Mission, which comprises the eastern half of New Guinea and is administered by Australia, and the Western Pacific Union Mission. The latter includes the three local missions of the Solomon Islands—Western, Eastern, and Malaita—and the Gilbert and Ellice Islands, New Hebrides, and New Caledonia. The last three had been part of the Central Pacific Union Mission.

The headquarters of the Papua-New Guinea Union Mission will be at Lae on New Guinea. The Western Pacific Union Mission will be administered from Honiara, Guadalcanal.

The realignment of mission boundaries was made because of the fast-rising nation of Papua New Guinea. It is our belief that the Lord has led in the redrawing of union mission boundaries.

The reapportioning of territories reduces the large area and long distances to be covered in the Central Pacific Union Mission. Thus, our leaders in that mission will be able to cover their remaining territories more adequately each year. Furthermore, it brings together the Pacific island territories directly associated with the British Government in the western Pacific.

Since making the changes we have received favorable comments from the governments of both Papua New Guinea and the British Solomons. It has been confusing to them in the past when they have been called upon to deal with us in matters relating to our educational and medical work.

The site chosen on Guadalcanal for the headquarters of the Western Pacific Union Mission is a 2,000-acre, elevated site, where a building program will commence as soon as possible. It is

The mission plane J. L. Tucker will ferry Adventist workers across the long sea miles that separate the territories of the new Western Pacific Union Mission.



about six miles from the post office in Honiara and two miles from the international airport. Betikama High School is situated on the same tract of land about one mile inland from the proposed headquarters.

Until the building program is completed, our residence and headquarters will continue to be in Rabaul on the island of New Britain. It is hoped that by January, 1973, we can move to Honiara.

On April 1, A. E. Jones, C. M. Winch, and Gordon A. Lee, secretary-treasurer, MV secretary, and president, respectively, of the union, were in Noumea, capital of New Caledonia. We had journeyed through the three local missions of the Solomon Islands, on through New Hebrides and across to New Caledonia in our mission plane, a Piper Aztec, piloted by Pastor Winch. We were constantly aware of the leading and protection of God as we flew over this vast area on a trial run in the little plane. We have high hopes of developing our mission aviation program in these territories. So many airfields are to be found throughout New Hebrides and New Caledonia that an aerial ministry has many advantages over the methods used up to this point.

We are faced with real problems, some of which we do not as yet have the answers to. For example, the British Government is going to charge us duty, approximately \$6,000, on the mission plane when it is based in Honiara. Also, because of the longer distances we must travel across open sea, we are required to have distance measuring equipment in the plane and wing tip tanks to carry large quantities of fuel.

Once we obtain this additional equipment and are based in Honiara, we can serve the Gilbert and Ellice Islands also with our mission plane. This will open up new vistas to the future developments of God's work in these remote and vastly scattered isles of the South Pacific.

GORDON A. LEE
President

Western Pacific Union Mission

HONDURAS:

Bay Island SDA's Dedicate Churches

During a visit to the Bay Islands off the coast of Honduras, in March, I participated in the dedication of three churches on the island of Roatan, at West End, Jonesville, and Punta Gorda.

The original Jonesville and West End churches were destroyed by a hurricane in 1969, and had to be rebuilt. The Punta Gorda church is a new building. The latter church is the first built for the Caribs of Central America. These people are difficult to reach with our message. A good work is being done for them by William Boykin.

Adventism in Honduras began in the Bay Islands in the 1880's when Mrs. E.



The new Jonesville, Bay Islands, SDA church replaces the original, which was destroyed by Hurricane Francelia in 1969.

Gautterau, who had joined the Seventh-day Adventist Church while in California, returned to her home on the islands, bringing with her many publications, which she shared with her neighbors. In 1891 Frank J. Hutchins was asked to work in the Bay Islands. He established his headquarters at Roatan. At present there are 11 Adventist churches on the islands.

G. E. MAXSON
President, Central American Union Mission

ENGLAND:

Committees to Direct Division Sections

An action was taken at the recent quadrennial council of the Northern Europe-West Africa Division to set up two sectional committees to give specialized attention to the two distinctive areas of the division—the West Africa and the Northern Europe sections. These committees, each of which will deal with matters pertaining to its own section, will take over much of the responsibilities for the sections formerly cared for by the division executive committee.

In speaking of the recommendation, Northern Europe-West Africa president W. Duncan Eva pointed out that the division is stretched over 3,000 miles with the two wings of its territory far apart, not only geographically but also in their special needs. The new executive sectional committees will place responsibility in the hands of those most concerned, he said.

The council also approved plans for expanding Newbold College theology courses, and its affiliation with Columbia Union College and Andrews University. The new program will enable the theology student to receive his Master of Arts degree in divinity by the addition of another year of study.

In recognition of the century of Adventist education, the council voted a

goal this year of opening at least one new church school in each country of the division.

The council, which convened in the New Gallery Centre, London, took for its theme "To Make Him Known." High on the agenda were plans for MISSION '73. Division Secretary Alf Lohne reported that of the more than 11,900 members added during the quadrennium, more than 10,000 were added in West Africa. The unions of the division have pledged to hold some 600 evangelistic campaigns during MISSION '73. With God's blessing the division looks to a vastly different report for the next quadrennial council and an enlarged membership as a result of this united evangelistic thrust.

M. CAROL HETZELL
Associate Secretary
GC Bureau of Public Relations



Ethiopian pastor Negarie is so busy going from place to place baptizing new members prepared by his laymen that he has no time to hold evangelistic meetings himself.



J. A. Adeniji, president of the West Nigeria Mission, beats a "talking drum" at the Northern Europe-West Africa Division session as Thorvald Kristensen, president of the West Africa Union, looks on.

ETHIOPIA:

Pastor Too Busy to Hold Evangelistic Series

Some time ago a letter was sent to each pastor in the Afro-Mideast Division urging him to hold evangelistic meetings during the spring of this year. We have been encouraged by the letters of response from the presidents of the various fields, informing us of the meetings being held. However, we received a letter from one Ethiopian pastor telling us that he does not have time to do public evangelism.

A letter such as this from a pastor usually causes his president to wonder. But not in this case. The writer was Pastor Negarie, of Ethiopia. He wrote that he was too busy baptizing people to hold evangelistic meetings. He informed us in February that he had baptized 500 people since January 1, and every Sabbath up to the last of August is scheduled for baptisms. He has baptized as many as 200 people on

one Sabbath, and would be happy to have another pastor with him to help. Some people in his area have to wait several months for baptism because there is no one to perform the ceremony.

Pastor Negarie is kept busy because the laymen of western Ethiopia have caught the vision of finishing the work and are witnessing to their neighbors and friends.

R. W. TAYLOR
Ministerial Secretary
Afro-Mideast Division

CAMBODIA:

Clothing for Refugees Opens Doors for Message

One hundred bales of clothing and rations of food, shipped by trucks from Saigon, Vietnam, were distributed recently by the Seventh-day Adventist Church to refugees in the village of Tram Knae, Cambodia.

As we looked over the crowd gathered for the distribution, we would guess that not one refugee in Tram Knae village had failed to put in an appearance. They lined the perimeter of the temple square several deep. The yellow robes of the Buddhist priests stood out against the mass of the more somberly dressed. There were black-toothed mothers with tiny babies, shaven-headed grandmothers, wide-eyed children of all descriptions, teen-agers eager for a chance at living, as well as sober-faced men. And on each countenance could be read an eager expectancy born of the announcement that the Commissaire General and some foreign guests would be there to distribute food and clothing.

The escorting military trucks with a load of soldiers swung into the grounds. Each soldier, with his weapon at the

ready, jumped out and took up a station facing the crowd. The supplies rolled in behind them, with us following closely. We were met with a loud round of applause from the crowd.

Tokens of the supplies were placed on tables, and the speeches began. Selected priests received the first tokens, then the older refugees were represented, followed by the younger. It was a well-organized presentation ceremony, and the presence of the Seventh-day Adventist Church was recognized.

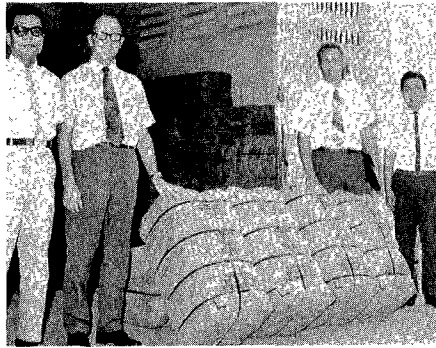
The unfortunate recipients of our gifts had fled their homes until it could be safe to return again. The misfortune of a war such as is being fought in Cambodia sneaks up on villages, and not until the inhabitants feel the sting and anguish of death and destruction do they realize that safety lies in fleeing. The rush takes them into an area of relative security without the means of livelihood that they knew at home. At this point the commissaire of war victims steps in and tides them over until they can safely return home. Refugees were coming in at the rate of about 75 a day when we were there. At the time of the presentation, fighting was going on some ten miles away in a hill section.

On an earlier trip to Phnom Penh we had learned of the need for clothing among the displaced people of Cambodia. We immediately made arrangements to give an initial gift of 100 bales of clothing to this field. Drivers braved the dangers of the fighting and brought their trucks to Saigon, where we loaded them at our mission compound. With a prayer for their safety we sent them off. A few days later word was received that the shipment had gotten through safely. The president of the Southeast Asia Union Mission, Ralph S. Watts, Jr., was in the area at the time, so he joined Clyde R. Bradley, president of the Vietnam-Cambodia Mission, and Johann Adam, who is the Adventist pastor at Phnom Penh, to assist in this first distribution. In going to the selected village we passed through the region from which rockets were to be launched in another day and a half in an attack on Phnom Penh.

The people receiving our help are agrarian and formerly well-contented with their way of life, including their religion. This was all they wanted. The story of salvation that we love so much just didn't fit into their picture. But now the shock of war has shaken them to the depths. Many of them are ready and eager for that which will bring them the measure of security that we enjoy in our hearts. And we must step in quickly while they search for it; we must see that the bread of life and the robe of Christ's righteousness are made available for their outstretched hands.

We are moving as fast as possible to establish an English-language school in Phnom Penh, which will be a means of contacting the educated class. But that "fast" will be altogether too slow with the limited funds available.

We are beginning to set up branch



Supplies for Cambodia war victims are inspected before distribution by government and Seventh-day Adventist officials at the Cambodian capital city of Phnom Penh.

Sabbath schools in Tram Knae and other refugee villages where we are distributing supplies. The children will be attracted by the programs, and this will make an impact on their parents.

It has been several years since we were able to work in this field. But now opportunities are waiting to take us by the hand and lead us in. The needs are great. Our God is concerned. Please pray with us that we will enter this new door God has opened for us in Cambodia.

CLYDE R. BRADLEY
President
Vietnam-Cambodia Mission

"Into All the World" in 1971

(Continued from page 1)

may share with his fellow students the inspiration and understanding of overseas mission service. Many of these student missionaries, after completing their college education, have returned to the mission field as regular appointees.

Sustentation Workers. This is the newest and in some ways the most interesting official category of volunteer workers. Many sustentation beneficiaries are active, both physically and mentally. They have skills and training that are needed in the overseas fields. They usually pay their own transportation expenses. Furnished housing is provided. Their period of service is generally up to two years and they are not expected to work on a full-time basis unless they desire to do so.

The year 1974 will mark the one hundredth anniversary of Seventh-day Adventist missions. The early Adventists proved their interest in the evangelization of the world by sending their sons and daughters to every part of the globe. Just 13 years after J. N. Andrews left the United States as the first official Seventh-day Adventist missionary, the following report was given at the General Conference session held in Oakland, California, October 22, 1887:

In the foreign mission work there are employed twenty-six ordained ministers; seven licentiates; twelve managers and editors in the Central European, Scandinavian,

British, and Australian offices, and one hundred canvassers. Of those above enumerated, twenty-four are native workers. Of laborers in the printing offices as typesetters, pressmen, folders of papers, mailers, etc., there are fifty-four, making a grand total of workers in the foreign missions of two hundred and thirteen.

Considering the difficulties involved, the scarcity of funds, and the limited communications of that day, it is amazing that the overseas program grew so rapidly in this short period of time.

It is no less amazing that in 1972 Seventh-day Adventists probably have the largest missionary force of any Protestant church. The statistics of Protestant missions as a whole are somewhat inexact and incomplete. Organizations that study these matters place Seventh-day Adventists in third place with regard to missionaries sent out from the United States. These figures, however, do not take into account workers sent into foreign mission service from other countries. We know that divisions other than North America sent out 305 regular appointees in 1971, and we believe that if world figures were available for all of the Protestant denominations, the Seventh-day Adventist Church would be at the top of the list in respect to the number of such workers.

We do not boast of this, but we thank God that He has placed in the hearts of thousands of men and women a willingness to serve in the neediest places of earth. We thank Him also that hundreds of thousands of others have been willing to sacrifice and give that the world mission of the church may be accomplished under the blessing of our heavenly Father. As we present the list of regular missionary appointees who went out to their posts of duty in 1971, we ask your prayers and your continued support for them and for the other thousands of faithful workers already in the field. Pray the Lord of the harvest that He may send more laborers into His vineyard.

FROM THE AFRO-MIDEAST DIVISION

November

Elder and Mrs. James T. Bradfield and three children, of East Africa, to Rhodesia.

FROM THE AUSTRALASIAN DIVISION

January

Pastor and Mrs. R. G. Robinson and two children, from New Zealand to Fiji.

Pastor and Mrs. L. J. Cherry and two children, from Australia to South Africa.

Pastor and Mrs. T. R. Potts, from Australia to South Africa.

Miss R. E. Brown, from Australia to New Guinea.

Mr. and Mrs. G. F. Barnett, from Australia to New Guinea.

Mr. and Mrs. R. Cooke, from Australia to Fiji.

S. F. Peate, from Australia to New Guinea (returning).

Miss H. J. Clarke, from Australia to British Solomon Islands Protectorate.

Miss P. L. Bottrell, from Australia to New Guinea.

Mr. and Mrs. L. J. Doble and two children, from Australia to New Guinea (returning).
 Pastor and Mrs. J. Cernik, from Australia to Fiji (returning).
 Mr. and Mrs. G. Dawkins, from Australia to New Guinea.
 Mr. and Mrs. D. G. Hawkins, from Australia to Fiji.
 Margaret Nelson, from Australia to New Guinea.
 Mr. and Mrs. O. M. Hughes and five children, from Australia to Samoa.

February

Mr. and Mrs. D. J. Halliday, from New Zealand to Fiji (returning).
 Meli Tugota, from Australia to Fiji.
 Miss B. D. Doyle, from Australia to New Guinea.
 Mr. and Mrs. G. W. Harrington and three children, from Australia to New Hebrides.
 Miss O. M. Fisher, from Australia to New Guinea (returning).
 Pastor and Mrs. T. S. Brash, from Australia to New Guinea.
 Mr. and Mrs. R. M. Ferguson and three children, from Australia to Fiji (returning).
 Pastor and Mrs. P. C. Cummings and one child, from Australia to New Guinea (returning).
 Mrs. B. J. Stafford, from Australia to New Guinea (returning).
 Mr. and Mrs. W. J. Driscoll and one child, from Australia to Fiji (returning).
 Mrs. M. D. Cozens, from Australia to New Guinea (returning).
 Mr. and Mrs. E. R. Piez and three children, from Australia to New Guinea (returning).

March

Barry Butler, from Australia to New Guinea.
 Mr. and Mrs. K. J. Bland, from Australia to New Guinea.
 Mrs. V. R. Dunn, from Australia to New Guinea (returning).
 Dr. and Mrs. R. R. Standish and three children, from Australia to Malaysia (returning).
 Miss B. Davis, from Australia to India (returning).
 Mr. and Mrs. A. S. Foote and one child, from Australia to New Guinea.
 Helen Hay, from Australia to British Solomon Islands Protectorate.

April

Miss D. J. Pascoe, from Australia to New Guinea.
 Mr. and Mrs. A. F. Campbell and three children, from Australia to New Guinea.
 Pastor and Mrs. H. M. Pascoe, from Australia to New Guinea (returning).
 Ricky Hatch, from Australia to New Guinea.
 Mr. and Mrs. A. R. Tinworth and two children, from Australia to Nigeria.

May

Dr. and Mrs. B. C. Robbie and two children, from Australia to Singapore.
 Mr. and Mrs. G. H. Eakins, from Australia to New Guinea.
 Mr. and Mrs. C. E. Fisher, from Australia to Fiji.

June

Mr. and Mrs. G. E. Jarvis and four children, from Australia to New Guinea.
 Mr. and Mrs. E. G. Greenfield and two children, from Australia to New Guinea.
 Mr. and Mrs. A. G. Byrne and one child, from Australia to New Hebrides.
 Pastor and Mrs. K. R. Miller and one child, from Australia to British Solomon Islands Protectorate.
 Mima Burgher, from Australia to South Africa (returning).
 Joyce Ettwell, from Australia to Singapore.
 Colin Spain, from Australia to New Guinea.
 Mr. and Mrs. E. Giller and one child, from Australia to New Guinea.
 Mr. and Mrs. W. T. Andrews and three children, from New Zealand to Fiji (returning).

July

Mr. and Mrs. J. T. McMahon and one child, from Australia to New Guinea (returning).
 Pastor and Mrs. G. A. Lee and two children, from Australia to New Guinea (returning).
 Mr. and Mrs. L. M. Miller and one child, from Australia to New Guinea (returning).
 Pastor J. H. Newman, from Australia to New Guinea (returning).
 Dr. and Mrs. G. Rosendahl, from Australia to British Solomon Islands Protectorate.

August

R. B. Newman, from Australia to New Guinea.
 Mrs. J. H. Newman, from Australia to New Guinea (returning).
 Mrs. R. B. Newman and two children, from Australia to New Guinea.
 Pastor A. W. White, from Australia to Gilbert and Ellice Islands (returning).
 Mr. and Mrs. L. J. Evans and three children, from Australia to Fiji (returning).
 Mr. and Mrs. I. Grice and two children, from Australia to India (returning).
 Pastor and Mrs. L. A. J. Webster, from Australia to Pitcairn Island.

September

Mrs. A. W. White and two children, from Australia to Gilbert and Ellice Islands (returning).
 Mr. and Mrs. L. N. Powrie and two children, from Australia to West Pakistan (returning).

October

Miss J. M. Ford, from Australia to New Guinea.

November

Mrs. A. H. Godfrey, from Australia to New Guinea (returning).
 Mr. and Mrs. J. A. Cook and one child, from Australia to New Guinea.

December

Mr. and Mrs. K. M. Hughes and one child, from Australia to New Guinea (returning).

**FROM THE
EURO-AFRICA DIVISION**

(Formerly Central European Division and Trans-Mediterranean Division.)

January

Mr. and Mrs. A. M. Mauricio and three children, of Portugal, to Angola (returning).
 Mr. and Mrs. A. N. Nunes and three children, of Portugal, to Mozambique (returning).

February

Liliane Probst, of Switzerland, to Cameroon.

March

Elder and Mrs. Martin H. Kobialka and four children, of Germany, to Rhodesia.
 Brunhilde Paulsen, of Germany, to Congo.
 Mrs. Rute Jacinta Duarte Martins, of Portugal, to Angola.
 Mr. and Mrs. A. C. Lopes, of Portugal, to South Africa.
 Mr. and Mrs. Hans Salzmann, of Switzerland, to Tanzania.

April

Marion Joseit, of Germany, to Zambia.
 Edeltraud Schutte, of Germany, to Zambia.

May

Robert Höhener, of Switzerland, to Cameroon.

June

Jörg Fehr, of Switzerland, to Cameroon.
 Mr. and Mrs. A. Philippon and two children, of France, to Cameroon (returning).
 Mr. and Mrs. Alain Tièche and one child, of Switzerland, to Cameroon.

July

Maxime Duploux, of France, to Algeria.
 Dr. and Mrs. Ing Bernard Brozio and two children, of Germany, to South Africa (returning).

August

Mr. and Mrs. Claude Bosdedore and two children, of France, to Mauritius.
 Mr. and Mrs. Jean-Jacques Henriot and two children, of France, to Madagascar.
 Mr. and Mrs. Sylvio Maillot and two children, of France, to Reunion Island.
 Mr. and Mrs. M. Martorell and four children, of Spain, to Central African Republic (returning).

September

Mr. and Mrs. Horst F. K. Dubberstein and three children, of Germany, to South Africa (returning).
 Mr. and Mrs. Daniel E. Gutekunst and three children, of France, to Burundi (returning).
 Miss Francisco Winandy, of France, to Congo.
 Mr. and Mrs. Carlos Casaca and two children, of Portugal, to Angola.
 Mr. and Mrs. Marcel Fernandez and one child, of France, to Cameroon (returning).
 Mr. and Mrs. Mario Giger and three children, of Switzerland, to Central African Republic.
 Mr. and Mrs. Jean-Pierre Gilg and one child, of France, to Senegal.
 Mr. and Mrs. Roger Couty and two children, of Mauritius, to Burundi.
 Mr. and Mrs. Jean-Paul Jaros and two children, of Belgium, to Madagascar.
 Mr. and Mrs. Richard Lehmann and two children, of France, to Cameroon (returning).
 Daniel Martins, of Portugal, to Angola.
 Mr. and Mrs. Claude Masson and two children, of Switzerland, to Cameroon (returning).
 Mr. and Mrs. Bernard Sauvagnat, of France, to Cameroon.

October

Mr. and Mrs. J. P. Abella and two children, of Portugal, to Mozambique (returning).
 Mr. and Mrs. Jules Agasson and two children, of France, to Central African Republic (returning).
 Mr. and Mrs. José da Silva Botelho, of Portugal, to Angola (returning).
 Edith Brunner, of Switzerland, to Cameroon.
 Mr. and Mrs. J. J. Hecketsweiler, of France, to Cameroon (returning).
 Mr. and Mrs. C. P. Jaggi and two children, of Switzerland, to Nepal.
 Mr. and Mrs. Henri Long and two children, of Italy, to Madagascar (returning).
 Mr. and Mrs. E. Ludescher and two children, of Austria, to Cameroon (returning).

1971 SUMMARY OF WORKERS SENT OVERSEAS

Division	New Workers	Returning Missionaries	Total
Afro-Mideast	2		2
Australasia	65	44	109
Euro-Africa	55	35	90
Far East	29	2	31
Northern Europe-West Africa	8	32	40
South America	3		3
Southern Asia	1		1
Trans-Africa	14	13	27
North America	268	184	452
	445	310	755

In addition, 23 nationals returned from the United States to their home divisions.

Mr. and Mrs. Valter Faria Miguel, of Portugal, to Madeira Island.
Mr. and Mrs. J. A. Morgado and two children, of Portugal, to Angola (returning).
Mrs. Olga Monnier, of Switzerland, to Cameroon (returning).
Jacques Sauvagnat, of France, to Cameroon.

November

Jean-Rémy Bican, of France, to Madagascar.
Mr. and Mrs. Jacques Gallis and one child, of Belgium, to Madagascar.
Mr. and Mrs. M. Zehnacker and one child, of France, to Cameroon (returning).

December

Mr. and Mrs. Ewald Axt and one child, of Germany, to Cameroon.
Mr. and Mrs. Marcel Hox and two children, of Belgium, to Madagascar.
Mr. and Mrs. Helmut Seidel and one child, of Portugal, to Angola.
Monique Tallé, of France, to Angola.
André Wullemin, of Switzerland, to Cameroon.

FROM THE FAR EASTERN DIVISION

January

Mr. and Mrs. Neri Alcantara, of the Philippines, to Palau.

February

Miss Neri Bocala, of the Philippines, to East Africa.
Miss Chile Caspe, of the Philippines, to East Africa.
Miss Aracelie Uriarte, of the Philippines, to British Solomon Islands Protectorate.

March

Mr. and Mrs. Budi Suhardjo, to Hong Kong.
Kyoichi Miyazaki, of Japan, to Hong Kong.
Mr. and Mrs. Taizo Sato, to Hong Kong.

April

Melba M. Cabardo, of the Philippines, to Taiwan.

May

Mr. and Mrs. B. U. Donato, of the Philippines, to Singapore.
Mr. and Mrs. D. A. Bayeta, of the Philippines, to Thailand (returning).

June

Mr. and Mrs. Ernesto Andres, of the Philippines, to Thailand.

July

Mr. and Mrs. Richard H. Roderick and three children, of Korea, to Rhodesia.

August

Estrella Fernandez, of the Philippines, to British Solomon Islands Protectorate.
Rachel Gayoba, of the Philippines, to Afghanistan.
Zenaida Querol, of the Philippines, to Afghanistan.

September

Rose Rantung, of Indonesia, to East Africa.
Dr. and Mrs. P. L. Llaguno, of the Philippines, to East Africa.
Dr. and Mrs. W. M. Torres (Mrs. Torres also a physician), of the Philippines, to East Africa.

October

Mr. and Mrs. Jethro Tanamal, of the Philippines, to Hong Kong.
Elisa Lopez, of Thailand, to East Africa.
Grace Leong, of Malaysia, to Nigeria.

FROM THE NORTH AMERICAN DIVISION

January

Frederick Norman and Beverly Yvonne Pottle and two children, to Kenya (returning).

Herald Udo G. and Beverly Gertrude Giebel and three children, to West Pakistan (returning).
Robert V. and Donna Jean Ernest and two children, of Milton-Freewater, Oregon, to Nigeria.
Ronald N. and Veronica Mae Baird, to India (returning). Their two children followed in June.
Marianne A. Patton, of Berrien Springs, Michigan, to Ethiopia.
Mrs. Erna Fredrika Mueller, to West Nigeria (returning).
Mrs. Mary Jean Damron and two daughters, to Singapore (returning). The son followed in June.
Roland S. and Lyle Blackburn, of Asheville, North Carolina, to West Indies.
William L. and Maria Marie Bradshaw and two children, to West Pakistan (returning). (They previously served in the Middle East Division.)
Gene Douglas and Florence Arlene Hunter and four children, of Eau Claire, Michigan, to East Africa.
Philip F. and Elizabeth Priscilla Lemon, of Reading, Pennsylvania, to Congo Republic.
Arthur E. E. and Viola Grace Blake and two children, of Willowdale, Ontario, Canada, to Liberia.
Charles Gilbert Oliver, to Java (returning).

February

David J. and Leona Mae Parsons and son, to Angola (returning). Two children left in January for Helderberg College.
Elmer E. and Grace Viola Bottsford, of Ridge-top, Tennessee, to East Africa.
Monte Douglas and Joanne Mohr and daughter, of Palo Alto, California, to Taiwan.
Richard Lamont and Bonnie Rae Parker and son, to Agana, Guam (returning).
Robert A. and Judith May Jamison and two children, to Chile (returning).
A. Richard and Carolyn Johnson, of Bakersfield, California, to Trans-Africa Division, for service in various hospitals.
Edwin Oscar and Patricia Louise Krall and three children, to Uganda (returning).
William Lee and Cynthia Ruth Burns, III, and daughter, of Chicago, Illinois, to Burundi.
Mrs. Maria Caputo and two children, of Takoma Park, Maryland, to Brazil.
Grover Allen and Betty Joy Rose and four children, of College Place, Washington, to Ecuador.
Mary Virginia Stewart, to Rhodesia (returning).
Steven Allen and Alice Rachel Wilsey and three children, to the Virgin Islands (returning; they previously served in the Guyana Mission).
Harold A. and Eleanor Ann Fanselau and daughter, of Glendale, California, to Argentina.
Jon M. and Bonnie LeAnn Merth, of Reno, Nevada, to Korea.
Mrs. Verneita May Oliver, to Java (returning).
Roger T. Nelson, of Stoneham, Massachusetts, to Thailand.
Jai Youn and Young-sook Oh, of East Detroit, Michigan, to Korea.
Barbara Yvonne Stockhausen, to West Pakistan (returning).

March

Izella P. Stuiwenga, to Malaysia (returning).
Eloy and Jeannie Asucena Martinez and two daughters, to Paraguay (returning).
Elton L. and Marion Julia Morel, of Glendale, California, to Thailand.
R. A. and Alice Susan George and two children, to Brazil (returning).
Kenneth S. and Dorothy Gertrude Oster, of Cedar Lake, Michigan, to Lebanon.
C. F. and Esther Muira Clarke, to Rhodesia (returning).
Owen Austin and Ann Estelle Troy, Jr., and two children, of Teaneck, New Jersey, to Trinidad.
Parshall L. and Adelia Florence Howe, of Angwin, California, to Uganda.
H. Carl and Eva Ruth Currie, of Hamilton, Bermuda, to Rhodesia.

April

Stanley G. and DeLora Vivian Hagen and two sons, of Benkelman, Nebraska, to Brazil.
Joane Swie Kie Ong, of Loma Linda, California, to Hong Kong.
Roy Oliver and Helen Doris Yeatts, of Issaquah, Washington, to Sierra Leone.
Willis G. and Eleanor Jessie Dick, to the Philippines (returning).
Tui DeVere and Faye Pitman and son, of Dayton, Ohio, to Bolivia.
Felicito M. Fernando, of Madison, Tennessee, to Guyana.
Klaas and Albertine Joanne Tilstra, of Madera, California, to Surinam.

Edith Hoyler, of Washington, D.C., to Angola.
Charles Cary and Anita Olive Oliver and daughter, of Huntsville, Missouri, to Peru.
Mrs. Virginia Sornberger, of Orleans, California, to Peru.

May

Gerald Gene and Gayle Mignon Haeger and two children, of Angwin, California, to Peru.
Elmore J. Shidler, of Brighton, Colorado, to East Africa.
Samuel L. and Bernice Anita DeShay, to Nigeria (returning).
Dale J. and Reda Arlene Bidwell and son, to Hong Kong (returning).
Linda Marie Pierce, to Uruguay (returning).
Quintes Perry and Norene Marie Nicola, of Redlands, California, to Afghanistan (to serve few months first in West Pakistan).
Julia K. Hoel, of Willston Park, New York, to Rwanda.
Samuel H. and Leona Fritz and son, of Los Angeles, California, to Thailand.
Alva V. and Patsy Lee Hyland and son, of Willmar, Minnesota, to Ceylon.
Douglas M. and Marilyn Joyce Pond and daughter, of British Columbia, to North Congo.
Jack E. Wilkinson, of Fresno, California, to Hong Kong.
Guillermo and Maria Catalina Kriehhoff, to Mexico (returning).
Loren L. and Ruth Marie Fenton and son, of Eugene, Oregon, to Taiwan.
M. Marie McCall to Congo Republic (returning).

June

David R. and Elsen Marie Toppenberg, of Deer Park, California, to Okinawa.
Alice Jean Lemon, of Collegedale, Tennessee, to Zambia.
Norman R. and Leona Grace Gulley and four children, to Philippines (returning).
Vivienne M. Nye, of Syracuse, New York, to Inter-American Division headquarters (Coral Gables, Florida).
Genevieve E. McWilliams, to India (returning).
Clarence S. and Edith Isabel Ing and daughter, of Monterey Park, California, to Hong Kong.
Ralph E. and Beatrice M. Neall, to Singapore (returning).
Meafeu Faga and B. Laolagi and seven children, of Angwin, California, to New Zealand.
Herman Jacob and Agnes Ellen Lambertson and two children, of Fletcher, North Carolina, to Puerto Rico.
Theodore R. and Patricia Dee Gilbert, Jr., and two children, to Zambia (returning).
Alfred R. and Elizabeth L. Twiss, of Chehalis, Washington, to Curaçao.
Edwin A. and Emma R. Noyes and two children, of Forest Grove, Oregon, to Thailand.
John Clarence and Sara Ruth Pitts and two children, of Denver, Colorado, to Sierra Leone.
James Irwin Horsley, of Willowdale, Ontario, to Trinidad.
Elsworth A. and Eleanor June Hetke and two children, to India (returning).
Marcel E. and Hilary Pichot and three children, of Hillsdale, Michigan, to Madagascar.
Gerald W. and Lovina Shavlik and three children, of Loma Linda, California, to Uganda.
George M. Tolhurst, of Cleveland, Georgia, to Okinawa.

July

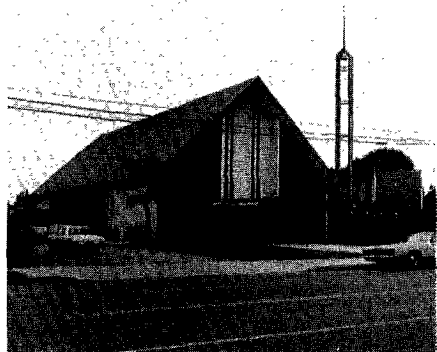
George R. and Virginia Guenevare Jensen and two children, to India (returning).
Bertram Kim-Cheong and Marie Nashed Chan, of Riverside, California, to Lebanon.
Richard H. and Althea Elizabeth Roderick and three children, to Rhodesia (returning). (They previously served in the Far Eastern Division.)
Cecil A. Williams, to Singapore (returning). (He had previously served in Okinawa.)
Charles L. and Marilyn Leola Christensen, of Takoma Park, Maryland, to Puerto Rico.
Neal Talbert and Matilda Amelia Scott and two children, of Enterprise, Kansas, to Jamaica.
W. D. Regester, of Sunnydale, California, to Brazil.
Robert R. and Eunice Elnora Wresch, of Kettering, Ohio, to Malawi.
Siegfried W. and Evelyn Velma Neuendorf and two children, of Loma Linda, California, to Peru.
Rene and Alviria Alicia Quispe, of San Clemente, California, to Argentina.
Helmer S. A. and Lanetta Marcia Heghesan, of Centuria, Missouri, to Peru.
Dennis Brent and Janet Kaye Wade, of San Bernardino, California, to Trinidad.

Ray L. and Alberta Mabel Jacobs, to Lebanon (returning).
 Philip Sidney and Holly Mae Nelson and two children, to Marshall Islands (returning).
 Ralph R. and Auda Fay Starks, Jr., and two children, of Cleburne, Texas, to Japan.
 Elias deLeon Medina, of Madison, Tennessee, to Guyana.
 Mrs. Marilyn Ruth Shidler and two children, of Brighton, Colorado, to Uganda.
 Vernon L. and Margaret Joan Small and two children, of Menard, Texas, to Malaysia.
 Allen R. and Andrea Paige Steele, of Takoma Park, Maryland, to Portugal.
 Donald E. and Elaine Allison Robinson and two daughters, to Rhodesia (returning).
 Roy E. and Fern Agetha Perrin and daughter, to French West Indies (returning).
 E. Evelyn Reiber, of Los Angeles, California, to Hong Kong.
 William A. and Edith Elaine Holley and three children, of Panama City, Florida, to Nicaragua.
 Mrs. D. Irene Wooster and son, of Portland, Oregon, to Taiwan.
 Mrs. Grace Violet Farag and three children, to New South Wales (returning).

August

Malcolm Keith and Bonnie Louise Dowell and three children, of Maitland, Florida, to Uganda.
 George Kafrouni, of Los Angeles, California, to Southeast Asia.
 Douglas A. and Judith Rae Bixel and three children, to Japan (returning).
 Alden Wesley and Margaret Ramona Follett, of Angwin, California, to Uganda.
 Kenneth Richards, of Willowdale, Canada, to Trinidad.
 John D. and Marjorie Alyse Jacobson, of Spokane, Washington, to Okinawa.
 Alberta Marie Oliver to Singapore (returning).
 Ernest Grant and Mary Anne White, of Kettering, Ohio, to India.
 Mario Alfredo and Luisa Collins and three children, of Bakersfield, California, to Mexico.
 Ernest A. and Frances Evelyn Marinkovic and daughter, to Mexico (returning).
 Richard Dee and Carol Elaine Gibbon and two children, to Ghana (returning).
 Mrs. Amanda Wilma Williams and two children, to Singapore (returning).
 Saleem A. Farag, to New South Wales, Australia (returning).
 Roger O. and Jeanne Edna Heald and two children, to Singapore (returning).
 Rudolph A. and Diane Pelley and two children, of South Lancaster, Massachusetts, to Lubumbashi.
 L. Elmer and Dorothy May Duncan and two children, of Camino, California, to Kenya.
 Paul and Diane Alyne Picht and three children, of Napa, California, to Madagascar.
 Kenneth L. and Mae Elizabeth Wendell, of Vienna, Virginia, to Okinawa.
 Philip E. and Violet A. Giddings, Jr., and one child, of Carson, California, to Kenya.
 Mercy Lynn Jereos, of Los Angeles, California, to the Philippine Islands.
 Romelda Jereos, of Los Angeles, California, to the Philippine Islands.
 Everett E. and Virginia Rosalie Perry and three children, of Grand Terrace, California, to Ethiopia.
 Londa L. Schmidt, of Loma Linda, California, to Lebanon.
 Naomi Zalabak, to Korea (returning).
 Walter H. B. Roberts, of Loma Linda, California, to Guyana.
 Arthur Dale and Marilyn Betty Garner and three children, to West Pakistan (returning).
 Bereket Ogba and Sergute-Zion Michael and two children, of Nashville, Tennessee, to Ethiopia.
 Robert R. and Betty Jean Nickell and two children, to Iran (returning).
 Robert W. and Barbara Ringer and daughter, of Coloma, Michigan, to Korea.
 F. Herbert and Vera Louise Hewitt, to Singapore (returning).
 Sidney R. and Carol Rae Kettner and son, of Northwest Territories, Canada, to Hong Kong.
 John Clayton and Nancy LaVerne Gardner and five children, of Walla Walla, Washington, to Ethiopia.
 John R. and Mary Lynne Shaw and four children, to Brazil (returning).
 Edward and Anita Elaine Skoretz, of Ontario, Canada, to Lebanon.
 Timothy Gould and Leila Diane Wall and two children, of Oakdale, California, to Guyana.
 Mary Jane Bruce, to Hong Kong (returning).
 Robert M. and Jo Anne Parsons and three children, to Angola (returning).

Edward J. and Iva Lucille Barnes, of Maitland, Florida, to Singapore.
 Theodore S. and Phyllis Evelyn Flaiz and son, of Loma Linda, California, to Ethiopia.
 Don A. and Doris Ann Roth and two children, to Singapore (returning).
 Ronald F. and Loya Magdalena Coffin, of El Cajon, California, to Madagascar.
 Leonard Clark and Ruth Ellen Robinson and four children, to Tanzania (returning).
 Maxine Ateberry, to Singapore (returning).
 Thomas G. and Karen Eleanor Staples and two children, of Pittsburg, California, to Lebanon.
 Patricia L. Beaman, of Glendale, California, to Lebanon.
 Robert L. and Janet Kathleen Sage and daughter, of Takoma Park, Maryland, to France.
 Harold A. and Lavonne Joyce Larsen and three children, of Camino, California, to Ethiopia.
 Robert L. and Carolyn Katherine Rawson and four children, to Japan (returning).
 Nellie M. Wren, of New Berlin, Wisconsin, to Guam.
 Elwin Lucius and Ava Annette Gerrans and two children, to Puerto Rico (returning). (They previously served in the Southern Asia Division.)
 Patricia Jo Gustin, to Singapore (returning).
 George H. and Ella Johanna Fisher and three children, to Singapore (returning).
 George and Alma Virginia Dunder and two children, to Tanzania (returning).
 Chalmer E. and Joyce Lee Pifer, to Taiwan (returning). (Their children preceded them to attend Far Eastern Academy.)
 Richard P. and Lilly Evelyn Crain and three children, of Angwin, California, to Singapore.
 Kenneth Dean and Charlotte Elizabeth Syphers, of Auburn, Washington, to West Pakistan.
 Perry Willard and Sarah Alice Munger and two children, to Congo (returning).
 Marshall Clark and Mildred Evelyn Lambertson and three children, to Thailand (returning).
 Mrs. Jo Ann Habenicht and three children, to Puerto Rico (returning).
 Minoru and Tomiko Hirota and two children, of Loma Linda, California, to Japan.
 D. Neal and Valerie Ann Boger, of Riverside, California, to Congo.
 Carl Erwin and Marian Ruth Henning, of Monterey Park, California, to Puerto Rico.
 Raymond Diedrich and Myrtle Alice Neufeld and two children, of Wildwood, Georgia, to Guyana.
 Richard C. Hall and son, to Malaysia (returning).



**Fullerton, California,
 SDA's Dedicate Church**

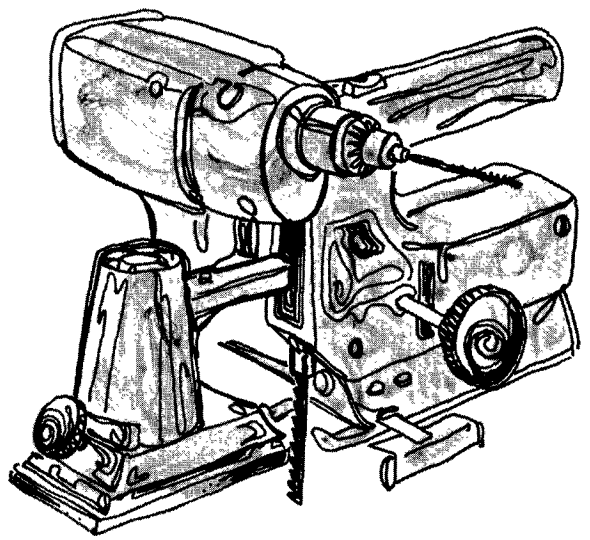
The Fullerton, California, Seventh-day Adventist church was dedicated on May 6. R. R. Bietz, a vice-president of the General Conference, was the speaker. Some of the first progressive classes in the Adventist Church had their beginnings in the church in Fullerton in 1927. The dedication service was attended by ten previous pastors. John H. Toppenberg is the present pastor.

**S. A. YAKUSH
 Departmental Secretary
 Southeastern California Conference**

Ramiro P. and Emilia C. Alonso and two children, of Llano, Texas, to Thailand.
 Arthur A. and Yvonne Louise Ewert and two children, of Loma Linda, California, to Thailand.
 Percy and Ina Laura Paul, of Oshawa, Ontario, to West Nigeria.
 Donald J. Sargeant and son, of Bakersfield, California, to Sierra Leone.
 Norman L. and Winona Daphne Wendth, of Corona, California, to Japan.
 L. Harold and Esther Caroline Caviness and two children, of Battle Creek, Michigan, to South India.
 Otis C. and Dorothy Marie Edwards and daughter, to the Philippines (returning).
 Bertha A. Shollenburg, of Cheney, Washington, to New South Wales, Australia.
 Robert L. and Marja-Leena McClesney, of College Place, Washington, to Zambia.
 Elmer E. and Joyce Lucille Lampson and three children, to Rhodesia (returning).
 Richard Duane Fisher, of Milton-Freewater, Oregon, to Ghana.
 Robert D. and Gerd E. Pifer and five children, to Lebanon (returning).
 Merrill J. and Margelene Eunetta Shidler, of Kettering, Ohio, to Guam.
 Arthur L. and Verlene Lucille White and two children, of College Place, Washington, to Indonesia. (A son preceded them to attend Far Eastern Academy.)
 Pauline May Rose Crump, to Ghana (returning).
 Jack T. and Beverly Ann Thompson and three children, to Tanzania (returning).
 Jerome P. and Carolyn Mae Justesen and two children, to Brazil (returning).
 Glen Elwin and Veda Maxson, to Guatemala (returning).
 Glenda Shirley Rolfe, to Puerto Rico (returning).
 Francis R. and Dolores Faye Bland and two children, to Nigeria (returning).
 G. O. and Esther Jean Bruce and daughter, to Singapore (returning).
 Justin C. and Evelyn Christine Hamer and four children, to Lebanon (returning).
 Francis Noble and Retta Louise Chase and three children, to Kenya (returning).
 Allan R. and Ruth Lesley Juriansz and three children, of Willowdale, Ontario, to Hong Kong.
 Jon L. and Kathryn Grace Dybdahl and three children, to Thailand (returning).
 Bernard A. Aaen, of Lincoln, Nebraska, to Singapore.
 Mrs. Jean Marie Hall, to Malaysia (returning).
 James H. and Mary Lou Segar and two children, to Lebanon (returning).
 Maurice T. and Dorothy Marie Bascom and two children, to Korea (returning).
 Mrs. Georgia Versteeg, of Woodburn, Oregon, to Malawi.
 Morris M. and Eleanor Edith Bowen and three children, of Clarkston, Washington, to Ethiopia.
 John Stephen and Donna Dolores Shank and son, of Spokane, Washington, to Guam.
 John P. and Clarice Eileen Eagan and one child, of Lodi, California, to Ceylon.
 Mrs. Vera Louise Hewitt, to Singapore (returning).
 Keith K. and Judy Gladys Colburn, of Kettering, Ohio, to Thailand.
 J. Gene Zimmerman, of Antioch, California, to Thailand.
 Walton S. and Leola Whaley and three children, to Sierra Leone (returning).
 Samuel D. and Olga Schmidt and daughter, of Berrien Springs, Michigan, to Mexico.
 Norman Lee and Mary Alice Trubey and three children, of Miami Lakes, Florida, to Uruguay.
 Mark W. and Lois Winona Fowler, of Leesburg, Georgia, to Guyana.
 Donald L. and Gail Harriet Schatzschneider and son, of Berrien Springs, Michigan, to Peru.
 Keith Warren and Anita Moses and two daughters, of Glendale, California, to Peru.
 Peter M. and Jacoba Helena G. Van Bemmelen and three children, to West Indies (returning).
 Larry Carl and Shirley Mae Engel and two children, of Eighty-Four, Pennsylvania, to Brazil.
 Reinhold L. and Grace Antoinette Klingbeil, of Loma Linda, California, to Jamaica.
 Charles Walter and Leora Day, Jr., and two children, of Enterprise, Kansas, to Peru.

October

Udo F. C. and Ursula Rosa Worschech, of Berrien Springs, Michigan, to Germany.
 Vanoy H. and Joan Alice Smith and three children, of Spokane, Washington, to Hong Kong.



Power Tools for Mission '72

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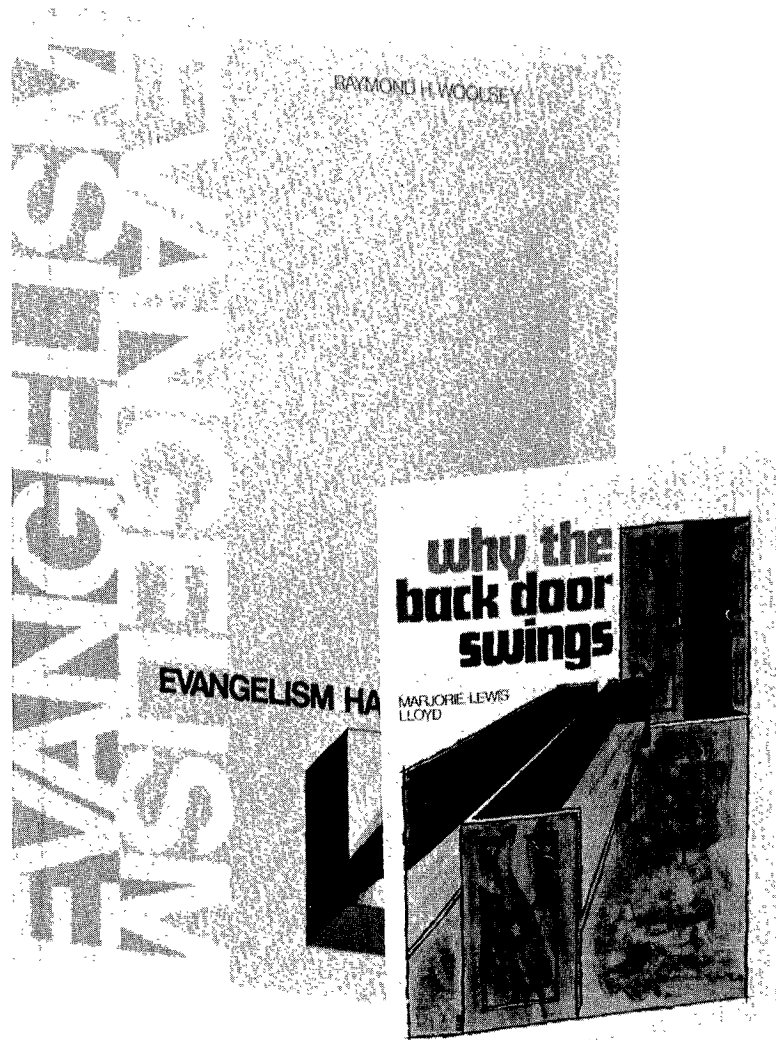
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James R. and Eloise Wood, to Okinawa (returning).

Fay P. Welter, to Korea (returning).

Paul H. and Retha Hazel Eldridge, to Singapore (returning).

Ralph S. and Patricia Ann Watts, Jr., and three children, to Singapore (returning).

David S. F. and Mary Hui Wong, of Berrien Springs, Michigan, to Singapore.

John Milford and Betty Louise Anholm, to Thailand (returning).

Reuben Albert Sprengel, of Fresno, California, to Thailand.

Bruce M. and Dorothy Patricia Wickwire and son, of Berrien Springs, Michigan, to Taiwan.

Albert Dwight and Ruth Ellen Smith, Jr., and four children, to West Africa (returning).

Lois V. Raymond, to Sierra Leone (returning).

Clinton R. and Lois Marie Cornell and two children, of Englewood, Colorado, to Rwanda.

Harold L. and Barbara L. Lee and four children, to West Indies (returning).

Earle A. and Frances Naomi Brewer and four children, of Berrien Springs, Michigan, to Rhodesia.

Robert Edwin and Marcia Rae Montgomery and son, of South Lancaster, Massachusetts, to Haiti.

Roger A. and Violet Gertrude Wilcox, to Montevideo (returning).

Lois Beryl Votaw, to India (returning).

Mrs. Suzanne A. Allen, of Odessa, Texas, to Zambia.

Edward T. and Irene Marie Moon and three daughters, to Nigeria (returning).

James Murdoch and Frances Lillian Campbell and two children, to India (returning). (One daughter left August 29 to attend Far Eastern Academy.)

Geneva Beatty Jones, of Long Beach, California, to West Pakistan.

Philip A. Pritel, of Vancouver, Washington, to Vietnam.

Charles William Habenicht, to Puerto Rico (returning).

Mrs. Esther Wood, of Walla Walla, Washington, to Haiti.

Vinette E. Walker, of Corona Heights, New York, to Inter-American Division office, Miami, Florida.

November

August Warren and Hazel Esther Matheson and son, to West Bengal (returning). (Two children preceded them on August 29 to attend Far Eastern Academy.)

Bethel Y. Wareham, to Malawi (returning).

Roscoe S. and Jessie Louise Lowry, to India (returning).

Wilma K. Gill, to Kenya (returning).

Donald Clifton and Barbara Jean Van Ornam and five children, of Riverside, California, to Philippines.

Claire F. Bridgham, to Uganda (returning).

Miss Corazon R. Arevalo, of Berrien Springs, Michigan, to Philippines.

T. Henry and Marjorie Helen Scoggins and three children, of Takoma Park, Maryland, to Ethiopia.

Joseph Ming-Hui Lec, of Olney, Maryland, to Taiwan.

Asa A. and Helen Juanita Cree, to Japan (returning).

Kathryn S. Schneider, of Dallas, Texas, to Ethiopia.

Harry Francis and Mildred Elizabeth Meyer, of Goodlettsville, Tennessee, to Japan.

Bobby Lee and Betty Jo Roberts and three children, of Keene, Texas, to Mexico.

Vernon E. and Lois Elaine Berry, to Guatemala.

December

Darel Eugene and Effie Marie Courser and daughter, of Bakersfield, California, to Nigeria.

Ruth M. Deming, of Berrien Springs, Michigan, to Hong Kong.

Mrs. Blanche Lucile Fisher, of Milton-Freewater, Oregon, to Ghana.

Jervold A. and Cynthia Estelle Vest, of Loma Linda, California, to Japan.

Mrs. Margaret Louise Aaen, of Lincoln, Nebraska, to Singapore.

Darel Wayne and Viola Gayle McConnell and three children, of Visalia, California, to Puerto Rico.

Bruce J. and Marianette Meryle Johnston and daughter, to Singapore (returning).

Clarence N. and Beatrice Ione Kohler, of Anderson, California, to Okinawa.

Paul and Pearl Virginia Gensler and daughter, to Singapore (returning).

Oliver J. Pogue, of Lincoln, Nebraska, to Guyana.

Henry F. and Rosamond Howes, of Takoma Park, Maryland, to Guatemala.

Mrs. Maria Nogueira Schwantes, to France (returning).

Willfred H. and Mildred Hope Emery, of Glendale, California, to Thailand.

Otto Henry and Dorothy Christensen, of Spring City, Tennessee, to Peru.

Arthur E. Geschke, of Fresno, California, to Thailand.

Ellen McCartney, of Portland, Oregon, to Hong Kong.

Mrs. Irene Pritel, of Vancouver, Washington, to Vietnam.

Harold A. and Alvena Jean Robieson and three children, to Singapore (returning). (A daughter left August 23.)

Robert R. and Nancy Lou Greve and four children, of Jackson, Michigan, to Singapore.

John C. and Loretta Jayne Alspaugh and two children, of Ojai, California, to Thailand.

Esther M. Oldham, to Singapore (returning).

Kenneth E. and Shirley Mae Thomas and son, to South Africa (returning). (A daughter left July 20.)

Dayton Chong, to Penang (returning).

FROM THE NORTHERN EUROPE-WEST AFRICA DIVISION

January

Dr. and Mrs. Jonaz Lyko and one child, of Poland, to Nigeria.

February

Dr. and Mrs. Colin L. Allen, of Great Britain, to Ghana (returning).

March

Norah J. Thompson, of Denmark, to Ethiopia (returning).

July

Pastor and Mrs. Jan Brinkman, of Holland, to Netherlands Antilles (returning).

Mr. and Mrs. John Oddie and three children, of Great Britain, to Ethiopia (returning).

Pastor and Mrs. Ronald Vince and three children, of Great Britain, to Australia (returning).

August

Mr. and Mrs. Basil Powell and two children, of Great Britain, to Nigeria (returning).

Mr. and Mrs. A. Edgar Warren, of Great Britain, to Ghana (returning).

September

Pastor and Mrs. Roy Edward Clifford, of Great Britain, to Rhodesia (returning).

Dr. Edwin George Essery, of Great Britain, to Nigeria (returning).

Pastor and Mrs. Henri Jacques Kempf and two children, of France, to Upper Volta (returning).

Pastor and Mrs. M. E. Lind and son, of Norway, to Lebanon (returning).

Pastor and Mrs. Brian Pilmoor and two children, of Great Britain, to Zambia (returning).

October

Dr. and Mrs. Jan Berkel and one child, of Holland, to Nigeria.

Mr. and Mrs. Sven G. Engdahl and two children, of Sweden, to Ethiopia (returning).

Mr. and Mrs. Franz Petrov and three children, of Great Britain, to Ethiopia (returning).

Dr. and Mrs. Julius Carl Raft-Henriksen, of Denmark, to Nigeria.

November

Ruth Brown, of Great Britain, to the Congo (returning).

Mr. and Mrs. Keith Lethbridge and three children, of Great Britain, to Liberia (returning).

December

Pastor Oivind Gjertsen, of Norway, to Ghana (returning).

Mr. and Mrs. Bent Praestin, of Denmark, to Ghana.

Mr. and Mrs. W. G. C. Walton, of Great Britain, to Ghana (returning).

FROM THE SOUTH AMERICAN DIVISION

April

Edith Hoyler, of the South Brazil Union Conference, to Angola.

August

Guilherme Manoel and Mrs. da Gloria and two children, of Brazil, to Angola.

FROM THE SOUTHERN ASIA DIVISION

September

P. S. Johnson, of India, to East Africa.

FROM THE TRANS-AFRICA DIVISION

January

Marie Hendrina Clack, of South Africa, to Rhodesia.

Mr. and Mrs. Clifford Glass, of South Africa, to Rhodesia (Mrs. Glass returning).

Elvera Marlene Hurlow, of South Africa, to Rhodesia.

Elder and Mrs. Stephen T. Palvie, of South Africa, to Rhodesia (returning).

Elder and Mrs. Rex G. Pearson, of South Africa, to Zambia.

Memory Maria Sampson, of South Africa, to Rhodesia (returning).

Mr. and Mrs. A. Raoul Fuss, of South Africa, to Rhodesia (returning).

March

Mr. and Mrs. Jan L. Jennings and three children, of Rhodesia, to Malawi (returning).

Elder and Mrs. Conze L. Schroder and two children, of South Africa, to Rhodesia (returning).

May

Ellen Martin, of South Africa, to Zambia.

July

Mr. and Mrs. Paul E. Delhove and two children, of Burundi, to Malawi.

September

Elder and Mrs. Albert A. Bristow, of Malawi, to Zambia.

Mr. and Mrs. Johann Kaufmann, of South Africa, to Congo.

October

Mrs. Muriel L. Pike, of South Africa, to Malawi (returning).

Elder and Mrs. Tom W. Staples, of South Africa, to Congo (returning).

December

Mr. and Mrs. Neville Inggs, of South Africa, to Rhodesia.

Tanzania Union Ordains Two

Jafet Rukondo (right), and Uze Kajiru, both of whom are evangelists in the Tanzania Union, were ordained in Tanzania recently. Elder Kajiru serves in the North East Tanzania Field, and Elder Rukondo in the Central Nyanza Field.

A. H. BRANDT
PR Director
Afro-Mideast Division



World Divisions

FAR EASTERN DIVISION

✦ All the 16 medical technology students of Philippine Union College passed the government board examination. Of the more than 2,000 candidates in the nation taking the test, more than 50 per cent failed.

✦ An organization called the Gospel Development Company was inaugurated in Hong Kong recently. The business organization, which will operate on the principles of the Harris Pine Mills, will be a source of funds for the advancement of the gospel in the Far Eastern Division. The chairman and managing director of the company is Chan Shun, owner of the Crocodile Shirt Company.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

✦ Six hundred people attended a Five-Day Plan to Stop Smoking in Maracaibo, Venezuela, recently. More than 460 of them claimed to have stopped smoking. The Plan was conducted by Dr. H. Habernicht and Mario Nino, temperance secretary of the West Venezuela Mission.

✦ Eighty-five acres of land for a youth camp have been purchased near the Montemorelos Sanitarium and Hospital, Montemorelos, Mexico.

✦ Adventist youth in Georgetown, Guyana, have conducted two evangelistic series, and 53 people have been baptized as a result.

✦ Seventeen major evangelistic campaigns and 200 smaller series are being conducted in Mexico. Mexican Union workers and laymen are aiming to baptize 10,000 new members in 1972.

L. MARCEL ABEL, *Correspondent*

SOUTH AMERICAN DIVISION

✦ A five-minute radio program, *Una Luz en el Camino* (A Light in the Way), written and directed by Enrique Chaij, which began broadcasting five times a week in 1964, completed its two thousandth broadcast recently. The program is transmitted by 52 stations, more than 40 of which are in Argentina. The rest are in Uruguay and Paraguay.

✦ A Japanese version of *Una Luz en el Camino* is being broadcast in the Austral Union. This 15-minute program, aired once a week, is directed by Yuji Eida in Asunción, Paraguay. Designed for the 25,000 Japanese living in the country, broadcasts began the first of this year. Pastor Eida believes that the greater part of the Japanese in the area tune in to the program.

✦ More than 100 evangelistic campaigns were run simultaneously throughout the North Coast Mission of the East Brazil Union during the Holy Week. In



**Augusta, Georgia
SDA's Dedicate Church**

Dedication services were held for the Augusta, Georgia, church on the weekend of April 28-29. Featured speakers for the services included F. A. Mote, a former General Conference field secretary; Desmond Cummings, Georgia-Cumberland Conference president; and Charles F. Brooks, Southern Union Sabbath school secretary. Construction of the church was begun in 1966. Thomas H. Ludowici, on temporary leave from the Australasian Division, is the current pastor.

JERE WALLACK
*Public Relations Secretary
Georgia-Cumberland Conference*

San Luis de Marañon special meetings were held in 56 places. In the East Brazil Union, 1,500 persons attended post-Holy Week meetings conducted by Raimundo Lima, North Brazil Union evangelist.

✦ A one-week retreat for workers in the São Paulo Conference was held at the São Paulo Academy recently.

H. J. PEVERINI, *Correspondent*

SOUTHERN ASIA DIVISION

✦ The former East Pakistan Section of the Pakistan Union has been renamed the Bangladesh Section of Seventh-day Adventists. It will be under the administrative direction of the division.

✦ More than 13,250 children attended Vacation Bible Schools in the Southern Asia Division during 1971.

✦ Daniel Jacob; W. F. Olfert; and Samuel, Samson, and Dalbir Massey were ordained during the Northern India constituency meeting held in Jullundur, Northwest India, in March.

✦ A gold Certificate of Merit from the General Conference and the Southern Asia Division radio-TV departments was presented February 17 to O. Israel, Poona VOP school director.

A. J. JOHANSON, *Correspondent*

Canadian Union

✦ Sixty persons were baptized in Edmonton, Alberta, during March and April as a result of MISSION '72 meetings conducted in the city. The meetings were conducted by George Knowles, Canadian Union Ministerial secretary;

Monty Jones, Alberta Conference evangelist; P. E. Uiat; and Daniel Jackson.

✦ Young people of the Edmonton Central church in Alberta are meeting on Friday evenings to study the Bible. Non-Adventist youth, invited by members of the group, have been attending the studies.

✦ Six people have been baptized to date, and 11 are receiving Bible studies as a result of MISSION '72 meetings held in Digby, Nova Scotia, which has a population of 3,000. J. O. Gibson, statistical secretary of the General Conference, was the speaker.

✦ MISSION '72 meetings held in Williams Lake, British Columbia, resulted in an average attendance of 155. Thirty-seven persons were baptized, and one person joined the church on profession of faith.

THEDA KUESTER, *Correspondent*

Central Union

✦ Members of the staff of the Porter Memorial Hospital, Denver, Colorado, have sent medical, surgical, and nursing supplies valued at almost \$1,000 to the Saigon Adventist Hospital, Vietnam. Two former Porter nurses, Deanna Glindmeyer and Heidi Nuessle, are serving at the Saigon Hospital.

✦ A new 100-foot-high Clock Tower was dedicated at Union College during Homecoming ceremonies, April 13-15. The new tower was financed by the college's alumni association. The steel tower has a six-and-a-half-foot stainless steel globe at the 50-foot height. A carillon in the tower provides music by console keyboard, roll player, or recorded tape.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Mrs. Jessie Shinholser, treasurer of the Cleveland-Bethel church in Ohio, was recently honored by the Cuyahoga County Association for Retarded Children and Adults at the association's annual meeting. She received a merit award for the love and dedication she has displayed over a span of 17 years as a foster mother to severely retarded children.

✦ General Conference president Robert H. Pierson was keynote speaker at the opening of a clinic at The Gate in Georgetown, Washington, D.C., Sunday, April 30. The Gate clinic will serve area residents with a staff of nine physicians, six medical technologists, and six nurses. Many of them will volunteer their services free of charge.

MORTEN JUBERG, *Correspondent*

Lake Union

- ✦ A 2,500- by 200-foot landing strip was opened at Adelpian Academy, Holly, Michigan, on April 13.
- ✦ Preliminary reports of MISSION '72 activities show that baptisms have already been held in eight churches in Michigan, with 57 new members joining the church.
- ✦ Twenty-one people have been baptized thus far as the result of the Reach Out for Life meetings conducted by Roland Lehnhoff and David Peterson in Peoria, Illinois.
- ✦ Spot announcements on seven broadcasting stations, four newspaper stories, a free 15-minute TV program, a free 15-minute radio program, and 30 minutes purchased on television for the *Arrow of Prophecy* film resulted from the efforts of Carolyn Allen, Evansville, Indiana, church press secretary, in connection with the church's Reach Out for Life program.
- ✦ Milwaukee's WITI-TV 6 telecasted a Five-Day Plan to Stop Smoking in color following the late evening news Monday through Friday, April 17 to 21. The 30-minute series was first produced by San Francisco ABC station KGO-TV as a public affairs program in cooperation with St. Helena Sanitarium and Health Center, Deer Park, California.

GORDON ENGEN, *Correspondent*

North Pacific Union

- ✦ I. E. Gray, treasurer of Upper Columbia Conference for the past five years, has accepted employment with Lloyds, Incorporated, of Beverly Hills, California.
- ✦ Walla Walla College president Robert L. Reynolds announced that Cliff Sorensen, an alumnus of Walla Walla College, will be the new chairman of the education department. At the present time Sorensen is the associate secretary of education in the Pacific Union.
- ✦ Nine scholarships of \$300 each were awarded by Walla Walla College to academy students of the North Pacific Union Conference.

CECIL COFFEY, *Correspondent*

Northern Union

- ✦ A series of Vacation Bible School workshops were held in the Northern Union during April, with W. G. Larson, Northern Union Sabbath school secretary, leading out. Last year 77 schools were conducted in the Northern Union.



Two Ordained in Headquarters Church

Two were ordained in the Takoma Park, Maryland, Seventh-day Adventist church on Sabbath, May 6: Jan Doward (left, with wife, Loneva) and James L. Joiner (with wife, Mabel). Elder Doward is an assistant secretary of the General Conference Missionary Volunteer Department, a position Elder Joiner also held until recently. Elder Joiner and his family are under appointment to the Philippines, where he will be consulting editor for the Philippine Publishing House, Manila.

Participating in the ordination service were Clyde O. Franz, secretary, General Conference; John Hancock, secretary, General Conference MV Department; and Cree Sandefur, president, Columbia Union Conference.

JOHN HANCOCK
Secretary

General Conference MV Department

- ✦ The first meeting of the newly formed South Dakota Conference lay advisory council was held in Pierre on Sunday, April 23. Representatives from several churches in the conference were in attendance. Several hours of intensive study were given to many facets of the program of the church.

L. H. NETTEBURG, *Correspondent*

Pacific Union

- ✦ Elder and Mrs. H. M. Blunden, who served the church in the Australasian, China, Inter-American, and North American divisions celebrated their sixty-fifth year of marriage at the St. Helena Hospital and Health Center recently. Elder Blunden served as publishing secretary of the General Conference for a number of years.

- ✦ The 140 members of the Camarillo, California, Seventh-day Adventist church have raised \$100,000 to build a new sanctuary on a two-and-a-half-acre plot of land. The new church will seat 328 people. Edwin Zackrisson is the pastor.

SHIRLEY BURTON, *Correspondent*

Southwestern Union

- ✦ The annual Southwestern Union College Days were held on campus April 23 and 24. Two hundred and seven students and 30 sponsors from various academies and high schools attended.
- ✦ The 24 members of the newly formed company at Lincoln, Arkansas, broke ground recently for a new church home.
- ✦ About half of the students from Sandia View Academy participated in two Reach Out for Life series held in Peralta and Corrales, New Mexico, during the months of March and April. The speaking in both campaigns was done by 25 students from the academy. Other students provided special music, distributed literature, and helped with ushering and directing music. Six were baptized as a result of the meetings.
- ✦ The Belen, New Mexico, church was organized January 15 with a membership of 44. Since then, others have joined, and nine have been baptized. The membership is now 63.
- ✦ A new church has recently been organized in Midwest City, Oklahoma, with 24 charter members.

J. N. MORGAN, *Correspondent*

Andrews University

- ✦ John E. Fetzer, alumnus and builder of the first radio station at Andrews University, recently gave a tract of land to the university valued at \$100,000.
- ✦ An endowed scholarship in the name of Francis D. Nichol, former editor of the REVIEW AND HERALD, has been set up by a recent Andrews University student, Donald J. Barr of Almonte, Ontario. The scholarship was given in memory of Elder Nichol's outstanding contribution to the Adventist Church.
- ✦ George Vandeman, director and speaker of the It Is Written television program, was speaker at Andrews for a youth rally at the campus Pioneer Memorial church May 12 and 13.
- ✦ Andrews University students held a Walkathon on a rainy day the first week of May and raised approximately \$2,000 to help support student missionaries going from Andrews the first of June to various points around the world. Offerings from alumni and others at Homecoming time added approximately \$1,000 more to the fund.
- ✦ Robert Ludeman, assistant professor of physics at Andrews University, has been designated a Kellogg Fellow to pursue postgraduate study during the 1972-1973 academic year. He will attend Michigan State University beginning in June, studying in the area of electronics.

OPAL YOUNG, *Correspondent*

NOTICES

Literature Requests

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

Africa

Lower Gwelo College, P.B. 9002, Gwelo, Rhodesia; *Guide, Little Friend, Review*, books.
 Pastor Elijah E. Njagi, Central Kenya Field, Box 41352, Nairobi, Kenya: D & R prophetic charts (cloth) and other missionary materials.
 Charles Keya Ongera, Nyamemiso SDA Church, Box 512, Kisii, Kenya.
 North Ghana Mission, Box 74, Tamale, Ghana, West Africa.
 Ghana Conference of SDA, P.O. Box 480, Kumasi, Ghana, West Africa.

Burma

U Tun Maung, SDA Mission, 469 Bayintnaung Road, Toungoo, Burma.
 Pastor N. K. Pau, c/o Captain Kham Suan Cin, Setkya Road, P.O. Kalemyo, Burma.
 DISCONTINUE: H. Buanga

Germany

DISCONTINUE: Edward Koch

Guyana

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

Hong Kong

Hong Kong Adventist Hospital, 40 Stubbs Road, Hong Kong: *Listen, Smoke Signals*.

India

Pastor J. Daniel, Kannada Section, 8 Spencer Road, Fraser Town, Bangalore 5, South India.
 W. F. Storz, Salisbury Park, Box 15, Poona 1, India: colored church bulletins; magazine pictures of fruit, vegetables, flowers, animals, birds, churches; *Workers*.
 Grace Kurian, Spicer Elementary School, Ganeshkhind P.O., Poona 7, India: primary supplementary readers and nonfiction books for grades 1-8, dictionaries, Bibles, encyclopedias, primary and junior reading course books.

Malaysia

Kuala Lumpur English Church, 166 Bukit Bintang Road, Malaysia.

North America

Charlotte Yates, Highway 62 West, Salem, Ark. 72576: *Signs, These Times, Listen, Liberty*.
 George Swanson, 710 53rd Avenue, North, Minneapolis, Minn. 55430: *Signs, These Times, Listen, Little Friend*, books.
 Dora Rogers Martin, 6015 Kratzville Road, Evansville, Ind. 47710: *Listen, Life and Health, These Times, Primary Treasure, Signs, Insight, Review*.
 Idamae Melendy, Review and Herald, Washington, D.C. 20012: Bibles, New Testaments.
 J. P. Johnson, 135 Cranwell Drive, Hendersonville, Tenn. 37075: *Signs, Liberty, These Times, Listen*.
 Robert M. Hartfeil, 656 East 43rd Ave., Vancouver 15, B.C., Canada: English small tracts.
 Pauline Goddard, c/o H. W. Blalock, Rt. 1, Linden, N.C. 28356: Friendship issues of *Review, Steps to Christ*, books, magazines, tracts in English and Spanish.
 Mike T. Adante, 1418 Ashgrove Road, Lethbridge, Alberta, Canada: *Signs, These Times, Listen, Bibles*.
 James L. Allen, Rt. 2, Box 264, Kingstree, S.C. 29556: For foreign missions—*Quarterlies, Worker*, Bibles, books, magazines, songbooks, Christmas cards, pictures (from church bulletins, seed and nursery catalogs, of birds, animals, et cetera). All items can be of any age.

Philippines

S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I.: books, magazines, songbooks, child evangelism devices, youth materials, Christmas cards, Latin and Spanish Bibles, *Answers to Questions, Quarterlies, Spirit of Prophecy* books.

Orlando T. Aguirre, Jr., Negros Mission, Box 334, Bacolod City, P.I.: Bibles, tracts, *Review, Little Friend, Signs, Insight, Guide, Listen, Smoke Signals, Liberty, Worker*, booklets, books.

Safe Harbor Church School, Kapatungan, Bunawan, Agusan Sur, P.I.: cutouts, memory verse cards, Christmas cards, colored magazines.

Pastor Mariano B. Abuyme, Trento, Agusan del Sur, P.I.: Bibles, books, *Hymnals, Insight*, tracts, colored magazines, Christmas cards.

Canuto A. Dumenden, Northern Luzon Mission, Artacho, Sison, Pangasinan, P.I.

Generoso C. Llamera, San Isidro, Kitcharao, Agusan del Norte L-109, P.I.

Mrs. Socorro Garcia, West Visayan Mission, Box 241, Iloilo, P.I.

Efenito M. Adap, Southern Luzon Mission, Legaspi City, P.I.: English Bibles, *Great Controversy, From Sabbath to Sunday, Signs, Guide*, memory verse cards, books, magazines.

D. J. Generato, Jr., Mountain View College, Malaybalay, Bukidnon, L-204, P.I.: *Review, Signs, Bibles, Listen*, books, *These Times, Insight, Guide, Life and Health*, tracts, *Message*, visual aids.

E. A. Sinco, Northern Mindanao Mission, Cagayan de Oro City, P.I.

Rachel Cayanong, Lakeview Academy, Don Carlos, Bukidnon, P.I.

Efenito S. Layson, Mahaba Mountain Mission School, 846 Atis St., Bayugan, Agusan del Sur, P.I. Pablito Layson, 848 Atis St., Bayugan, Agusan del Sur, P.I.

Ceferino Balasabas, Provident Tree Farm, Talagan, Agusan del Sur, P.I.

Sabbath School and Lay Activities Secretary, West Visayan Mission, Box 241, Iloilo City, P.I.

Hami M. Tiano, South-Central Luzon Mission, San Rafael, San Pablo City, P.I.

Hector Gayares, Bacolod Sanitarium and Hospital, Taculing, Bacolod City, P.I. K-501.

I. C. Ladia, Southern Mindanao Mission, Gen. Santos City, P.I.

Pastor Gorgonio C. Farinas, Namicuan, Nueva Ecija, P.I.

Pastor T. B. Batulayan, Matalam, North Cotabato, P.I. 0-115.

Virgilio C. Catolico, Labu Highway, Gen. Santos City, P.I.

Aurilio B. Cahuela, 1176 Sampaguita St., Gen. Santos City, P.I.

Fred Compay, Magsaysay Memorial Colleges, Gen. Santos City, P.I.

J. H. Adil, Southern Mindanao Mission, Gen. Santos City, P.I.

Gabriel V. Adil, Matutum View Academy, Acmonan, Tupi, South Cotabato, P.I.

Cornelia Galampanao, Oringao Kabankalan, Negros Occidental, P.I.

Adolfo G. Aspe, Southern Luzon Mission, Corner Marquez and L. Rivera Sts., Legaspi City, P.I. H-103: Sabbath school materials, Bibles, songbooks, Christmas cards, *Insight, Guide, Little Friend, Primary Treasure, Signs, Liberty, Review, These Times, Life and Health, Ministry*, cutouts.

A. G. Corpus, Mountain Provinces Mission, Box 17, Baguio City, P.I. B-202: *These Times, Signs, Message, Insight, Listen, Liberty*, Bibles, tracts, *MV Kit*, Chapel records, Christmas records.

Malcom Madriaga, East Visayan Academy, Box 167, Cebu City, P.I.: *Insight, MV* books, *Destiny* books.

Norma Bhady, Matiao Crossing, Pantuban, Davao del Norte, P.I.: dictionary and missionary materials.

H. S. Bugayong, Northern Mindanao Mission, Cagayan de Oro City, P.I.: *Signs, Life and Health, Listen, Smoke Signals, Alert, Spirit of Prophecy* books, *Liberty*, visual aids.

Principal, Southern Mindanao Academy, Digos, Davao del Sur, P.I.: library books, *Spirit of Prophecy* books, encyclopedias, dictionary, Bibles.

South Pacific

Samoa Mission of SDA, Upolu District, Box 600, Apia, Western Samoa.

DISCONTINUE: L. G. Sibley

West Indies

Dr. D. Robertson, Port-of-Spain Community Hospital, Box 767, Port-of-Spain, Trinidad, W.I.: tracts, *Signs, Life and Health, Liberty, Listen, Little Friends*, books.

Jenny Lind Joseph, 13 Freeling Street, South, San Fernando, Trinidad, W.I.: *Guide, Little Friend, Primary Treasure, Songs for Boys and Girls, Worker, MV Kit*.

Mrs. L. M. Joseph, Los Bajos Village, c/o Los Bajos P.O., Trinidad, W.I.: *Signs, Guide, Insight, Message, Liberty, Review, Little Friend, Primary Treasure*, Bibles, books.



(Conference names appear in parentheses.)

Donald F. Bostian, pastor, Kettering (Ohio), formerly pastor, Atlantic Union College, South Lancaster, Massachusetts.

From Home Base to Front Line

North American Division

Ida Patzer (Chamberlain Sanitarium and Hospital '36; CUC '47), to be relief instructor school of nursing Bella Vista Hospital, Mayagüez, Puerto Rico, of Denver, Colorado, began her teaching work January 6.

Margaret Wilson (FH '46; CUC '57), to be relief instructor school of nursing Bella Vista Hospital, Mayagüez, Puerto Rico, of Jefferson, Texas, began her teaching work January 13.

Florence Mae (nee Plucar) **Burke** (Iowa Sanitarium and Hospital '32), to be relief nurse on a medical launch in the North Brazil Union Mission, Belém, Brazil, of Hope, Michigan, left Miami, Florida, February 1.

Ray Poon-Phang Seet (AUC '62; LLU '66), to be relief physician in Taiwan Sanitarium and Hospital, Taipei, Ruth Ann (nee Chen) Seet (WWC '61; Boston University '62), and two children, of Camarillo, California, left Los Angeles, April 10. Mrs. Seet's mother, Helen F. Chen, accompanied them.

Edelgard Stoeger and two sons, of Angwin, California, left Toronto, Ontario, April 11, for Switzerland. Herbert J. Stoeger and daughter plan to leave in June. He will serve as health and temperance department secretary of the Euro-Africa Division, headquarters at Berne, Switzerland.

Dorothy M. Kuester (WWC '48; LLU '59, '62), returning as director of School of Nursing, Taiwan Sanitarium and Hospital, Taipei, left San Francisco, California, April 12.

CLYDE O. FRANZ

Church Calendar

Thirteenth Sabbath Offering	June 24
(North American Division)	
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	
Church Lay Activities Offering	September 2
Missions Extension Offering	September 2
<i>Review and Herald</i> and <i>Insight</i> Campaign	September 9-October 7
Bible Emphasis Day	September 16
JMV Pathfinder Day	September 23
Thirteenth Sabbath Offering	September 30
(Southern Asia Division)	
Decision Day for Lay Evangelism	October 7
Church Lay Activities Offering	October 7
Health Emphasis Week	October 7-14
Voice of Prophecy Offering	October 14
Sabbath School Visitors' Day	October 21
Community Relations Day	October 21
Temperance Offering	October 28
Church Lay Activities Offering	November 4
Week of Prayer	November 4-11

Saigon Members Active in Relief Work

Le Cong Giao, manager of the Signs Press in Saigon, reports that teams of our church members in that city have been organized to assist refugees arriving from An Loc and other threatened points in the country. Other members are training for first-aid service in case Saigon is attacked. Rice, milk, and other foods valued at 500,000 Vietnamese piasters (US\$1,250) were distributed to refugees in a single week. More than 150 church members were involved in rescue and relief. Young people served refugee camps as members of a sanitation corps. Nurses dispensed medicines to the sick.

Responding to a special appeal for aid, Seventh-day Adventist Welfare Service (SAWS) in Washington, D.C., authorized shipment of 500 bales of clothing and appropriated \$7,500 to be added to another \$7,500 from the Far Eastern Division to purchase blankets and food for refugees.

This clothing was supplied by Dorcas Welfare Societies in the United States. The funds were supplied through the 1971 Disaster and Famine Relief Offering in North America.

C. E. GUENTHER

Faith for Today Crusades Win 144

The recent three-week evangelistic crusade conducted by E. E. Duncan at the Lefler Junior High School in Lincoln, Nebraska, resulted in 71 baptisms. Others are preparing for baptism. Pastors assisting in the series were Wilbur Chapman, Richard Warner, Vernon Heglund, Dick Dale, and Don Dronen.

Gordon F. Dalrymple baptized 73 in the Cleveland, Ohio, MISSION '72 meetings. Members of the Faith for Today team were Ron Watson, Clifford Robbins, Harold Cleveland, Robert Holland, John Damon, C. W. Drake, and Stephen Manestar. Bible instructors were Ethel Pember and Mary Lou Davies. Offerings for this series were outstanding. During the meetings more than \$4,000 was received, while an additional \$7,000 was pledged by church members for MISSION '72 evangelism.

DONALD W. MCKAY

Four Languages Added to Radio Ceylon's Programming

Radio Ceylon now carries Adventist programs in six languages, according to Weldon Mattison, radio-television secretary of the Southern Asia Division. New languages being used are Malayalam, Telegu, Hindi, and Urdu. These broadcasts are made possible through a special gift that the General Conference applied to Southern Asia to meet opportunities that developed unexpectedly on Radio Ceylon.

Three hours of Seventh-day Adventist programming may now be heard each week on Radio Ceylon. In addition to the above broadcasts, the Voice of Prophecy, The Quiet Hour, and Your Radio Doctor are aired, plus the Voice of Prophecy Music Hour and a Tamil broadcast of the Voice of Prophecy. Languages awaiting sufficient funds include Burmese, Kanarese, Gujerati, Marathi, and Bengali.

Recently the Southern Asia Bible correspondence schools received their five millionth application for free lessons. Eleven Bible schools operate in the countries of Southern Asia, using 15 languages. The broadcast and Bible school ministry continue to be a major evangelistic thrust in the countries of Southern Asia.

WALTER R. L. SCRAGG

Church Membership Increase Is Less in 1971 Than in 1970

During the year 1971, 175,271 persons joined the Seventh-day Adventist Church by baptism and profession of faith. The North American membership at the end of 1971 was 454,096 and that of other areas 1,690,965. World membership was 2,145,061. This represented a net membership increase for the world field of 93,197, as compared with 98,786 net membership increase for the previous year.

The total number of churches in the world field at the end of 1971 stood at 16,726, an increase of 221 for the year.

JESSE O. GIBSON

Southern Asia Laymen Establish New Records

Laymen in the Southern Asia Division have established new records in their soul-winning endeavors. According to R. M. Neish, lay activities secretary of the Southern Asia Division, during Laymen's Year a total of 228 lay public evangelistic campaigns were held, with 10,330 interested persons in attendance. As a result of this outreach 1,799 persons were baptized. Laymen around the world are rejoicing over the success of their fellow believers and active lay preachers in the great Southern Asia field.

The leading field in this endeavor is the South India Union. Tamil Section alone had 101 lay campaigns, with 916 baptized. In the Central Union 78 lay campaigns were held in the Andhra Section, resulting in 545 baptisms.

Besides this success in public evangelistic outreach, personal witnessing through individual Bible studies with the gift-Bible method resulted in many converts, reports Elder Neish. The 478 churches participating placed 12,874 Bibles in the homes of their friends and neighbors. A total of 9,840 people completed the gift-Bible courses, and 2,101 were baptized. The Kerala Section in

the South India Union is leading all the other fields in the division, with 4,488 Bibles given away, resulting in 833 baptisms.

This is indeed an outstanding breakthrough for the cause of God in Southern Asia.

V. W. SCHOEN

African Youth Conduct Sanctuary Series Campaign

Young people in the Trans-Africa Division have begun conducting sanctuary series evangelistic campaigns. The first was held at the Harare church in Rhodesia. The division youth director, D. B. Hills, reports that "it was an inspiration to see the young people uplifting the Lord Jesus Christ in the light of the sanctuary." Fifty sets of sanctuary sermons and charts have been distributed.

Thirty-five young people, ranging in age from 11 to 25, participated as speakers. Most of the young people memorized their parts and delivered their message with the power of an experienced evangelist. Up to 160 people attended the series. Most of these were non-Seventh-day Adventists. Many decisions were reached. Baptisms are expected.

A Voice of Youth evangelistic campaign has recently been conducted in Maelodi church, Pretoria, during which 22 joined the baptismal class.

D. M. Malotle, president of Lesotho Field, joined with his young people in conducting a Voice of Youth campaign in Maseru, to which 20 responded.

LAWRENCE M. NELSON

IN BRIEF

✦ **Death:** Anna Knight, 98, June 3, Huntsville, Alabama. Miss Knight was a former missionary to India and a well-known Adventist educator.

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