

Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

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AFRICA



P. F. Lemon, president of the Zaire Union, and a member of the commission appointed to investigate the request of 11 church groups to join the Adventist Church, points to the area from which the requests came. With him are the other members of the commission.

ZAIRE UNION

By **W. R. VAIL**

Eleven Religious Groups in Zaire Seek Affiliation With SDA Church

See story on page 14.

The Christian and the Ballot

NOVEMBER 7 draws near. On that day citizens of the United States will go to the polls to select not only a President and Vice-president, but scores of Senators, Representatives, and minor officials.

How should Christians relate to the political process of voting?

The answer seems clear. Christians are good citizens. They should do their part to assure good government. One way to do this is to vote.

But Seventh-day Adventists have not always agreed on this rationale. In the years that immediately followed the great Disappointment of 1844, a large number felt that Christians should stand apart from all aspects of politics. Some argued that since Christ was soon to return, Christians had no time to debate various issues, seek office, or cast their ballot. Whatever time the Christian might have should be spent in witnessing and preparing to meet Christ.

Others objected to participation on the grounds that their efforts would be nonproductive. Prophecy indicated that world conditions would steadily deteriorate, growing worse and worse, so why put forth the effort to improve matters?

Still others maintained a hands-off policy because of the prophetic picture of the United States. They felt that an affirmative vote for a bad candidate would hasten formation of the image to the beast, a vote for a good candidate would retard the fulfillment of prophecy. The only safe course was to refrain entirely from voting.

But in 1859 a local election in Battle Creek forced early Adventists to look at all sides of the Christian's responsibility to society and government. Some were jolted awake by hearing that anti-temperance forces were pleased that Sabbathkeepers were opposed to voting and hoped they would "stick to their course, and . . . not cast their vote." In her diary Ellen White commented: "Satan and his evil angels are busy at this time, and he has workers upon the earth. May Satan be disappointed, is my prayer."—Quoted in *Temperance*, pp. 255, 256.

After this experience, Adventists generally agreed that it was appropriate for Christians to vote when temperance issues or related questions were involved. But James White, editor of the *REVIEW*, made it clear in 1860 that he felt the decision was a personal one. "If a brother chooses to vote, we cannot condemn him, and we want the same liberty if we do not."

Five years later, in 1865, the General Conference in session took a step beyond this. It passed a recommendation that stated: "In our judgment, the act of voting when exercised in behalf of justice, humanity and right, is in itself blameless, and may be at some times highly proper. . . . But we would deprecate any participation in the spirit of party strife."—*Review and Herald*, May 23, 1865.

A clear line was drawn between voting and participating in "party strife."

This position was reaffirmed in 1866, and has been the basic position of the church ever since. It was supported by Ellen White in 1881 (see *Temperance*, p. 255), and reaffirmed in 1914. She wrote: "Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue?"—*Review and Herald*, Oct. 15, 1914.

But though Christians may vote, they will be extremely selective in their voting. They will not be highly partisan. They will not unthinkingly, blindly, and out of a sense of party loyalty vote "the straight ticket." They will vote on issues and for "the best men," not for political parties.

The biggest problem that faces Christians in voting is that they lack omniscience. Even if they vote intelligently and conscientiously, they may make a mistake. But this is true in all areas of life. Should Christians never act unless they are absolutely certain they are right? If so, even the church would be paralyzed, for no man is infallible. Timid leaders would hold back, doing nothing lest they do the wrong thing. In the meantime the devil and his forces would occupy the field.

In voting, as in every other activity, the Christian will seek divine wisdom, then do his best. The right to a free ballot has been purchased by the blood of patriots. The Christian will not regard it lightly, nor permit it to be lost through apathy or disuse.

God's Men in Public Office

Christians may not only vote in good conscience, they also may seek and hold public office. Sacred history reveals that some of God's most noble men participated in secular government. Joseph was one. Serving a top post in Egypt's government, he considered his appointment the direct result of God's leading. Speaking to his brothers, he said, "God hath made me lord of all Egypt" (Gen. 45: 9). "God did send me before you to preserve life" (verse 5).

Then there was Daniel. So well did he fill his post under the Babylonians that when the succeeding empire took over he was continued in office. Darius the Median recognized the leadership qualities in Daniel, and made him first of three presidents of the whole kingdom (Dan. 6:2).

Thus it seems clear that God-fearing people may, without sacrificing principle or compromising conscience, fulfill their obligation to government. They may, without becoming involved in political strife, cast their ballot. At the same time they will long for a better world, and pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10).

K. H. W.

BISHOP STRESSES DAILY PRAYER

SPOKANE, WASH.—Stressing the necessity for priests to practice daily “personal mental prayer,” the Roman Catholic bishop of Spokane told seminarians of the diocese to develop a strong, regular prayer life or stop studying for the priesthood.

In a letter to collegiate and theological students, Bishop Bernard J. Topel said that “in our day, especially, we should not ordain theologians who do not show that they will practice daily mental prayer in the priesthood. I do not wish to ordain such a man.”

COURT RULES IN FAVOR OF WORK ON SUNDAYS

CALGARY, ALTA.—It’s no longer a crime in Canada to work on Sundays for reasons other than need or mercy, Alberta Supreme Court Justice Riley ruled, deciding that a key section of the Lord’s Day Act of Canada is outside the jurisdiction of criminal law.

Since 1906, Sunday work has been legal only if the employees involved were serving the public in areas of necessity and mercy.

ECUMENICAL SCHOOLS FORESEEN BY CHURCH EDUCATORS

GRAND RAPIDS, MICH.—Ecumenical schools operated jointly by Roman Catholics and Protestants may be on the way, according to participants in the first annual meeting of the Michigan Association of Nonpublic Schools here.

Although 1,800 teachers and school personnel had been expected from Roman Catholic, Lutheran, and Christian Reformed schools in the State, actual attendance was more than 5,000.

In an interview, Melvin Kieschnick, 44, superintendent of the Lutheran Church-

Missouri Synod’s 115 schools in Michigan, predicted that some ecumenical schools will come into being in the next ten years. “I would guess this would most likely happen in the large city in a ghetto area,” he added.

EXPERT ON ISLAM SAYS MOSLEMS SEE LITTLE IN CHRISTIANITY

SAN FRANCISCO—Father Felix M. Pareja, a Jesuit priest, who for most of his 81 years sought rapport with Moslems in the Middle East said that the people of Allah see little need for Christianity because they measure Christians by their own standards and “don’t find us attractive.”

“Christians they encounter, mostly Europeans, they view as people who profess one thing and practice another, especially in sexual behavior, abuse of language, and oppression of the poor. As proud people, Moslems are conscious of the attitude of white ethnic superiority that our religion does not justify,” said Father Pareja.

CONTRIBUTIONS TO CHURCHES INCREASE

NEW YORK—Contributions to some of the nation’s major Protestant Churches continued to rise in 1971, even though membership was declining according to statistics compiled by the National Council of Churches.

Combined figures for nine churches showed reported contributions of \$2,282,628,529, an increase of \$63,433,445 over 1970. Membership for the nine, however, declined by 266,750 to a total of 25,583,882.

ONLY 2.4 PER CENT OF FINNS ATTEND CHURCH

HELSINKI, FINLAND — An average of about 100,000 persons out of a membership of 4.4 million attended worship services of the Evangelical Lutheran Church of Finland in 1970, the last year for which figures are available. This is an average of only 2.4 per cent.

More than 90 per cent of the population belongs to the Lutheran Church.

This Week...

Otto H. Christensen, author of “Sin Has a Mother” (page 6), is a writer familiar to REVIEW readers. At the time of his retirement Elder Christensen had given almost 45 years of service to the church in a variety of capacities.

Immediately after completion of the junior ministerial course at Emmanuel Missionary College in 1924 he became a pastor-evangelist in his native Minnesota. He worked in several areas of the State until 1931, when he entered mission service as director of the Mongolian Mission. Practically pioneering the work, he established the mission headquarters, a hospital, and the publishing work. One of Elder Christensen’s literary accomplishments is an unpublished Mongolian grammar.

Except for a leave of absence to complete his Bachelor’s degree at Union College, Elder Christensen was in Mongolia until 1941, when he returned to the United States permanently.

He went again into pastoral evangelism, this time in the Michigan Conference; then in the Illinois Conference, working simultaneously on his Master’s degree, which he received from the seminary in 1945.

He joined the religion faculty of Emmanuel Missionary College in 1947. While there he completed his doctoral work in 1951 at the University of Chicago. In 1955 he went to Southern Missionary College as head of the religion department, but returned to EMC (which by then had become Andrews University) in 1963, where he was both teacher and librarian until his retirement in 1967.

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

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THERE has recently been a wave of public concern about the environment and ecology. What began as isolated news items about smog in London and Los Angeles and a not-too-well-received book called *Silent Spring* has blossomed into somewhat of a crusade. There are "Earth Days"; there are bumper stickers and sweat-shirt emblems; there are readily available lists of products and containers that spoil the earth; there are many books telling of the fragility of the environment; there are bans on burning leaves and garbage in certain places; there is talk in high Government places about further controls on automobile emissions; there is the defeat of the SST project; and there are even restrictions on warfare for the sake of the earth.

In spite of all this crusading, the problems continue to mount. Junk is rapidly becoming more visible along roadsides and waterways. Unfenced hillsides are clawed by the wheels of motorcycles and jeeps. We hear of higher and higher coefficient-of-haze numbers. Noise "pollution" threatens wildlife and the quality of human life.

Some say that the problems are insoluble. A few voices allege that our present systems of government cannot cope with the problems.¹ Throughout all this the Seventh-day Adventist Church has seemingly had little to say. Is this as it should be? What connection has the environment crusade with our message? Does the ecology concern tie in in any way?

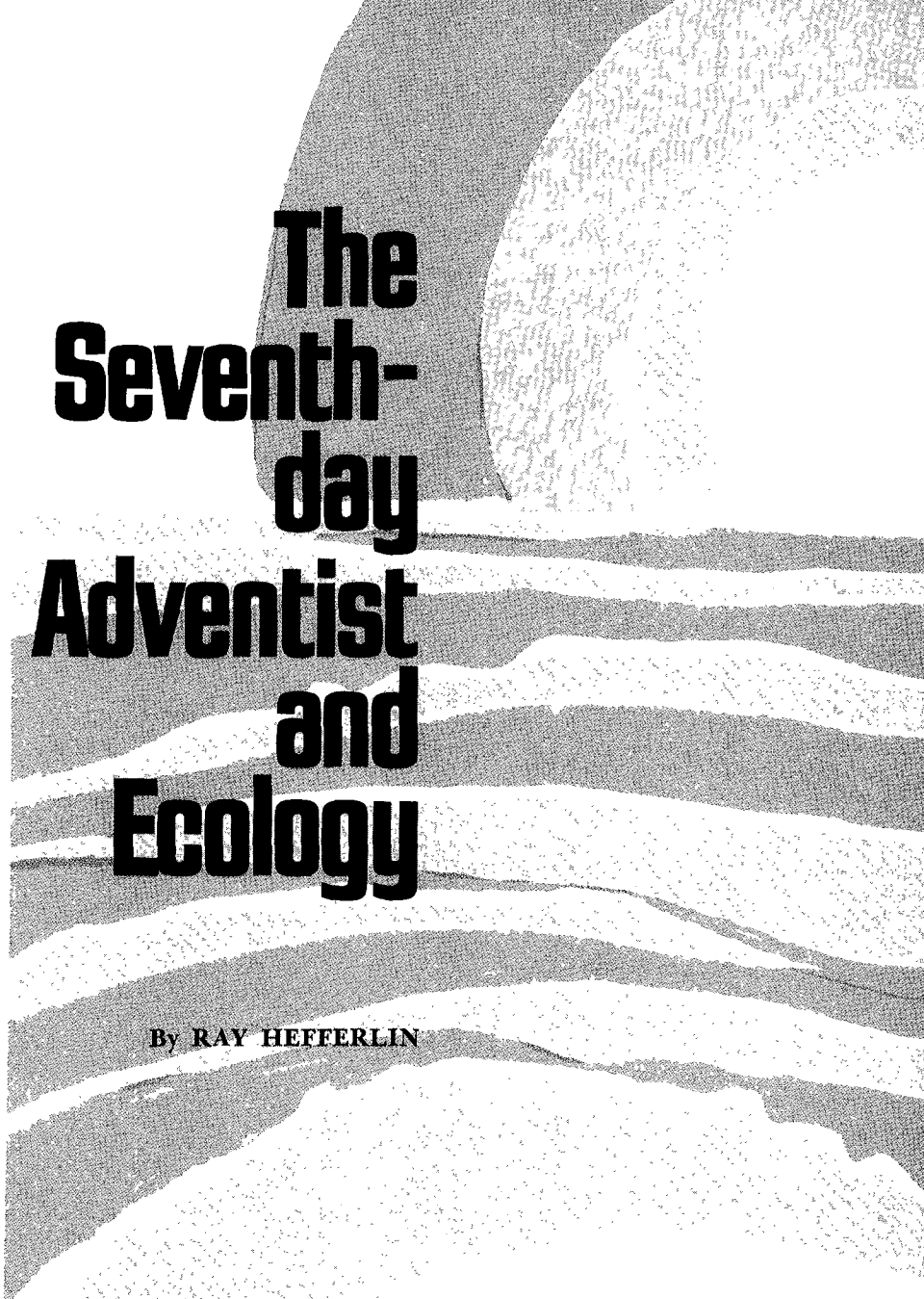
View From Space

Let us shift our gaze to the world as seen from the perspective the Apollo men provided for us. We see it a shimmering sphere poised over the landscape of the moon. We see it as a spacecraft providing life support for its crew.² But with all its beauty and function, there are problems that threaten it with destruction.

What are these problems? What are the causes? Too many people? Too much industry? Too much consumption? What has gone wrong? Let us investigate the causes, beginning from the activities of the man in the street, the little man, you and me.

It is people such as we who throw out the bottles, cans, and wrappers

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The Seventh-day Adventist and Ecology

By RAY HEFFERLIN

that litter our countryside. It is we who carelessly throw an extra capful of detergent into the wash water "just to get some nice suds." It is we who allow our cars to smoke. It is we who get a charge out of subduing the hills with our motorcycles, the dunes with our buggies, the beaches with our jeeps, and the waterways with our boats, in many cases with mufflers removed or adjusted to make the most possible noise.

Large corporations or governments can rarely be blamed for these activities. It is we who are responsible.

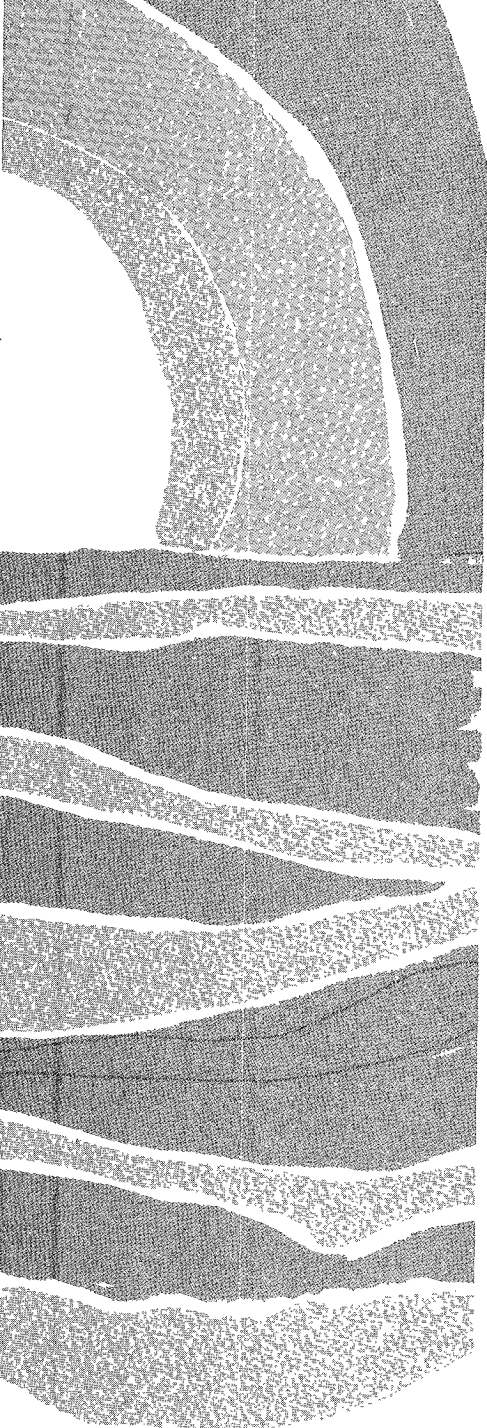
What must be done? The answer appears to be obvious. We can begin by exercising simple Christian thoughtfulness in not littering, or allowing our engines to emit smoke

and noise, or participating in sports that deface the landscape. We can be careful of our use of chemicals. We can buy selectively those products that (with their containers) make the least disturbance to nature's cycles.

It might be the reaction of some that this will take all the fun out of life. What will we do for thrills?

There is not space here for an analysis of fun and thrills. I would suggest hiking, for example, an activity that a lot of people have found intensely stimulating. Walking in a beautiful nature spot can yield many pleasures hidden to the person preoccupied with steering his machine.

There is also the matter of the law. Littering, emitting engine smoke, and making loud engine noise are



illegal in many cases. The fact that they are illegal should impress us with the dislike other people have for such things. And who should have greater respect for others' feelings and for the law than Seventh-day Adventists?

There will be inconsistencies, real or imagined. It may be hard to see why burning leaves is prohibited when a nearby factory covers the sky with brown smoke; it may be difficult to comprehend a law prohibiting some normal exhaust smoke when buses and trucks are allowed to belch bucketfuls of Diesel soot. But Seventh-day Adventists will obey the law nonetheless. They may inquire whether the factory has been served notice on a timetable or whether it

has been shown that Diesel dust soon settles. If they find an unjust law they may go through proper channels to encourage rectification.

A thing that a lot of people have found fun is to help reverse the littering trend by staging properly motivated earth days. It is highly rewarding to see an area clean of litter after a cooperative day of picking up. This activity teaches our children by example the value of putting trash in a proper place. This suggestion has overtones of effective witness. The ecology movement presently enlists some of the most idealistic people, many young. Religious thought leaders are involved.³ As they see that Seventh-day Adventists are thoughtful of their neighbors in not violating their environment and in helping to clean it up, they may be led to see that we have something worth knowing about.

We have even more reason to witness in this way. The earth is the Lord's; it is His garden, so to speak. If we would hesitate to do something in the flower garden of a friend, we should also pause before we do the same thing to God's garden, this earth, which He made "very good."

Throughout, it is most desirable to keep in mind Matthew 7:4, 5. It is so easy to criticize someone else's pollution problem and to overlook our own. It would be easy to make the mistake of pointing out the neighbor's mildly visible exhaust while neglecting to observe our own inadequately combusting coal heater.

In particular, we may criticize some men who can afford only a rather decrepit car, which has a defective carburetor, while we, who have much more means, live a life of such extravagance that we actually disturb the cycles of nature much more than the poor man does. Every time we add another engine (lawn-mower, trail cycle, boat, garage-door opener, record player, or dishwasher) we are increasing the burden on the environment. Every purchase, whether it be an extra stick of gum or another automobile, another ride on the roller coaster or another trip to Bermuda, contributes to the problem. Could it be that we are living too high? Are Christians rich in the world's goods?⁴

Most of the world thinks so. A small number of people express that belief with envy and coveting; a large number with hate, malice, and/or espousal of Communism.⁵

Now let us turn to the causes of

pollution that are found in society, in the "system," or in the "establishment."

The society in which we live is said to produce some 3.5 billion tons of garbage a year. Have you ever watched trucks dump garbage at a refuse dump? Our society's factories and cars put an estimated 20 million tons of pollutants per year into the atmosphere (whether this will cause us to freeze, boil, or simply smother isothermally cannot yet be predicted). Its processes are poisoning the biosphere with such items as mercury, lead, and DDT. Its factories and power plants are producing alarming amounts of thermal pollution.

Reform Necessary

But recall that the garbage, factories, processes, and power plants are, at least in the Western world, reflecting the wants of people like us. We are the consumers of these goods and services. As the crusade gets under way and laws are passed to express public concern, efforts are being made to decrease the noxious effects of production. The cost of these efforts will be passed on to the consumer and taxpayer. This cost eventually will cause a decrease in the rate of growth of our standard of living, whether we like it or not.

These central points deserve summary at this time: Seventh-day Adventist Christians should be examples of thoughtfulness and obedience to law concerning littering, the use of chemicals, noise and emissions from engines, and excursions into nature with machines. For the instruction of their children and witness to concerned youth, they might well participate in cleaning-up efforts, especially with the thought that earth is God's garden. They should not criticize others' pollution without at least a thoughtful investigation of their own habits. They should consider anew, with ecology as an additional motivation, whether they are living unnecessarily expensively. ✚✚

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SIN HAS A MOTHER

By OTTO H. CHRISTENSEN

THE story is told of a pastor who was looking for someone to contribute to the cost of repairing the church roof which was leaking. Meeting one of his wealthy parishioners one day he mentioned the roof and told her how severely it was leaking. He hoped she would respond with an offer to pay for the repair. Instead, she is said to have replied, "Oh, thank you, pastor, for telling me. I'll bring my umbrella with me next time."

This story illustrates the great sin among us, selfishness. On October 23, 1879, in a vision of the coming judgment, Ellen White saw the judgment books open before God. One of these contained the names of those who claimed to believe the truth. Then she saw another book opened. This is how she reported it: "Another book was opened, wherein were recorded the sins of those who profess the truth. Under the general head of selfishness came every other sin."—*Testimonies*, vol. 4, p. 384.

Selfishness originated with Lucifer who sought to forward his own cause and persuaded one third of the an-

Otto H. Christensen, now retired, spent many years as a pioneer missionary in Mongolia and as a teacher of religion in Adventist colleges.

gels in heaven to follow him. To satisfy his spirit of selfishness he rebelled against God. Such a spirit is the direct opposite of the spirit of heaven. It is the spirit of grasping, of getting as much as possible for self in one way or another, whereas the spirit of Christ and heaven is giving.

"On the other hand, the spirit of selfishness is the spirit of Satan. The principle illustrated in the lives of worldlings is to get, get. Thus they hope to secure happiness and ease, but the fruit of their sowing is misery and death."—*Acts of the Apostles*, p. 339.

Men, such as Hitler and others, have given us a revelation of selfishness in its extreme and of the results of unrestrained selfishness. Self on the throne puts others in the pit. But the final result brings a curse on the one who puts self first.

The Price of Selfishness

Self is our own worst enemy. The child who wants the biggest piece of pie ends up with a stomach-ache. The one who always has to win in a game loses his friends. The one who glories in his own accomplishments loses the praise of others. The parents who refrain from disciplining their children because of their

love of selfish ease or because it seems the easiest way out, lose the respect of their children. Later in life they may find the world disciplining them without mercy. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet [proper], but it tendeth to poverty," says the wise man (Prov. 11: 24). The story is told of a farmer who got hold of some especially fine seed corn and turned out crops that were the envy of his neighbors. When they asked for seed, he refused even to sell them any for fear of losing the competitive advantage he had gained. After the first year his fancy corn was not so good. The third year brought still poorer results. Suddenly it occurred to him that the poor-grade corn of his neighbors was pollinating his prize corn. His selfishness had caught up with him.

In ancient times Cnidius, a skillful architect, was commissioned to build a watchtower for the Pharaoh of Egypt. While building he caused his own name to be engraved in large letters upon a stone in the wall. Afterwards he covered it with mortar, and upon the outside of that he had the name of the Pharaoh of Egypt engraved in golden characters, pretending that all was done for the

**SELF IS
OUR OWN
WORST ENEMY**

glory and honor of Pharaoh. He well knew that weather and time would remove the plastering and then his own name and memory would remain for future generations.

Many people likewise pretend to seek only the glory of God and His church, but God who sees the heart knows every motive. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). How we need to examine our own hearts and be honest with self, for soon we shall stand before the throne with the books open and this sin of selfishness which stands at the head of the sins of God's people will be revealed in all its hideousness! Our own sins are not pleasant to behold, but in His love and mercy God has pointed them out that we may turn from them. We are all guilty.

What are some of the ways we show selfishness? Let us consider four broad areas with examples.

Finances an Index

The way we handle our finances reveals clearly our inner self. Many of us withhold from God what is rightfully His because we feel that we need it ourselves. At the same time we feel quite generous, flattering ourselves that our tithes and offerings are much greater than the average gifts of members of other religious faiths. But are we as Seventh-day Adventists returning to God a faithful tithe? Or do our selfish wants keep us from giving to God that which we ought to give? Do we put self first in the distribution of our funds, forgetting God's promise of blessing? What does the handling of our finances reveal? Will we pass God's final examination?

An important area in which selfishness often appears disguised is in the use of our time. We often reveal selfishness on the highway. We cut in on others to gain a few moments, perhaps forgetting that we deprive them of their time, which they may need as much as we do. Are we habitually late to church or appointments causing others a delay? Are we too busy doing our own things so that we have no time to do the Lord's work? Are we so concerned about keeping our homes in repair and order that we have no time to care for God's house and His work?

"All who would bring forth fruit as workers together with Christ must first fall into the ground and die. The life must be cast into the furrow of the world's need. Self-love, self-interest, must perish. And the law of self-sacrifice is the law of self-preservation. . . . To give is to live.

The life that will be preserved is the life that is freely given in service to God and man. Those who for Christ's sake sacrifice their life in this world will keep it unto life eternal."—*The Desire of Ages*, pp. 623, 624.

Demand of Attention

A third area in which many reveal selfishness is in the matter of the attention they demand. If someone doesn't speak to them in church, or the minister doesn't call, many feel hurt. A member of one of my churches stayed away from church because a certain sister did not speak to her. She forgot that she too was a member and was also obligated to speak to people. If certain Christians do something they must have praise or they will not respond again. In committee they have an idea and that is *the* way the rest must vote

and they do not yield. Stubbornness is the fruit of selfishness. How easy it is to forget Romans 12:10, "Be kindly affectioned one to another with brotherly love; in honour preferring one another."

"In the family of God in heaven there will not be found one who is selfish. . . . He who in this world exalts self in the work given him to do will never see the kingdom of God, unless he is changed in spirit, unless he becomes meek and lowly, revealing the simplicity of a little child."—*Testimonies*, vol. 8, p. 140.

In examining ourselves we need to think of how we react to responsibility. Do we shrink from it and let the other person carry the load? Perhaps we refuse to carry it because we don't want the criticism that often comes to those in office. But someone must carry the blame. Why not we? It is, of course, much

FOR THE YOUNGER SET

Tommy and the Myna Bird

By MARYANE MYERS

TOMMY White wanted Randy, the boy next door, to like him. He wanted Randy to like him because Randy had a new bike and he let Tommy ride it. Tommy wanted to be friends with Mrs. Jordan because sometimes she gave him cookies. He also tried to please his Sabbath school teacher because she gave him small rewards for good behavior.

However, sometimes it seemed he didn't care whether his father and mother and sister Peggy liked him or not. At home his favorite words seemed to be "I will not!" and "No!" He usually said them in a loud, unpleasant tone of voice. He saved nice words such as, "Yes," "Please," and "Thank you" for visitors and other people who did not live at his house.

Mother and father had talked to him about his bad habit of talking sharply, but nothing seemed to change him.

One day Tommy and his family went to the zoo. He had lots of fun running from one cage to another. He and Peggy were watching the monkeys when his father mentioned something about a talking bird.

"Oh, boy!" exclaimed Tommy and ran ahead to the large building where the birds were kept.

"These are myna birds," said father, stopping near a cage where two black birds sat on a limb behind the wire.

Tommy and Peggy said "Hello!" at the same time, hoping the birds would talk to them.

One cocked his head. His sharp eyes seemed to look at Tommy. "Hello! Hello! My name is Bill! What is your name?" The bird's voice was deep and coarse.

"I'm Tommy!" the boy said, laughing.

"I'm Peggy!" his sister said.

Bill ruffled his feathers and moved his head from side to side. Then in a high, sweet voice he said, "I like pretty girls. I like pretty girls!"

Peggy smiled. "Listen to him. The myna bird is talking to me." Then to the bird she said, "What is your name?"

"Hello! My name is Bill," the bird sang sweetly. "Hello, pretty girl!"

Tommy pushed his sister aside. "Talk to me," he said, moving closer to the cage.

"I will not! I will not!" The bird almost screamed the words. His voice had changed.

"He sounds cross," mother remarked.

"Hello, Bill!" Tommy tried again.

The bird hopped to a lower limb and looked at Tommy. "Go away!" he shouted.

"It seems he has two voices," mother said, "a sweet, polite voice and a rough, unkind one."

Dad nodded. "Some human beings are like that."

Tommy looked at Peggy. He knew what she was thinking. Just that morning she had asked, "Why do you talk friendly to neighbors and so cross to me?"

Several people walked to the cage. "Hello!" the bird sang politely to them. "My name is Bill."

"Let's go back to the monkey cage," Tommy suggested.

On the way to the monkey cage Tommy said to himself, I'll never talk like a myna bird again. One voice is enough. From now on I'll be sure mine is a pleasant one.

easier to leave it to someone else. There is no one so highly appreciated by God and man as one who can always be counted on. What a joy to work with someone like that!

Selfishness and the Performance of Duty

"God requires all to do with faithfulness the duties of today. This is much neglected by the larger share of professed Christians. . . . The reason why they shun any of these duties not so agreeable is found in their supreme selfishness. Dear self is the center of all their actions and motives."—*Ibid.*, vol. 2, pp. 466, 467.

"Every selfish, covetous person will

fall out by the way."—*Early Writings*, p. 269.

Jesus came not to be ministered unto but to minister. This was the "lesson of His every act." "The princes of the Gentiles exercise dominion over them [the Gentiles], and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister" (Matt. 20:25, 26).

As we think of how selfish we are, the situation seems hopeless. But we can change the picture. The solution is Jesus. He is the very opposite of selfishness. "Let this mind be in you, which was also in Christ Jesus

(R.S.V. reads "Have this mind among yourselves, which you have in Christ Jesus"), who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:5-7). Only as you link up with Him, associate, and walk with Him each moment will your life be unselfish.

Let Jesus ride next to you as you drive the highways and selfish driving will vanish. Let Him work your adding machine as you figure up your accounts and faithfulness in tithes and offerings will be a joy. ♦♦

When You're YOUNG

By Miriam Wood

MY FRIEND THE LORD Student missionaries are about the best thing that has happened to our church in a long time. I've been fortunate enough to see these young people in action in many parts of the world—Saigon, Djakarta, Bandung, for example—and I've "seen" their footprints in New Guinea and other remote, lonely places. Not one of the young people ever complained, in my hearing, about living conditions or about work they were called upon to do, some of it being in the category of what might be thought of as menial. And they didn't mention what is probably the worst threat of all—loneliness. This last trial varies from place to place, of course, depending on whether the student missionary has other people nearby who speak his language. In some of the more remote village areas of the world where these intrepid missionaries are stationed there is no one with whom they can carry on anything but the most rudimentary of conversations.

If you're in a mood in which you're feeling pretty tired of your fellow men/women, and pretty fed up with it all, remoteness and isolation might sound like a rather pleasant prospect. No one to annoy you with prickly philosophies and opinions. Perhaps it could be pleasant, for all of 24 hours. But man is a social being. Few people are so self-sufficient that they can do without friends for any great period of time without feeling alienated and despondent. Some philosophers contend that we exist only in relationship to others. True or not, people need other people to talk to.

Just a few weeks ago I had a conversation with a student missionary who had returned only the night before from—well, I don't believe I'd better

mention the country, because then his identity would be revealed to many who know him, and he'd be embarrassed. He wasn't talking for publication; we were just talking together about the entire year he had spent as a self-supporting missionary in a country that isn't particularly attractive in terrain, in climate, or in the receptivity of the people to new ideas, however well meant. He'd taught in one of the English-language schools that are proving so effective as a means of introducing Christianity to those who have never encountered it before. (That is, the schools are effective if the teachers are effective Christians in their daily contacts with their students.)

As our conversation progressed, it dawned on me that at times he'd had literally no one around to talk to. He was isolated from everything that a young person normally would expect to have and to do and to enjoy. As the enormity of it dawned on me, I burst out, "But weren't you *lonely*? You didn't have any friends!"

Quick as a flash and just as spontaneously he answered, "The Lord was my friend. I got into the habit of talking things over with Him just as I would any other friend. It was the greatest experience of my life. I'll always be glad that I chose to leave college for a year and go overseas on my own. If I hadn't I would never have known this wonderful experience."

Those words—"The Lord was my friend"—have echoed in my mind ever since. Because I honestly don't believe that I've ever grasped personally the reality of this tremendous relationship the way my young missionary friend has. If you're a cynic you may be tempted to say (or think) that maybe he's the kind of maladjusted person who couldn't make it in the ordinary setting of late-

twentieth-century campus life anyway. Not so. I assure you that he's attractive, vital, energetic, involved with his college, keenly aware of the attractions of the opposite sex. He's *Real*.

Another facet of this conversation that is unforgettable for me is that he was able and willing to articulate with such sincere simplicity the central core of his life. Not too long ago an affirmation of this kind would have been considered, at the very least, a "put-on." But he stated his conviction easily and naturally, with no shouting and no back-patting. He wasn't sure he'd accomplished a great deal for anyone else, he said, but the experience was priceless to him.

"When you finish your education what sort of work do you visualize for yourself?" I asked.

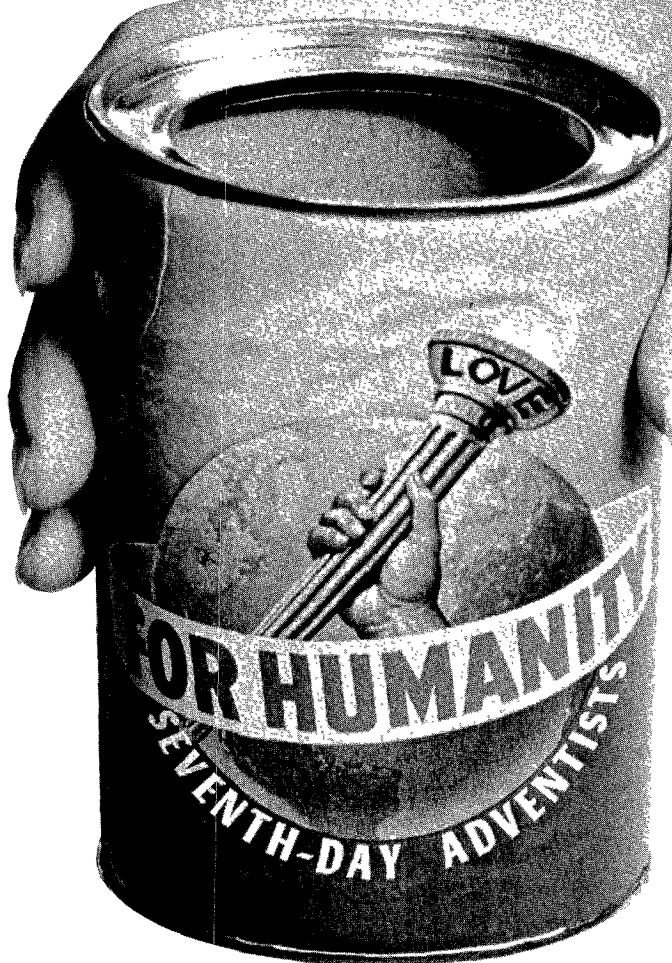
Again this extraordinary young missionary didn't hesitate. "Something in the realm of mission work that can be self-supporting, so I won't cost the denomination anything," he declared matter-of-factly. "But I'll want to talk with my parents and get their ideas on just what it will be."

Two points stand out here also. Most people consider it enough of a sacrifice to leave home and friends under denominational support, and certainly I had always agreed. He didn't. Also, many young people don't consider their parents' ideas worth listening to on any subject. He did.

As I said in the beginning, the student-missionary program is one of the best things that's happened to the church in a long time. This particular student missionary was the best thing that has happened to *me* in a long time. When I'm lonely, when I'm perplexed, when I'm verging on doubt, I hear his young voice:

"The Lord is my friend."

THAT TIME AGAIN



BETTY NEWMAN

THE middle-aged man dressed in a gray business suit paused on the steps as the red-haired, freckle-faced first-grader squinted in the sun and recited the memorized Ingathering speech.

Brown eyes twinkled as he asked the chubby girl, "Shall I give you a penny for every freckle?" Laughing, he stuffed a dollar bill into the can.

That is my earliest recollection of Ingathering. The excitement of getting out of school, of traveling to a big city, and eating a sack lunch in a new park were really the reasons why I was Ingathering.

As I grew older my ideas didn't change much. In academy I liked to think of Ingathering as, yes, a day off from school, but more than that—a whole day to spend with my

Betty Newman is a homemaker and free-lance writer in Greenbelt, Maryland.

boy friend. Giving away hundreds of pamphlets filled me with a great satisfaction—until 5:00 came and my new shoes hurt my feet. It was exciting to go back to headquarters and watch all that money being counted, drink hot chocolate, and laugh over the day's experiences. For instance, one of my rural contacts wanted to give me their old cow, Daisy, for auction, not because of their great sense of giving, as I later found out, but simply because she wouldn't give any more milk.

I actually dreaded Ingathering Day. I was shy about meeting people. I felt uneasy when I asked someone to help the poor when they themselves couldn't spare the smallest coins. There were times when I really goofed. Once when introducing my friends to a housewife I completely forgot their names and said the first thing that came to mind! Then there were al-

ways those interested folks who wanted to know all about Adventists. When I met these people I had to do a bit of thinking (and a lot of searching in my mind about church history), and I had to crystalize these precious thoughts into the easiest words I could. I was glad when the day was over, and sighed each year when the new teams were announced.

One year in college I thought myself too sophisticated to go out on Field Day. I contributed my wages instead. What a dismal day! I found out I actually missed meeting new people, seeing new scenery, handing out those inevitable tracts, and feeling a heavy "For Humanity" can. I knew I had failed Someone.

I now consider Ingathering not so much a great social occasion as a great spiritual occasion. It's doing, being, and acting like a Christian. You're doing good business with man because you're introducing him to something stupendous. And you're in business with God by hastening His coming. And isn't that why we're here?

Some haven't the heart to go. Perhaps because of the spiritual condition of their life or home. To such my counsel is Go ahead! get out there! Once you've put the first little pamphlet telling about other people's problems into someone's hands, you get an urge to give away thousands. Here's the real secret of Ingathering—not thinking of yourself as doing someone a favor at your inconvenience, but rather looking upon yourself as the one being favored.

Ingathering still isn't my favorite pastime. But since I found out that little secret it isn't hard to meet my goal—and I like to think it's without the help of freckles! ♦♦

Parents and teachers can work together if they learn to use

Those Conferences

By VERA E. JOHNSON



Timmy may lose his form, forget to deliver it, or practice his best penmanship on it. Sometimes parents forget to return them and fail to show up, but I learned that patience gets results.

From the information on these forms I made out my schedule and made my notations.

1:30—Mrs. Johnson (mention Ole's eyes)

2:00—Mrs. Brown (Tillie needs supplies)

2:30—Mr. and Mrs. Jones (Jack's manners have improved)

I greeted parents with a smile and cordially invited them to have chairs around a table. I did not sit at my desk. I wanted us all to be on one level.

Parents Are Interested

I discovered that most parents are genuinely interested in their children. They like to examine their children's workbooks, papers, art, and anything their offspring have done. I showed them both good and bad. I let them get an over-all picture of what their youngsters were doing in school. I also informed them of the amount of time it takes to teach and drill the children and to correct their lessons. Rather than telling them, I showed them. It was an eye opener to most parents. Many of them had never realized how much time teachers spend on schoolwork outside of school helping each child. I could never understand the teacher who forgets about school the minute the last bell rings. It seems to me she should find another occupation. Her heart is not in her work.

Sometimes I'd make a list of characteristics about each child to show parents:

Opal—friendly, quiet, poor posture, pretty.

Tom—bright, bully, neat, nervous, helpful.

I would say, "This is what I have discovered about—. You may or may not agree with me." Generally parents agreed. If not, I had a chance to hear the other side. I tried to be open-minded. Often this plan helped me to get some insight on the child's behavior.

Most parents were interested in what I thought of their children and set about to cultivate the good and discourage the unfavorable traits of character. Naturally parents want the best for their boys and girls. They love them.

When it came to the matter of

PARENTS' and teachers' conferences can be a marked blessing to all concerned. But I have heard frightening and uncalled-for comments when such meetings are scheduled.

As a teacher when I was first introduced to these joint councils I didn't know how to relate to them. I found that my fellow teachers, as well, had mixed feelings: "I certainly don't want to argue with Johnny's parents." "Mary's mother is impossible." "Why subject ourselves to criticism?" "Oh, would I like to tell Joe's dad a thing or two about his spoiled brat!"

Admittedly, teachers ought not to talk or think in such terms. Neither should parents harbor or express sentiments such as the following: "What! Go talk with Mrs. Brown! I wouldn't get to first base. She hates my Sammy." "Why, Miss Smith kept Tillie in at recess one time, and Tillie told me she just—!" "My child hasn't learned one thing this year—not one thing."

Vera Johnson is a retired elementary teacher who now resides in Wilton, Minnesota.

Poor parents. Perhaps they haven't even met the teacher, who spends more time than they do with their children. And poor teachers! Condemned without a hearing.

Anyway, I learned by the trial-and-error method how to have rewarding experiences with parents. The plan I developed was the following: First, I ran off a form stating the time and place and asking whether parents could come at a certain time or, if not, when they could come. I preferred to hold the conferences on Sundays because more fathers and working mothers could come. I planned long enough ahead to make the conferences worth while. Because we held the conferences only twice a year, I thought that half an hour was not too long. Of course either parent, guardian, or teacher could ask for a special conference any time during the school term. I found that mature people welcome these interviews.

I sent the forms home with the children. Some instructors pin them to the children's clothes, see that they are taken home in lunch pails, or mail them. Others telephone.

report cards—"Why did Jimmy get an A in math and a D in reading?"—I knew I needed ample justification. Hence, I was ready to supply proof from test papers and daily work. I have always thought that grades are important. They stay with a child as long as he lives. I have been told that even grade-school marks are checked when certain professional jobs are questioned or one gets into trouble. I tried scrupulously to avoid permitting likes or dislikes to affect my grading.

I felt, too, that a clean, neat room added much to the conferences. In my mind a rule never to be forgotten in the home as well as in the school, even to the basement or the garage, is the following: "A place for everything, and everything in its place." Too often a schoolroom looks like "you just moved in." Where else can children learn to put things back in place than in the home or in the school? I think when I leave, I may never come back to it, and I seek to instill this

note into the children. A good habit formed in early childhood will continue through life. I read that Jesus took time after He was resurrected to fold His graveclothes. He is our example.

I believed in visiting the homes and encouraging parents to visit their school. I wonder why parents have gotten away from the habit of inviting the teacher for a meal or for an evening. I remember when it was a common practice. Today it is seldom done. Is it that Julie doesn't know how to act at the table, or do parents think that teachers don't like to take time to be sociable? This is where conferences can help. A teacher can learn much about a child by visiting his home, and parents and pupils can learn much about the teacher when he visits. This custom needs revival.

Are conferences possible when a teacher has many, many pupils? If he begins the first of the year to jot down items, he can have most of his planning completed when conference time arrives. I encouraged par-

ents to plan for conferences, to make a list of things they would like to ask about. Both parents and teachers should remember to be kind. I am a parent as well as a teacher, so I have been on both sides of the conference table.

Parents and teachers should pray earnestly before conferences. They should remember that Jesus is more interested in their boys and girls than they are.

They should have one goal in mind, and that is to prepare the children for eternal life with God. I believe prayer at a conference to be most important. In my prayers I would thank the Lord for Susie, her good home, and loving parents; I would ask Him to teach Bobby's parents how best to help him grow up to be a good worker for God, if time should last. On occasions like this I would find misty eyes in both parents and teacher and a feeling of togetherness. The door would be left open for further interviews, and the conference would turn out to be a blessing to all concerned. ♦♦

Especially FOR MEN

By Roland R. Hegstad

THE REAL ME

I suppose most wives entertain some degree of illusion concerning their husband's looks—except those few wives whose husbands are indeed handsome. No woman wishes to confess even to herself that she did not capture a real treasure. Therefore, I was understanding when my wife insisted some years ago that she wished nothing more than a photograph of me for her birthday. But I knew that pictures can destroy as well as perpetuate illusions, and so it was with trepidation that I made an appointment with a photographer.

In the studio, however, a flash of genius struck! There was a way to satisfy my wife's demand and preserve her illusions. Turning my back squarely to the camera, I directed the photographer to take the picture. After some dialog, during which I assured him that I would pay for it, and that touching up a few stray hairs is no harder than concealing stray wrinkles, he acquiesced. Subsequently I gave the picture to my wife, signing it, "To my darling wife from her backward husband." She still has it—somewhere in the attic.

Both she and I have matured since that birthday, but a recent reading of Keith Miller's several-years-old book *The Taste of New Wine** makes me wonder whether I am facing up to my-

self any more realistically than in those immature days.

Miller holds that "true honesty has a very deceptive and elusive quality . . . especially among those of us who call ourselves Christians."—Page 21.

"It seems clear to me now," he says, "after years of self deception as a converted Christian, that the first thing we need to know if we are truly to become new disciples and apostles of our Lord is that through years of habit and reaction to our social melee we are deeply, though unconsciously, deceptive with ourselves."—Page 23.

Miller sees a prime example of self-deception in the way we deal with temptation. We assure ourselves that we don't want to yield. Over and over we repeat, I don't want to be this kind of man. And then we succumb—to gossip, to lust, to resentment—afterward saying to God, "I don't know what is the matter with me. I don't want to be this way."

There follows a perceptive and painful insight: "But this process and conclusion illustrate the self deception which tears the rug out from under our relationship with Christ and each other and leaves us disillusioned and bewildered. For I believe the truth of the matter is that at the motivating center of our lives we really will to do those things which we do in our weakness. Unconsciously or consciously I deeply want to destroy you with gossip if you have hurt me acutely. I really want to

lust for you if you attract me in this way. And until I see this I am bewildered by my seeming failure to do what the real me wants to do. I have become convinced that the real me is not failing but succeeding when I succumb to temptation. Because the nature of the real me is to will to gratify my deep egocentric desires."—Page 24.

In the morning I see two men in the mirror: One, bleary-eyed and unshaven, hair tousled; the other, a half-hour later, shaved and aftershave, hair in place and sprayed down, eyes steady if a bit puffy. And it is the latter that I have assumed is the real me. But if Keith Miller is right, the first image more closely resembles what I really am, inside—"deceitful above all things, and desperately wicked" (Jer. 17:9).

Just as I turned my back on reality at the photographer's, so we turn our backs on the reality of what we are inside; the reality that is succeeding when we yield to temptation.

Perhaps the time is here for us to be ruthlessly honest with ourselves, and acknowledge that our motivations often are "tainted to the core with self-centered desires for recognition, power, or social acceptance." This kind of honesty is a first step toward improvement, toward reaching the character goals set for us by our Pattern, Christ Jesus, whose image we are to reflect perfectly (*Early Writings*, p. 71).

* Keith Miller, *The Taste of New Wine*, Ward Books, Waco, Texas.

How Confidence in a Book Is Born—3

TRUTH IS SELF-AUTHENTICATING

In previous editorials we have been discussing how men and women today develop confidence in books written by authors they have never met, such as the Bible and the writings of Ellen G. White.

We stated that feeling alone, or trust in other people who believe, or human logic and scientific research, do not in themselves provide unshakable confidence wherein a person can be sure that he is doing the will of God.

Unshakable confidence in what is real about life begins only when men and women know that God has spoken to them. The questions that arise, of course, are: How do I know that there is a God who wants to talk to me? How do I know when He speaks?

This kind of knowledge must be direct, immediate, and personal—or it would not be sufficient to warrant intelligent, unshakable confidence. Yet, it must be more than a deep conviction based on private study, personal feeling, or a dramatic emotional experience.

Personal conviction, however arrived at, must be tested against some objective yardstick—something historical, observed, and corroborated by other persons—that, in itself, has stood the test of scrutiny. Subjective certitude requires objective certainty if an idea is to have any lasting, convincing credibility.

The only times through the centuries when men have known the truth about life have been when God spoke to them “in many and various ways” (Heb. 1:1, R.S.V.) such as, historical interventions (the Exodus through the Red Sea), personal confrontations (Moses and the burning bush), prophetic instruments (Moses, Isaiah, Daniel, et cetera), nature’s handiwork (Psalm 19; Romans 1), and His own personal presence as a Carpenter from Nazareth.

In such manifestations or revelations of Himself, God put Himself on record before the human race, saying over and over again: “I am like this.” “Remember how I kept my promise with Abraham; I will also keep my promises to you.” “Love is stronger than hate or death.”

Human Research Cannot Find God

Human research has never come up with a God like the Lord of the Holy Scriptures for the simple reason He could not be thought. For the human mind the Biblical God would be too unreal. Ideas, such as a creation by decree, forgiveness through permanent sacrifice on the part of God Himself, divine power within man that regenerates thought, feelings, and will, are incredible to people who have not listened humbly to this God speak to them.

Down through the centuries men saw Him act, heard Him speak, trusted His counsel, observed the validity and vindication of His principles as the years went by. All this they wrote down in documents that finally became the Holy Bible.

But they did not write their experiences and record these messages so that generations to come would have a “holy” book that could be revered and memorized. They wrote so that succeeding generations could stand where Biblical writers once stood and listen and see what they had experienced. Their writings were not meant to be primarily the object of faith, but its instrument. The truth they wrote was the truth about a living God who would do in every generation to follow what He had done in theirs. It was truth that had been given to them, not something devised by the mind of man.

Their appeal was: “O taste and see that the Lord is good! Happy is the man who takes refuge in him!” (Ps. 34:8, R.S.V.). Peter reminded his readers that the source of their confidence resided in the self-authentic witness of the good news that he and others were proclaiming: “Like newborn babes, long for the pure spiritual milk, that by it you may grow up to salvation; for you have tasted the kindness of the Lord” (1 Peter 2:2, 3, R.S.V.).

The apostles were primarily concerned that their hearers should find confidence in Jesus of Nazareth as the Lord of heaven and earth in the same way that the first disciples developed their confidence. They did not ask men merely to trust them as to who Jesus was—they asked men to stand where they had stood and listen to what they had heard.

H. E. D.

(To be continued)

How Serious Are Emendations?—2

TRANSPPOSITION OF LINES AND LONGER PASSAGES

Last week we called attention to the fact that some translators emend the Biblical text rather freely, that is, they change letters in the Hebrew, which changes the meaning of the words and consequently the meaning of the passages involved. We pointed out that this is one of the sources of novel readings in some of the newer versions. We cautioned that what is hailed as coming out so much more clearly in a particular translation may be based on an emendation.

This week we call attention to another device that translators use to clear up passages they consider unclear—they transpose lines, verses, or longer passages.

For example in 1 Kings 11 in *The New English Bible*, what appears as verse 25 in the King James Version is made to follow verse 22. The sequence then becomes 22, 25, 23, 24, 26. This numbering appears, and a footnote calls attention to the transposition. But as a result of the transposition, the information in verse 25, which, in the Hebrew text applies to Rezon, is made to apply to Hadad. *The Revised Standard Version*, Smith and Goodspeed, and *The New American Bible* do not make this transposition. *The Jerusalem Bible* transposes the second half of verse 25 so as to make it follow verse 22, but leaves the first half to follow verse 24.

Another example is 1 Samuel 24, where *The New English Bible* rearranges verses 4 to 7 as follows: 4a, 6, 7a, 4b, 5, 7b. But here the meaning of the over-all passage is not changed much. In general in these transpositions no vital truth is involved.

However, we call attention to a transposition in Job that affects meaning and seemingly even Job’s doctrinal belief. In *The New English Bible* transpositions are particularly frequent in this book, occurring on the average of about one transposition of one form or another for every two pages.

From the King James Version of Job 14:14 it is generally concluded that Job expresses hope in the resurrection: “If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.” In *The New English Bible* the question of this verse is transposed to verse 12 so that verse 12 of that version reads, “If a man dies, can he live again? He shall never be roused from his sleep.” In such a statement Job denies any hope of a resurrection.

While we may allow that in his discouragement Job may have been tempted to doubt the resurrection, this transposition of lines is unnecessary. The several other recent versions we consulted do not make this transposition. Also in chapter 19:25-27 of *The New English Bible* the hope of a resurrection does not come through, at least not clearly: "But in my heart I know that my vindicator lives and that he will rise last to speak in court; and I shall discern my witness standing at my side and see my defending counsel, even God himself, whom I shall see with my own eyes, I myself and no other."

Concerning the Hebrew of this passage, *The New American Bible* says, "The meaning of this passage is obscure because the original text has been poorly preserved and the ancient versions do not agree among themselves. It is certain that Job expresses his belief in a future vindication by God (called here in the Hebrew 'Goel'), but the time and manner of his vindication are undefined. In the Vulgate Job is made to indicate a belief in physical resurrection after death, but the Hebrew and the other ancient versions are less specific."—Page 708.

According to Ellen White, the patriarch Job looked "down to the time of Christ's second advent" when he said, "Whom I shall see for myself, and mine eyes shall behold, and not a stranger." Job 19:27, margin.—*Christ's Object Lessons*, p. 421.

We are not aiming here to give an interpretation of the passages involved. We are simply calling attention to certain problems translators face and their methods of dealing with them. We feel that only as readers are familiar with these problems and methods can they intelligently evaluate debated readings in the various versions.

We feel, too, that many who quote freely from the different versions will wish to take a second look before they endorse certain readings. They may wish also to raise the question as to whether to quote without qualifications from certain versions, especially those with numerous emendations, lest they appear to give these versions blanket endorsements.

Again we wish to emphasize that, in spite of the translators' methods to which we have referred in this and last week's editorials, God's truth has not been lost. The essential elements of God's revelation have been repeated so often and in such varied forms that they cannot be lost. And while some translators may obscure the truth in certain passages, they are not able to in other passages. Taken as a whole in any translation the Bible can lead men to full salvation. The writers were inspired men, but the translators are not. Nevertheless, God has remarkably preserved His Word so that none need err.

D. F. N.

(Concluded Nov. 2)

LETTERS

...to the Editor

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

THE BURNING QUESTION

I just finished reading Chuck Scriven's article "Hard Questions, Plain Fun, and Our Boy Jonathan" [Aug. 31]. It brought back many poignant, almost identical thoughts and memories of our first child, also a son. Only eight weeks ago we laid this precious possession to rest. Our burning question is: During the 22 years we had him did we do all we could to prepare him for this moment of eternity? If we could have glimpsed the future when we celebrated his first birthday, would we have changed anything? What a tremendous part his 15 years of denominational education and Christian teachers played in molding the beautiful Christ-centered life that he lived.

MR. AND MRS. J. M. ROTHGER
Bozeman, Montana

I was vividly reminded of the good times I had raising my own two boys, now 10 and 12; of similar stories and attitudes cropping up here and there throughout the country; and of a wonderful fulfillment of Bible prophecy.

It is the marvelous, spontaneous, Christian attitude displayed in this article that I believe is going a long way to break down the traditional and artificial barriers that have been so tragically built up between father and son for too many years.

I have heard for years from so many sources of pseudo-wisdom that the father was not even supposed to be close to his sons and daughters. He was just supposed to make the living, lay down the law, and back up the wife as she raised all the children.

Surely the curse of a cold, distant, stand-offish, father-son relationship has been with us too long now, and it desperately cries out to be lifted from the land. May the Spirit of God continue to hasten such a fulfillment of the Elijah message that will bring fathers closer to their children, and children closer to their fathers.

BURNEY L. DYCK

Arlington, Virginia

UNSPEAKABLE VALUE

Words cannot express the unspeakable value of "Unleashing the Child's Creative Impulses" [Sept. 7].

LENNIE MORTON

Quinlan, Texas

DISTINCTIVE MARKS

After reading "The Amish and Tomatoes" [Aug. 31] I gave some serious thought to the differences in our schools as compared to the public schools. Then I re-read the chapter on "A Practical Training" in *Counsels to Parents and Teachers*. It was then I decided to re-examine our goals re "sports, competition, self-distinction," and to ask, What are the distinctive marks of Adventist education?

G. A. GILKES

Paradise, California

The whole Christian world admires the Amish people for their stand on what they consider educational principles for their children. They are to be congratulated

for their uncompromising attitude. Yet they do not have the prophetic voice in their midst.

A long time ago God's messenger declared, "For the first eight or ten years of a child's life the field or garden is the best schoolroom, the mother the best teacher, nature the best lesson book."—*Education*, p. 208.

JEREMIA FLOREA

Niles, Michigan

TITHING PLUS

The editorial "Tithe and Social Security" [Aug. 17] was enlightening. But I cannot agree with one conclusion.

To me the fact that one might die before collecting Social Security is a good reason *not* to pay tithe on it while paying it in. How can we reasonably expect our people to tithe the money they may never get? This is not a regular savings program, but a forced insurance, which may or may not become income to them. The Government could change policies or go bankrupt.

And if some pay only a short time and receive more, there is no complicated problem as long as they pay on the checks they receive when they go on Social Security.

The suggestion that we pay on income we have not and may never get because the cause needs it is irrelevant. We could extend this into other areas and say we should pay tithe on money we may get in the future because of the need.

EDWIN E. G. SHAFER

Lawrenceburg, Tennessee

► We stand by our counsel. In our view it is preferable not to deduct Social Security payments before one tithes his income. In today's government-economic system these payments are a living expense similar to utilities, hospitalization, or auto insurance.



Pius Kubi (center) is president of a 100,000-member church in Zaïre seeking membership in the SDA Church. He is flanked by his secretary and treasurer. Outside left: T. W. Staples, Zaïre Union treasurer. Outside right: P. Lemon, Zaïre Union president.

Eleven Religious Groups in Zaïre Seek Affiliation With SDA Church

By W. R. VAIL

YEARS AGO an unknown Seventh-day Adventist worker in the Songha area of Zaïre, at that time called the Congo, lent a French-language book to a man employed by the railway. The book was entitled *Tragedie des Siècles*. In English it is called *The Great Controversy*. The name of the recipient was Pius Kubi. Mr. Kubi read the book, and was convinced that its message was true.

Today Mr. Kubi is the legal representative of a church organization in Zaïre with some 100,000 members in 86 churches. By committee vote this organization has asked to become part of the Seventh-day Adventist Church.

Perhaps the total number from that church that may become members of the Adventist Church is only 50,000, for that particular church practices infant baptism, which would lessen the membership, so far as we are concerned. Moreover, some members might choose not to become Seventh-day Adventists. But even 50,000 people calling for our message and membership in our church brings a wonderful opportunity and poses a tremendous challenge financially, administratively, evangelistically, and pastorally for us.

The church in question is in the Kasai region of Zaïre. There are other, smaller, churches in the Kasai and Bas Zaïre areas making a similar approach to Seventh-day Adventists, so that 11 groups, comprising approximately 125,000 people in more than 200 churches or companies, have officially requested to join our church. Considering infant baptism and other possible reasons that would diminish that number, there is still a potential 75,000 members for the Adventist Church among those churches.

The reason that these churches are seeking affiliation with the Seventh-day

Adventist Church grows out of recent changes in government regulations in Zaïre relative to churches, missions, and worship generally. As a result, many small independent African churches that sprang up after the country became independent in 1964 can no longer exist as such. Although freedom of worship and freedom of choice as to which church one should join is guaranteed, certain requirements have been made regarding the organization of denominations that preclude these smaller churches. As a result, some of these organizations began looking for a larger recognized church with which they might affiliate.

As these bodies began to study the principal tenets of faith of the various denominations as registered with the

Department of Justice, some found that the teachings of the Seventh-day Adventist Church came the closest to what they understood the Bible to teach. Even the Ministry of Justice itself, where the matter of registration of churches is handled, advised the leaders of the groups that if they wanted to find a church that really taught what the Bible teaches they must go with the Seventh-day Adventists.

A commission was appointed to visit the leaders of the churches involved. It was comprised of P. F. Lemon and T. W. Staples, president and secretary-treasurer, respectively, of the Zaïre Union; A. W. Austen, field secretary, Trans-Africa Division; and W. R. Vail, who was asked to represent the General Conference. As the members of the commission began to talk with the various leaders, the opportunity for the Adventist Church began to emerge clearly. Variations in points of doctrine were astonishingly few. It was surprising to us how near to ours were the beliefs of those people.

One group listed as numbering 600 when we received their request informed us at our arrival that it had increased in membership to 1,360 adult members. This growth took place between April 7 and July 25 of this year. We were greeted with the statement, "We are now Seventh-day Adventists. We just need to be taught, then we can be baptized."

The leader of this group had taken a Voice of Prophecy course some years ago and was using the knowledge of Scripture he had gained by the lessons to teach his people.

Another group of 35 churches with approximately 5,600 members is the result of the teachings of Seventh-day Adventist laymen who had to leave the city of Lubumbashi, in southern Zaïre, where they had established their homes and



The only Seventh-day Adventist church in the Kasai area of Zaïre where 11 denominations are seeking to join the Adventist Church is in the city of Kananga. The members of this church are looking forward to when thousands will join them on Sabbaths.

W. R. Vail, now retired, is a former president of the Central African Union.

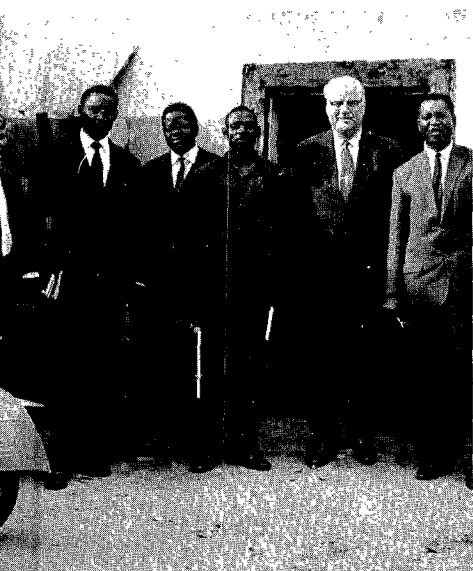
church membership, and return to Kasai, the province of their birth. Here they have been isolated for some years but have shared their faith and now form an independent church keeping the Sabbath. The group they have raised up is asking us to come and teach them further so that they can become full-fledged Seventh-day Adventists.

A Bright Opportunity

The future for our church in Zaïre appears bright, especially so when we recall that for many years the Kasai and Bas Zaïre provinces in Zaïre have, for practical purposes, been closed to the Advent message. We were able to establish two or three small churches there. But the evangelization of the masses of the people in these territories seemed closed to the three angels' messages. But God has been working, and today the doors are wide open for literally scores of thousands to join the Seventh-day Adventist Church in its worship of God and in preparing for the coming of Christ.

Here is an opportunity unparalleled in our history in Africa—unparalleled for our church, we believe, anywhere else in the world at any time. Thousands are waiting, calling for us to come. Groups are ready to be formed into baptismal classes. Leaders are waiting to learn and to be further trained for leadership. Churches are waiting to be organized. Surely here is one of the finest hours of opportunity for the Seventh-day Adventist Church, and we must grasp it now, while the doors are open. If we fail to act quickly, the doors may close.

At the present time no workers or funds are available to meet this challenge, but it must be met. Our leaders in Zaïre and in the Trans-Africa Division are praying that it will be met before Satan has an opportunity to close the doors.



Some leaders of a 6,000-member church meet with Zaïre Union and West Zaïre Field leaders to discuss affiliation plans.

CALIFORNIA:

LLU Group Studies in Middle East

Members of the faculty of Loma Linda University and 30 students went to Beirut, Lebanon, this past summer for an eight-week summer session.

The purpose of the trip was to strengthen the affiliation of Loma Linda University with Middle East College in Beirut, where the session was held, to promote the Middle East Studies Program in its first year of operation, to make a contribution to the work of the Seventh-day Adventist Church in the Moslem-influenced Middle East, and to strengthen Middle East College academically.

Thirty students from various parts of the United States, the Middle East, and Europe attended the session. Twenty of the students took courses for credit, and ten for their own personal interest. The courses, which included field trips and research, lasted six weeks. The American University of Beirut provided the students access to their 300,000-volume library, which is considered one of the world's finest collections of materials on Islamics and the Arab world.

The summer session in Beirut was preceded by ten days of study in England and Egypt. During the six-week session the group studied in Jiita, Byblos, Baalbek, Tyre, and Sidon in Lebanon, as well as in Petra, in southern Jordan, and Syria.

JERRE K. IVERSEN
Communications Officer, LLU

INDONESIA:

Evangelistic Meetings Win 40 in Djakarta

Forty people were baptized at the Seventh-day Adventist Djakarta Evangelistic Center as a result of evangelistic meetings held there recently.

Djakarta, a metropolitan city and the capital of the Republic of Indonesia, with a population of about 4.75 million, is a challenge to us who preach the three angels' messages. Night clubs, large theaters, amusement centers of all kinds entice its inhabitants to pandar to the lusts of the flesh.

There are 22 Adventist churches in Djakarta, one of which is situated in the Djakarta Evangelistic Center (Gedung Pertemuan Advent). Holding evangelistic meetings in a city such as Djakarta is not easy. Worldly influences are very strong. Moreover, it is necessary to obtain permission from the government to hold meetings. Until the recent meetings we could not get the required permission.

This year Djakarta is celebrating its four hundred and forty-fifth year. We decided to plan for meetings that would conform to the occasion. With our plans prepared, we approached the authori-



Public celebrations of the 450th year of Djakarta made possible evangelistic meetings, resulting in 40 joining the church.

ties and told them we would like to join the government in celebration by having special spiritual revival meetings for the people of Djakarta. We said we would like to support the government by giving character-building lectures, such as on narcotics education, suggestions for reducing juvenile delinquency, and lectures on public health. As a result, we received permission to conduct the meetings, to display handbills, posters, banners, and to use other kinds of mass-media publications, which has been forbidden to us before.

A local radio station announced our meetings.

During the opening week of the anniversary celebration we sent special invitations to many people and distributed handbills to those who lived in the vicinity of the center. Church members and the evangelistic group joined in prayer bands and a 24-hour-nonstop prayer session.

From the first to the last night attendance was steady. As a result of the lectures by Evangelist Jorry R. Sumual, 40 people were baptized on July 29, and 20 more are awaiting baptism.

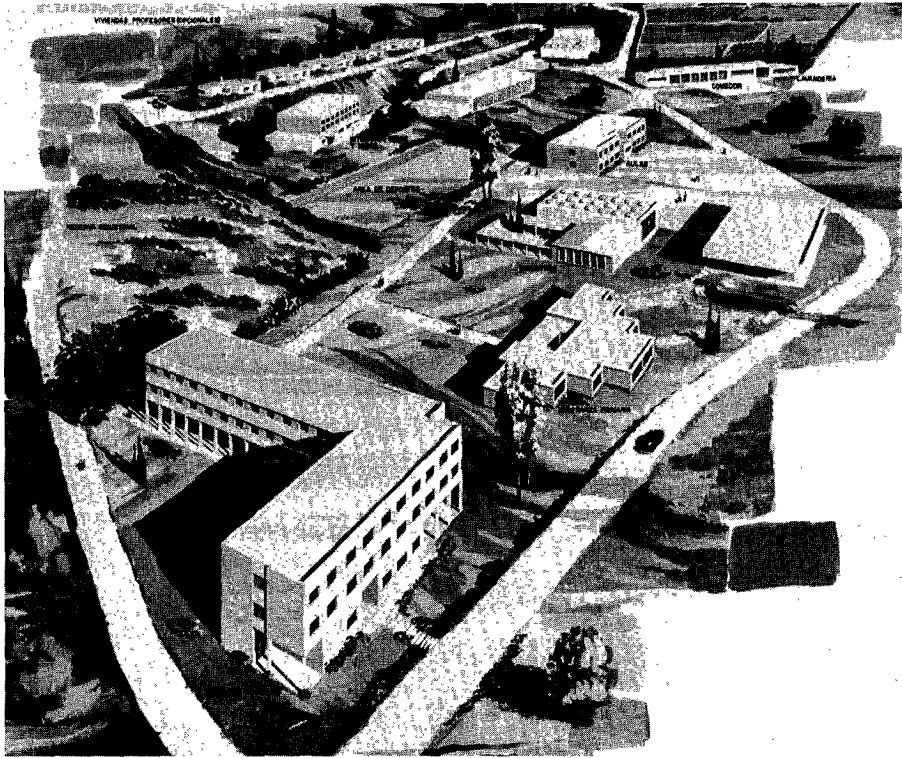
J. R. SUMUAL
*Director
Djakarta Evangelistic Center*

SPAIN:

Work Begins on New Campus for Seminary

Groundbreaking ceremonies for the new Spanish Adventist Seminary complex were held on June 19 on the seminary's new 25-acre site near Sagunto, Spain.

A long-range master plan for the development of the campus has been approved. The first phase includes the construction of a two-story classroom building, a section of the men's residence, the installation of utility systems, and the improvement of roads leading to the property.



An artist's conception of the completed Spanish Adventist Seminary campus at Sagunto.

The initial facilities will accommodate 150 interns. The campus is situated between tangerine and orange groves. The water supply is being pumped from a depth of 280 feet at the rate of 1,060 gallons a minute.

The new seminary campus, about two miles from the old Roman city of Sagunto, has a magnificent view of the modern section of the city against the imposing skyline of the huge fortress. Four miles beyond is the Mediterranean Sea.

W. A. WILD
Principal
Spanish Adventist Seminary

COLORADO:

Hospital Leaders Study Prospects and Trends

Some 100 administrators and associated administrative officers from 44 Seventh-day Adventist-operated hospitals in 22 States and the District of Columbia convened in Estes Park, Colorado, August 14 to 16 for a meeting of the Seventh-day Adventist Hospital Association. Hospital board responsibilities, the prospects of community residents' serving on governing boards at SDA hospitals, State- and area-wide organization of church hospitals, and trends in medical-staff education programs were among the topics explored.

The need of having non-Adventists on SDA hospital governing boards was discussed by George B. Nelson, retired administrator of the Charles F. Kettering Memorial Hospital, Kettering, Ohio, who

cited a July 21, 1972, memorandum from the American Hospital Association that made reference to a recent draft (subsequently withdrawn) of proposed regulations by the Pennsylvania State Welfare Department that would, among other things, mandate the composition of hospital governing boards.

"Although this regulation was withdrawn," Mr. Nelson stated, "it may be

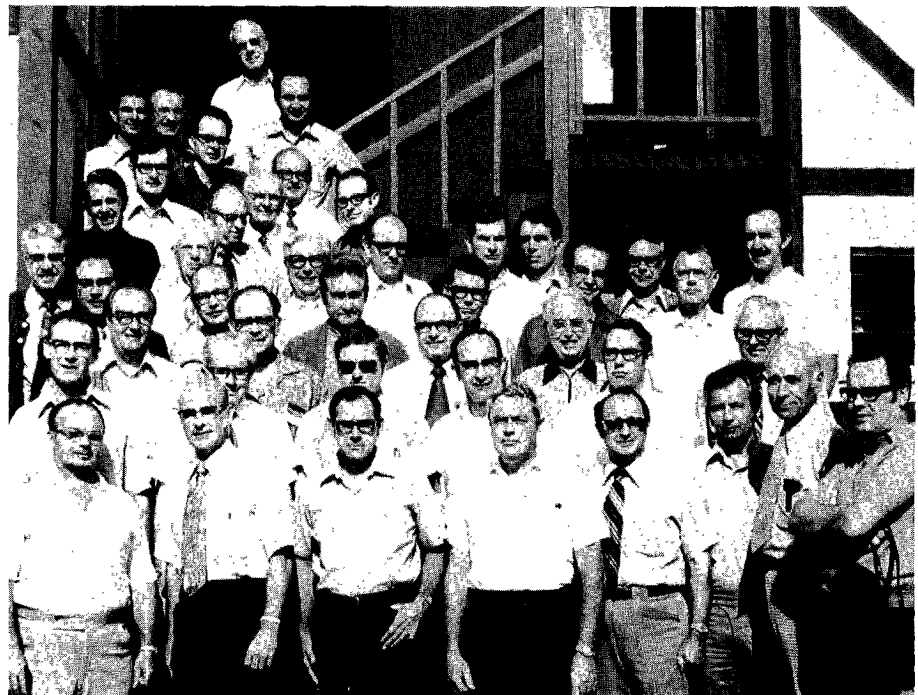
only a matter of time before government authorities stipulate, by law, hospital board compositions. We should carefully search out a few community leaders and put them on our boards before law forces us to do so."

A report was given of the recent organization of a combined medical staff at Porter Memorial Hospital and the Swedish Medical Center, the only two general hospitals serving Denver's south-eastern area. Dr. William Robinson, medical affairs director at both hospitals, said that the necessity for the combined staff arose because of the hospitals' proximity and an increasing number of physicians who practiced at both hospitals. "Combining the medical staffs therefore eliminated a lot of administrative paper work for physicians and administrators alike," said Robinson. He added that both hospitals remain autonomous in areas outside medical affairs.

At the concluding session of the conclave, officers were elected for 1973. Ronald L. Sackett, administrator at White Memorial Hospital, was elected president of the association for the coming year. O. T. Moline, of Porter Memorial Hospital, was selected as the new president-elect, and W. H. Gosse, administrator of the Simi Valley Adventist Hospital in California, was elected secretary.

Presenting devotional topics at the beginning of each daily session were Robert H. Pierson, General Conference president; R. R. Bietz, General Conference general vice-president; and Neal C. Wilson, vice-president for North American Division.

MIKE FOXWORTH
Public Information Officer
Porter Memorial Hospital



Forty-four SDA hospitals were represented at a meeting of hospital leaders in Colorado.

From left: M. R. Bernard, J. W. McCoy, and B. P. Browne received the rite of ordination at the South Central Conference camp meeting. Robert H. Pierson, president of the General Conference, preached the ordination sermon. C. E. Moseley, retired General Conference field secretary, and C. E. Dudley, South Central Union Conference president, also participated in the ordination service.

L. A. PASCHAL
PR Secretary, South
Central Conference



Michael Nickless and Caleb Rosado were ordained at the Indiana camp meeting. Participating in the ordination service were, from left: Robert Dale, Indiana Conference president; Dr. C. Wittschiebe, Andrews University; Elder and Mrs. Rosado; Elder and Mrs. Nickless; F. Wernick and F. Jones, president and secretary, respectively, of the Lake Union.

W. A. GEARY
PR Secretary
Indiana Conference



Left: Leslie D. Baker (left, with wife) and James Y. Albertson (with wife) were ordained at the recent Mountain View Conference camp meeting held at Parkersburg, West Virginia. Taking part in the service were Cree Sandefur, Columbia Union Conference president; Kenneth H. Wood, REVIEW editor; Lowell L. Bock, an associate secretary of the General Conference; and Richard D. Fearing, Mountain View Conference president.

MORTEN JUBERG
PR Secretary
Columbia Union Conference

Ordinations



David Bissel (left front, with wife) and Paul Johnson (with wife) were ordained at the Wisconsin camp meeting, July 28. Kenneth H. Wood, REVIEW editor (back row); F. W. Wernick, Lake Union Conference president; R. A. Thompson, Wisconsin Conference Ministerial secretary; Ed Webb, Lake Union Y.P.M.V. secretary; and K. Mittleider, Wisconsin Conference president, participated.

G. A. AUFDERHAR
PR Secretary
Wisconsin Conference

Below: The first quadrennial session of the West Indies Union Conference, held at Mandeville, Jamaica, recently, was climaxed by the ordination of three men. From left are: Elder and Mrs. Israel Kent, Elder and Mrs. Vassel G. Kerr, and Elder and Mrs. Bertram Melbourne.

C. A. HOLNESS
Educational Secretary
West Indies Union Conference



R. H. Nightingale (left), Central Union Conference president, welcomes Paul Gibson and David Wolkwitz to the ministry. They were ordained at the Missouri camp meeting. B. Hassenpflug, Central Union Conference Ministerial secretary; and A. V. McClure, Missouri Conference president, join Elder Nightingale in the warm welcome.

G. F. CHERRY
PR Secretary
Missouri Conference



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Spanish Church Is Dedicated in Arizona

Spanish Seventh-day Adventists of Tucson, Arizona, dedicated their church recently. The sermon dedicating the sanctuary was preached by John V. Stevens, president of the Arizona Conference. Carlos Montaña is the present pastor.

J. W. BASSHAM
PR Secretary
Arizona Conference

World Divisions

AUSTRALASIAN DIVISION

Four hundred and twenty-six people have been baptized in the Central Pacific Union as a result of MISSION '72 evangelism. The Western Pacific Union reports 400 baptized. The total number baptized in the Papua New Guinea Union is 700.

M. G. TOWNEND, *Correspondent*

FAR EASTERN DIVISION

Dr. Edward Heppenstall, former professor of systematic theology at Andrews University and Loma Linda University, conducted a Loma Linda University Extension School on the campus of Japan Missionary College from June 25 to July 13. The extension school, which had an enrollment of 109, brought together pastors from the four missions in the Japan Union, as well as students and Bible teachers. Also attending were workers from the Korean Union Mission, the South China Union Mission, and teachers of the college. A graduate class on counseling was taught by the academic dean, Shozo Tabuchi; and a class on methods and materials of research by R. E. Klimes, president of the college. An undergraduate class in sociology was offered by M. Hirota.

Consideration is being given to relocating the headquarters of the North Philippine Union Mission in view of the widespread damage to the building by fire on July 4.

Twenty-seven people were baptized recently at Kilcharae, Agusan del Norte, Philippines, as a result of evangelistic meetings conducted by Lay Preacher Generoso Llamera.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

Eighty Voice of Prophecy students were graduated at Alajuela, Costa Rica, recently. The graduates had been prepared by local missionary mailmen.

The Adventist church in El Salvador recently gave 50 bales of clothing to the Foundation for the Prevention of Begging Among Children.

Forty-one people were baptized at Limbé, Haiti, as a result of an evangelistic campaign conducted by Napoleon Grunder and Emmanuel Gustave.

L. MARCEL ABEL, *Correspondent*

Atlantic Union

Among other summer activities at The Way, the Adventist Youth Center, Brunswick, Maine, was a cooking school. The five-night school had an average attendance of 30. The girls of the center also conducted a Vacation Bible School, which had an average attendance of 75 children. A cooking school was also featured at the VBS.

The New Rochelle, New York, Seventh-day Adventists opened their new church recently. Among the hundreds of guests were religious leaders of the Catholic, Jewish, and various Protestant churches. G. R. Earle, Northeastern Conference president, preached the dedication sermon. A 16-room school annex is part of the church complex.

Lift Him Up studies by Elizabeth Small, East New York church Bible instructor, designed to help laymen give Bible studies, resulted in laymen winning several people to the church. A laymen's evangelistic series followed, with more than 25 non-Adventists attending each night of the meetings. Edward Kenton was the speaker.

Sixty city children were guests of the Northeastern Conference for two weeks at Victory Lake Camp, Hyde Park, New York, during August. Conference churches combined to pay expenses.

The pathology laboratory of the New England Memorial Hospital, Stoneham, Massachusetts, under the direction of Dr. F. Russell Tyler, was recently awarded a certificate of accreditation by the College of American Pathologists.

EMMA KIRK, *Correspondent*

Canadian Union

Approximately 200 members of the Association of Privately Owned Seventh-day Adventist Services and Industries from all parts of Canada and the United States gathered in Calgary, Alberta, August 15-19 for an annual convention.

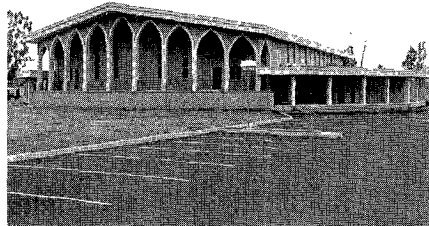
Present for the meetings were Neal C. Wilson, vice-president of the General Conference for North America; J. C. Kozel, an associate treasurer of the General Conference; and Caris Lauda, secretary of North American Missions and director of ASI, who coordinated the program.

An Old-Timers' Pioneer Day was held Sabbath, August 12, in the Calgary, Alberta, Central church. Guest speaker was Caris Lauda, secretary of the North American Missions Department. Church members from all parts of Alberta attended, and a special session was set apart in the afternoon when some of them told their experiences.

THEDA KUESTER, *Correspondent*

Central Union

Twelve laymen participated in a New Testament witnessing program in the St. Joseph, Missouri, church recently. This



La Sierra Spanish Dedicate Youth Center

The La Sierra, California, Spanish Seventh-day Adventist church youth and education center was dedicated on Sabbath, August 26. The all-day event was attended by a capacity crowd at the center, which is at 5885 La Sierra Avenue, Riverside. Visitors from many Spanish and English churches in southern California attended the ceremony.

W. J. Blacker, president of the Pacific Union Conference, gave the sermon during the morning worship hour. Melvin L. Lukens, president of the Southeastern California Conference, was the speaker at the formal dedication in the afternoon.

In addition to other facilities, the complex houses a youth chapel seating 280 and the main auditorium seating 600. The center was completed in 10 months.

Merardo Leon, pastor of the church, stated that the youth and education center was built first because of the primary interest in the social and educational development of the youth. The church plans to begin building the main sanctuary within three years.

S. A. YAKUSH
PR Secretary
Southeastern California Conference

is the seventh church in the conference to have this type of program. Gene F. Cherry led in the discussions.

† Central Union Conference literature evangelists had sales of more than \$65,000 for the summer Big Week. Books and magazines were placed in some 7,500 homes. In addition, free literature was given away. Nine leaders in the union had sales in excess of \$1,000 for the week. Fifteen regular literature evangelists reported more than \$1,000 for the week. Of the student colporteurs seven reported more than \$1,000. Thirty-one workers had sales in excess of \$1,000 for the Big Week.

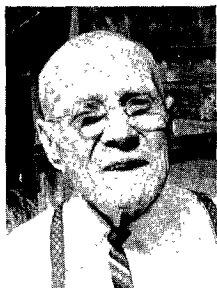
CLARA ANDERSON, *Correspondent*

Columbia Union

† Kettering College of Medical Arts, Kettering, Ohio, opened classes for the 1972-1973 school year with an enrollment of 296, 22 more than the previous year. One hundred and forty-six enrolled in nursing. About half of the new students are from the Dayton, Ohio, area. Three new instructors joined the faculty: Geraldine Hill and Donna Christianson, nursing, and Mara Velkers, dietetic technology.

† Eugene Leland Memorial Hospital, Riverdale, Maryland, recently celebrated 30 years of ministering to the sick. Participants in the occasion were The Hon. Lawrence J. Hogan, Congressman of Maryland's fifth district; Robert H. Pierson, General Conference president; Delmer W. Holbrook, Home Study Institute president; William W. Gullett, Prince Georges' County executive; and

Oregonian Celebrates 100th Birthday

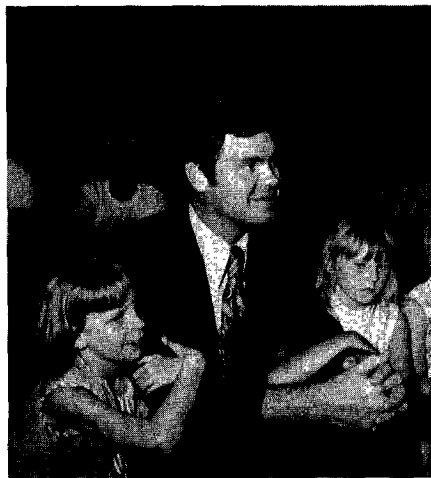


Earl Edward Reed, of Lebanon, Oregon, celebrated his one hundredth birthday August 18 by moving into a new home built by his family and members of the Sweet Home church, of which

Mr. Reed is a member.

Mr. Reed was born in Michigan, where his parents became Seventh-day Adventists in 1880. He moved to Oregon in 1934, where he and his family occupied the same house until his one hundredth birthday. Mrs. Reed died in 1950. His three children—Mary Genevieve Reed, Richard Edson Reed, and Ellen Frances Vielhauer—live with him.

TOM CALKINS
PR Secretary
Oregon Conference



Lieutenant Governor Visits Blind Camp

Camp Alamisco, Dadeville, Alabama, July 2 to 7, 1972, was the site of the first national camp for the blind in the Alabama-Mississippi Conference. The high light of the camp came when Lieutenant Governor Jere Beasley enjoyed supper and a campfire with the 59 campers and the staff, and then visited each cabin.

The campers are sponsored jointly by the Christian Record Braille Foundation, Lincoln, Nebraska, and the Alabama-Mississippi Conference. The blind youth engage in water skiing, horseback riding, swimming, and many handicrafts.

ROBERT A. TYSON
PR Secretary
Alabama-Mississippi Conference

Dennis J. Prins, secretary-treasurer of Medical Group Foundation, which operates Eugene Leland Memorial Hospital as well as Tidewater Memorial and Wytheville hospitals, located at Tappahannock and Wytheville, Virginia, respectively.

MORTEN JUBERG, Correspondent

Lake Union

† Ground was broken recently for a new 400-seat church at Urbandale, Michigan, a suburb of Battle Creek. The current pastor, Glenn Hill, conference officials, and available former pastors took part in the event.

† The Andrews University chemistry and biology departments have moved to a new science complex. Work on the interior of the physics and math sections will enable those departments to move to the new building in the fall of 1973.

† D. G. Lewis, pastor of the Moline and Aledo churches in Illinois, and the young people of the churches operated a booth at the Mercer County Fair. About 1,000 persons viewed the film *Countdown*,

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which shows an operation on a cancerous lung. A second film shown was *The Three Triangles of Health* which illustrates physical results of prolonged stress.

✦ Milwaukee, Wisconsin, area churches joined forces to prepare and operate a booth at the second annual Drug Abuse Fair held this year at the Brookfield Square shopping center. Sixty-eight adults enrolled for the stop-smoking clinic held the same week in the mall.

GORDON ENGEN, *Correspondent*

North Pacific Union

✦ Gerald Miller, an alumnus of Walla Walla College, has been named campus chaplain. He will serve as associate pastor of the college church for the students and faculty.

✦ Roger L. Roderick is the new auditor for the Oregon Conference. A graduate of Walla Walla College, he was formerly with a firm in Seattle. He was also partner-administrator of the Newburg Nursing Home in Newburg, Oregon.

✦ A Faith for Today evangelistic crusade is under way in Pendleton, Oregon. Ron Halvorsen is the speaker. Associated with him is F. G. Roper.

✦ Maxine Blome, director of nursing services at Portland Adventist Hospital, has won a National Nurses' Award for 1972 in the annual competition conducted by *Pulse*, a newsletter distributed regularly to more than 6,000 hospitals throughout the United States. A winner's plaque and a \$100 U.S. Savings Bond were presented to Miss Blome.

CECIL COFFEY, *Correspondent*



Savannah, Georgia, Church Is Dedicated

Dedication services were held for the 200-member Savannah, Georgia, Adventist church on Sabbath, June 24. R. Allan Anderson, formerly Ministerial secretary of the General Conference, preached the dedicatory sermon. Desmond Cummings, Georgia-Cumberland Conference president, offered the dedication prayer.

The Savannah church was organized in 1914. Paul Anderson is pastor.

JERE WALLACK
Church PR Secretary

Northern Union

✦ Cecil Pryor, formerly pastor at Lambert, Minnesota, has accepted the pastorate of the Glenwood, Minnesota, district.

✦ John Morrison has been invited to pastor the International Falls, Roseau, and Williams, Minnesota, churches.

✦ The Minnesota Conference disaster van recently delivered a truckload of used clothing and other useful household items for a free rummage held in the Veterans of Foreign Wars building at Randall, Minnesota, to help victims of the flood in that area.

✦ The publishing department of the Minnesota Conference had a display booth at the Minnesota Catholic Educational Association meeting recently. More than 200 parochial principals attended this meeting and saw the book display. Approximately \$1,000 worth of orders were taken, one order amounting to nearly \$500. Many left their names requesting more information and the opportunity of seeing our literature at a later time.

✦ Karl Jorgensen has been called from the Glenwood district in Minnesota to pastor the Austin, Minnesota, district.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ College enrollment is on the increase at both Pacific Union College and La Sierra College. La Sierra reports a 3 per cent increase in applications over last year.

✦ A youth witness group called The Twelve concluded the summer by making five consecutive appearances at Sacramento's Cal Expo '72. Sponsored by the Pacific Union and Pacific Union College, The Twelve appeared in some 15 cities combining music, gymnastics, and religious drama aimed at introducing local residents to Jesus Christ.

✦ After worshiping in temporary quarters for seven years, Newport Harbor, California, church members broke ground recently for a \$170,000 church building.

✦ The Burbank, California, church recently hosted 73 children during a one-week Vacation Bible School. Forty-nine were from non-Adventist homes.

✦ Tithe for the first seven months of 1972 in the Pacific Union showed an increase of more than 8 per cent over the comparative period of 1971.

✦ Maryvale, Arizona, was the place of labor for 21 student literature evangelists this past summer. Students from seven States helped with a Five-Day

Plan to Stop Smoking and a series of stress-management lectures presented by Dr. Herschel C. Lamp, health and temperance secretary of the Arizona Conference.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ More than 50 children attended the first Vacation Bible School ever held in the Grandview Adventist church, Austell, Georgia. The school, held August 8 to 15, was attended by more than 30 non-Adventists.

✦ A record enrollment of 257 students was reached this school year by the Collegedale Academy at Southern Missionary College.

✦ A Better Living Center sponsored by the Greater Chattanooga Adventist churches was recently opened in Chattanooga, Tennessee.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ The House Medical Clinic, Killeen, Texas, recently added a 106-bed nursing home to their medical complex, which employs 40 persons. A new medical clinic that opened May 10 has four doctors and one dentist with 3,000 outpatients monthly.

✦ Sandia View Academy, Corrales, New Mexico, has an increase of 10 per cent in school attendance over last year, reports Principal Herman Guy. The present attendance is 123. The academy sponsored a Bible camp on two consecutive weekends for the students.

✦ Physicians and dentists from the five States comprising the Southwestern Union Conference attended a four-day medical retreat at Camp Yorktown Bay, near Hot Springs, Arkansas, August 31 to September 4. The meeting, organized by the union conference medical department, featured technical and spiritual emphasis to aid and inspire the medical worker in his personal life and Christian witness.

✦ W. V. Wiist has been named administrator of the Huguley Memorial Hospital Foundation, a nonprofit corporation set up to develop a Seventh-day Adventist hospital in the Southwestern Union. The foundation is the result of a bequest of the late Herbert Huguley, a Dallas, Texas, dentist. Elder Wiist, a former missionary to Inter-America, recently served as administrator of the Ardmore, Oklahoma, Seventh-day Adventist Hospital.

J. N. MORGAN, *Correspondent*

Fulfilling Prophecy of Currency Devaluation Demands Giving Now

By KENNETH H. EMMERSON

The present economic conditions in the world have caused many denominations and mission societies to face a continued decrease in general mission funds. As a result, funds for national and international activities have declined in a marked manner. Income for appropriations to missions has been drastically cut back or undermined because of currency re-evaluation. One writer states, "Economics has become the church's cross to bear."

The program of our church has not escaped. The re-evaluation of the world's currencies in respect to the United States dollar has resulted in less local currency available from appropriations for the foreign mission program, thus adversely affecting our world mission advance. Budgets have had to be cut, and the number of missionaries in some areas of the world is in the process of being reduced. Evangelistic programs are being re-evaluated also.

The seriousness of the money crisis should not be minimized, but we have wonderful promises that God's church will not be forsaken if we follow His leading. We read from the pen of the apostle Paul that "God will supply all your wants out of the magnificence of his riches in Christ Jesus" (Phil. 4:19, N.E.B.).

Since the beginning of time God has used His people and His material gifts to them to accomplish His work. Today it is still God's plan that all should share in the responsibility of giving the "Good News about Christ." "It is God's powerful method of bringing all who believe it to heaven" (Rom. 1:16, Taylor).

Currency re-evaluation may seem new to us today, but God's Word pointed out this situation long ago in the words of James: "The value of your gold and silver is dropping fast" (James 5:3, Taylor). The servant of the Lord pointed out that "one dollar now [about 1889] is of more value to the work than ten dollars will be at some future period." — *Testimonies*, vol. 5, p. 732. How true this statement is.

Let me share with you a letter from one of our church members: "I am not well educated or well known. I am handicapped, being two-thirds blind, wear a hearing aid, my right leg is partially paralyzed, and I have arthritis of the spine. Although I was just a farmer, God seems to have blessed me

financially. *I do not want to have many thousands of devaluating dollars on hand or on interest when Christ returns.* So my wife and I just withdrew \$23,000 to put into the Lord's work. Now, please do not think I am boasting, but I am seeking advice and direction. I am thinking of sending \$10,000 to the General Conference. What would be done with it?" The letter continued, giving a list of donations to different projects of God's work on the home front.

Some days later a letter arrived on my desk with a check for \$10,000. A paragraph read: "I prefer that this be used in the foreign mission field. You will know exactly which part of the world field needs it the most. I leave that up to you. I earned this money by hard work and economy; so do the best you can with it."

Certainly the example given here fol-



(Conference names appear in parentheses.)

E. R. Gienger, pastor, Madison Campus church, Madison, Tennessee, formerly pastor, Spokane Valley church, Spokane, Washington.

David L. Glenn, Jr., M.D., emergency-room staff, New England Memorial Hospital, Stoneham, Massachusetts.

Robert Rider, lay activities secretary (Oregon), from departmental secretary (Texas).

From Home Base to Front Line

North American Division

Cleo May Bloom (UC '62), to be dental-clinic assistant in Blantyre Clinic, Blantyre, Malawi, of Glendale, Arizona, left Phoenix, Arizona, July 30.

Ernest Stacy Priddy (UC), returning as production manager and pressman, Antillian College Press, Mayagüez, Puerto Rico, Dorla Jeanne (nee Roberts) Priddy (UC), and two children, of Nevada, Iowa, left Baltimore, August 4, 1972.

Peter J. Easton (AU '64), to be principal, Guam Mission Academy, Agana, Guam, Linda Lee (nee Van Buskirk) Easton (AU '64), and three children of Holly, Michigan, left San Francisco, August 6.

C. Gene Soper (AU '66), to be elementary teacher, Japan Union Mission, Yokohama, Japan, left Los Angeles, August 7.

Takito Nemoto, returning to her home

lows the words of God's messenger when she wrote: "We are laborers together with God." Ever remember that all your capabilities, all your possessions, are the Lord's, to be used and improved in His service. Remember that all the means you have is given you by God. Use it to glorify His name."—*Review and Herald*, Feb. 4, 1904.

Should we not re-evaluate our relationship to Christ—what He has done for us, what can and should be done for Him? "The plan of redemption was laid in sacrifice—a sacrifice so broad and deep and high that it is immeasurable."—*Christ's Object Lessons*, p. 49.

"But few appreciate all that Christ is to them. . . . Nothing would be thought too costly to give for Christ, no self-denial or self-sacrifice too great to be endured for His sake."—*The Desire of Ages*, p. 565.

True appreciation for the plan of redemption and the supreme sacrifice Christ made for us should bring about a sacrificial spirit in our reaction to the needs of God's church in this time of economic stress. Such a response would increase the funds available for missions and obviate the possible need to further reduce our important overseas mission work.

division as nurse, Tokyo Sanitarium-Hospital, Tokyo, Japan, having studied anesthesia in Canada, of Willowdale, Ontario, left Vancouver, August 8.

Jerrell Newton Fink (CUC '64, WWC '69), to be teacher, Rusangu Secondary School, Monze, Zambia, Regina Esther (nee Little) Fink (CUC '63), and two children, of Jefferson, Texas, left New York City, August 9.

Glenn Harold Mayer (College of Physicians and Surgeons '45), to serve as relief dentist, Taiwan Sanitarium and Hospital, Taipei, Taiwan, Laurel (nee Wileman) Mayer, and three children, of Lindsay, California, left Los Angeles, August 10.

Gladys E. Morton (WWC '46), returning to be elementary teacher, Bangkok Sanitarium and Hospital, Bangkok, Thailand, of Corona, California, left Los Angeles, August 10.

George Charles Wilkinson (WWC '72), to be teacher, Rusangu Secondary School, Monze, Zambia, and Carol Lee (nee Cochran) Wilkinson (Walla Walla Community College, '72) of College Place, Washington, left New York City, August 14.

Myrtle May Fitzgerald (CUC '58; AU), returning to teach, Southeast Asia Union College, Singapore, of Ellison Bay, Wisconsin, left Los Angeles, California, August 15.

Phillip G. Werner (AU), returning as president of Central African Union, Bujumbura, Burundi, and Luise Auguste (nee Drangmeister) Werner left New York City, August 15.

Joseph I. Estephan (MEC '57; AU '62; Oklahoma University '66), returning as professor, Antillian College, Mayagüez, Puerto Rico, Annette Lee (nee Lewis) Estephan

Kenneth H. Emmerson is treasurer of the General Conference.

(AU '61) and three children of Los Angeles, California, left Miami, Florida, August 15.

John E. Marter (Helderberg College '62; U. of So. Africa '62; AU '68), to be teacher, Rusangu Secondary School, and Joyce Ann (nee Burton) Marter (CUC '71), of Takoma Park, Maryland, left Washington, D.C., August 16.

Marvin James Robinson (CUC '68), returning as accountant, Zambia Union, Chisekesi, Zambia, and Sue Ann (nee Snyder) Robinson, of Takoma Park, Maryland, left New York City, August 16.

Corina R. Piercey (nee Hanson) returning as office secretary, Trans-Africa Division Office, Salisbury, Rhodesia, of Portland, Oregon, left New York City, August 16.

James R. Fisher (PUC '68), to study Mandarin as ministerial worker, South China Island Union Mission, Taipei, Taiwan, Ann (nee Thompson) Fisher (PUC '66) and son, of Loma Linda, California, left San Francisco, California, August 20.

Edward J. Heisler (Kingsway College), returning as business manager, Penang Adventist Hospital, having previously served in the Inter-American Division, Ethel Florence (nee Blabey) Heisler (Canadian Union College, LLU), and four children, of Rutland, British Columbia, Canada, left San Francisco, California, August 20.

Harley G. Schalesky (PUC '66; LLU '70), to study Cantonese as physician/surgeon, South China Island Union Mission, Taipei, Taiwan, Joan Carol (nee Zinke) Schalesky (PUC '66; LLU '70), and two children, of Sacramento, California, left San Francisco, California, August 20.

Adventist Volunteer Service Corps

Larry C. Telfor, of Belding, Michigan, to be teacher in Korean English Language School, Seoul, Korea, left Grand Rapids, Michigan, August 17.

Carol Ann Bassham, of Berrien Springs, Michigan, to be elementary teacher, Bella Vista Hospital, Mayagüez, Puerto Rico, left Miami, Florida, August 18.

CLYDE O. FRANZ

NOTICES

Literature Requests

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

Africa

DISCONTINUE: C. J. Bru, Burundi, Africa. Ghana Conference of SDA, P.O. Box 480, Kumasi, Ghana, West Africa. North Ghana Mission, P.O. Box 74, Tamale, Ghana, West Africa.

Pastor Elijah E. Njagi, Central Kenya Field, Box 41352, Nairobi, Kenya.

Africa: D and R prophetic charts (cloth) and other missionary materials. Charles Keya Ongera, SDA Church, P.O. Box 5, Kisii, Kenya, Africa. Publishing Secretary, South-East Africa Union, P.O. Box 951, Blantyre, Malawi, Africa.

Lower Gwelo College, P.B. 9002, Gwelo, Rhodesia, Africa: *Guide, Little Friend, Review*, books.

Mrs. Earle Brewer, Inyazura Secondary School, P.O. Box 56, Inyazura, Rhodesia, Africa: *Little Friend, Primary Treasure*, books, pictures, magazines, felt aids.

Wako Mwombaji, Mtiifuwa Mungu, Samson M. Chiengere, Nyangasi, Musoma Nyasho, P.O. Box 365, Musoma, Tanzania: pictures, books, papers.

Burma

Man Khan Niiang, B.D.S., Insein, Rangoon, Burma: old Christmas cards.

Germany

DISCONTINUE: Edward Koch.

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.

Pastor C. B. Hammond, SDA High School, Roorkee, U.P., India: *Little Friend, Primary Treasure, Guide, Insight, Signs, These Times, Earliest Quarterly, Junior Quarterly*, Bibles.

North America

DISCONTINUE: Thomas Durst and Dora Rogers Martin.

Mike T. Adante, 1418 Ashgrove Road, Lethbridge, Alberta, Canada: *Signs, These Times, Listen*, Bibles only.

James L. Allen, Route 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, etc.). All items can be of any age.

James Beshires, Box 529, Reidsville, Ga. 30453. Allena Bratcher, 223 E. Elm St., Walnut Ridge, Ark. 72476.

Pauline Goddard, Rt. 1, Box 353, Linden, N.C. 28356: *Only Friendship* issue of *Review, Steps to Christ*, small books, magazines, tracts in English and Spanish.

Robert M. Hartfeil, 656 E. 43d Ave., Vancouver 15, B.C., Canada: *Only English* small tracts.

Idamae Melendy, *Review* and *Herald*, Washington, D.C. 20012: New Testaments and Bibles.

Nicholas Kaufmann, 219-1/2 Orange Grove, Fillmore, Calif. 93015: 6,000 third-quarter *Sabbath School Quarterlies*.

Philippines

Mrs. Luningning Ibanez, 1003-D Samar St., Sampaloc, Manila, P.I.: children's books and songbooks, Bibles, *Signs*, old Christmas cards.

T. V. Barizo, North Philippine Union Mission, P.O. Box 401, Manila, P.I.: denominational books, *Signs, Message, These Times, Life and Health, Guide, Insight, Listen*.

Osiar V. Cabaluna, Marutum View Academy, Acmonan, Tupi, South Cotabato, P.I.: Spirit of Prophecy books, cutouts, memory verse cards, Christmas cards, children's papers and books, colored magazines.

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

Orlando T. Aguirre, Jr., Negro 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 del 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.

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

Pastor S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I.: religious books, magazines, songbooks, child evangelism devices, and youth material.

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

Generoso C. Llamera, San Isidro, Kitcharao, Agusan del Norte, P.I. L-109. Mrs. Socorro Garcia, West Visayan Mission, Box 241, Iloilo, P.I. Roque Tanjay, Tibanban, Gov. Generoso, Davao Or., P.I. 0-504: *Review, Signs, These Times, Insight, Liberty, Primary Treasure, Little Friend*, songbooks, Christian Home Calendar, Bibles.

Adolfo G. Aspe, Southern Luzon Mission, Cor. Marquez and L. Rivera Sts., Legaspi City, P.I. H-103: Sabbath school materials, Bibles, song-

books, Christmas cards, *Insight, Guide, Little Friend, Primary Treasure, Signs, Liberty, Review, These Times, Life and Health, Ministry*, cutouts.

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

Nelson Madriaga, East Visayan Academy, P.O. 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, Liberty*, Spirit of Prophecy books, visual aids.

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. O-115.

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

Aurilio B. Cabucla, 1176 Sampaguia St., Gen. Santos City, P.I.

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

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

Romeo Piseo, West Bayugan Brook, Bayugan I, Agusan del Sur, P.I.

Severiano M. Tubias, Mayo, Mati, Davao Or., P.I.

Carmelina Gumban, Bo. Acmonan, Tupi, Cotabato, P.I.

Pastor Angel C. Gepaya, Maturum View Academy, Acmonan, Tupi, S. Cotabato, Mindanao, P.I.

Seychelles

Mrs. P. Bru, P.O. Box 28, Victoria Mahe, Seychelle: *Guide, Insight*.

South America

Dorothy Walter, Central Amazon Mission, Caixa Postal 243, Manaus, Amazonas 69,000, Brazil, South America: pictures, child evangelism materials.

Ariel Barrios, Hilario Lagos 89, Santa Rosa, La Pampa, Argentina, South America: German E. G. White books and German Bibles.

South Pacific

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

West Indies

Jenny Lind Joseph, 13 Freeling St., 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, Morning Watch books.

Adventist Arabic Hymnal

To all workers and friends who have lived in the Middle East: If you have copies of hymns, songs, or choruses that would bring glory to God and inspiration to our Arab congregations, please mail them to Kenneth Oster, Chairman, Arabic Hymnal Committee, Middle East Union, P.O. Box 2020, Beirut, Lebanon. They will be considered for inclusion in a projected Arabic hymnal. Include the name of author or translator and music or reference in a recognized hymnal.

Church Calendar

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
Annual Sacrifice Offering	November 11
Ingathering Crusade Launching Day (Campaign dates Nov. 18, 1972- Jan. 6, 1973)	November 18
Ingathering Crusade	December 2
Church Lay Activities Offering	December 2
Stewardship Day	December 18

World Temperance Offering Set for October 28

The temperance work of Seventh-day Adventists is respected by governments, thought leaders, and others in lands around the world. Whereas in many nations it is impossible to preach the three angels' messages, the temperance work we do is recognized by the adherents of such ideologies and religions as Socialism, Communism, Islam, Buddhism, Hinduism, and Catholicism.

Temperance is a work of reformation. Thousands of people have become free men and women through our unique stop-smoking clinics, and millions of people may become free from the habits of drug taking, liquor drinking, and gambling as a result of our programs. *Listen* magazine has been an outstanding help in this field. For many years Seventh-day Adventists have contributed to the Temperance Offering. The offering this year has been scheduled for October 28. The money received has been used to establish and maintain the temperance work in all parts of the world.

Our money is rapidly losing its value here and in many other countries. The financial support of Adventists everywhere is necessary to meet the needs of our expanding temperance program. October 28 will present an opportunity for us to do something big for God. We trust that every member will participate in the World Temperance Offering. Funds are needed to carry on this work. Your gifts mean rescue for many from the stronghold of Satan.

B. H. KOHLER

SAWS Joins With Others to Help Disaster Victims

Seventh-day Adventist Welfare Services and other relief organizations have united their efforts to help alleviate the suffering caused by the floods that struck the Philippines about the middle and latter part of July. M. G. Jereos, president of the North Philippine Union, requests that we express their gratitude to those who have remembered them during this time of loss. The ordeals of fire and flood have severely tried them. First, the nerve center of the field, the North Philippine Union office in Manila, was burned on July 4. Then, during the catastrophic flood that inundated Central Luzon, the water rose three to four feet on the compound where the burned-out offices and homes of our workers are.

Elder Jereos writes: "The Lord has been good to His children. Though many other people lost their lives, not one of our church members lost his life. We are now feeling the effects of the flood in our economic condition. Many brethren have lost their livelihood. Some of the churches do not have enough tithe income for the local missions to continue present operation. The tithe income in one mission alone during the month of August declined ₱36,000

Ethiopia Urgently Needs Nursing Educator

A nursing educator with a Master's degree is needed urgently as director of the nursing school in Addis Ababa, Ethiopia. A new building for the school was financed by the Government of Norway. There are currently 21 students in training, and 12 more are to be admitted for the new school year beginning in October. The school faces closure if a qualified person is not available soon.

For information contact the General Conference Secretariat, 6840 Eastern Avenue NW., Washington, D.C. 20012.

ROY F. WILLIAMS

(US\$5,373). This situation will probably continue for five or six months more."

Working through SAWS, the General Conference is matching the amount the Far Eastern Division is making available to our churches in the Philippines to meet this disaster. SAWS has also made available some relief food supplies to flood victims.

D. S. JOHNSON

Progress Reported in the Southern Union

The Southern Union Conference has begun its Ingathering program for 1973. One conference has already reached its Silver Vanguard goal. Schools in the union have had successful field days.

The Alabama-Mississippi Conference achieved its Silver Vanguard goal in record time. More than \$117,000 was raised. The conference academy, Bass Memorial, had a successful field day. One hundred and twenty-five students participated, raising \$5,700 for a per capita of \$46.24. One student solicited \$337.

Southern Missionary College, Collegedale Academy, and Spalding Elementary School broke all previous records by raising more than \$19,000 for Ingathering. This year's total was \$19,154, compared with last year's total of \$19,080. Approximately 900 students and faculty members participated, with groups going as far as Atlanta and Knoxville.

The union had a 40 per cent increase in baptisms for the first eight months, as compared with the first eight months of 1971. The total baptized as of the end of August was 4,051.

National Camps Held for Blind Children

This past summer 11 camps for the blind, hosting 700 children from 41 States, were held at conference youth camps from coast to coast. Each was co-sponsored by the local conference and

the Christian Record Braille Foundation, Inc.

The summer camping program for blind children began in 1967 with 23 children in attendance. In 1968, 94 attended. By the third year it was necessary to enlarge to three camps. In 1971, six camps were held from coast to coast, with 365 children in attendance, representing 26 States.

One young man who attended a camp writes: "I think camp is the most wonderful thing that has ever happened to me in my life, because there are all kinds of activities. But most of all, I get to meet new friends my own age and to be together with God."

R. N. HUBBART

AWR Adds Fifteenth Language Broadcast

Adventist World Radio will mark the first anniversary of broadcasting with the addition of a Swedish broadcast. As these transmissions begin October 1, they will mark the fifteenth language used in broadcasting from the facilities of AWR.

AWR Manager Allen R. Steele reports success in the penetration of new areas. As a result of contacts with Greek expatriates in West Germany, a full-time Greek worker will be employed. Many Eastern European centers describe the broadcasts as coming in "like a local station." Reception is clear even beyond the Ural Mountains, which mark the border of Asia and Europe.

With the addition of further languages and the signing of 1973 contracts, continued support for AWR is much appreciated. In making your gifts through your local church, specify "Radio Trans-Europe Broadcasts." In the near future an analysis of the results of the first year of broadcasting will be available.

WALTER R. L. SCRAGG

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