

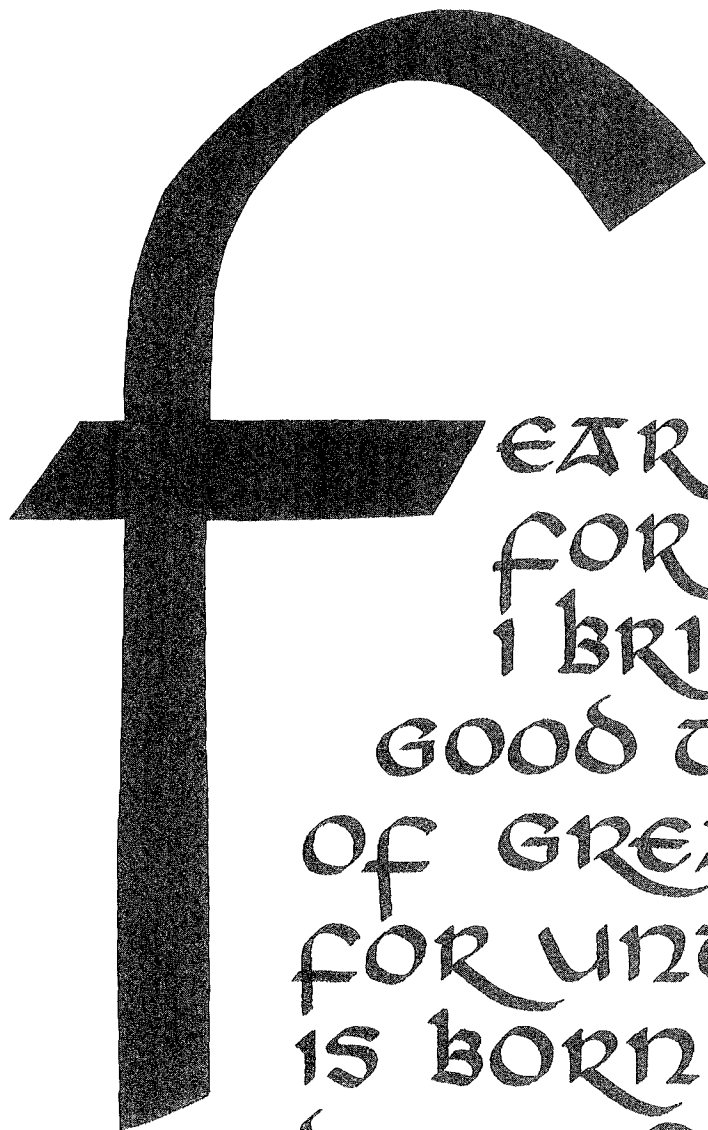
Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

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No. 51



FEAR NOT:
FOR BEHOLD
I BRING YOU
GOOD TIDINGS
OF GREAT JOY!!!
FOR UNTO YOU
IS BORN THIS
DAY A SAVIOUR

CD

(Luke 2:10/11)

Affluence, Influence, and Repentance

THIS is the final editorial in a series drawing lessons from the experience of Solomon. The three previous editorials called attention to the following points: (1) A nation (or church) may fail to fulfill God's purposes for it, (2) Leadership largely determines whether a nation (or church) succeeds or fails, (3) Man's only safety in decision-making is to follow God's counsel and commands, (4) One must not utilize questionable methods even to reach a divinely assigned goal, (5) Additional revenues, no matter how enormous, will never solve problems that have their roots in spiritual malaise, (6) It is a mistake to marry an unbeliever or to form any kind of partnership that is "unequal" in God's sight, (7) We defeat our own efforts to persuade others to obey God if we ourselves disregard His counsel, (8) Loss of the spirit of self-denial and sacrifice among Christian workers leads to insoluble problems, (9) God's people must be "peculiar," rejecting the world's values such as the desire for outward display and honor, and (10) Apostasy often is so gradual that the person or church involved may scarcely be aware that it is in progress until it is complete.

In this editorial we wish to note several further lessons from Solomon's experience. One of the most important lessons we should learn is that affluence is a doubtful blessing. "In the midst of prosperity lurks danger. Throughout the ages, riches and honor have ever been attended with peril to humility and spirituality. . . . Affliction and adversity may cause sorrow; but it is prosperity that is most dangerous to spiritual life."—*Prophets and Kings*, pp. 59, 60.

Solomon and his kingdom were reasonably successful in meeting God's goals before they became prosperous. But as Solomon increased the GNP of Israel and the trade balance with other nations, he began to feel less need of God; he depended more on himself and on the financial security and prosperity he had helped create.

The same pattern has been repeated with many a church.

Prosperity and the attendant desire to become like the world have encouraged apostasy. Few denominations today would be recognized by their founders.

A second important lesson is that the greatest safeguard against apostasy is obedience to God's commands (*ibid.*, p. 83). This lesson needs to be emphasized over and over. The general trend today, even in the religious world, is to argue that man has arrived at an unprecedented state of maturity where he can safely trust human reason. Solomon's "failure teaches us that, whatever a man's intellectual qualities may be, and however faithfully he may have served God in the past, he can never with safety trust in his own wisdom."—*Ibid.*, p. 82.

Another important lesson that Solomon's life makes clear is that influence has tremendous power—either for good or for evil. "One rash

act, one thoughtless word, . . . may exert so deep an influence on the life of another, that it will prove the ruin of the soul."—*Ibid.*, p. 86. On the other hand, "every deed of thoughtful kindness, of obedience, of self-denial, will reproduce itself in others, and through them in still others."—*Ibid.*

Perhaps the most reassuring truth taught by Solomon's experience is that God loves sinners and accepts all who repent, no matter how low they may have fallen. In his apostasy Solomon "gave himself up to the worship of false gods." "He . . . fell so low as to consent to the erection of an idol to whom living children were offered as sacrifices." He "departed so far from purity as to countenance licentious, revolting rites connected with the worship of Chemosh and Ashtoreth." He "became a profligate, the tool and slave of others. His character, once noble and manly, became enervated and effeminate. His faith in the living God was supplanted by atheistic doubts." "So complete was his apostasy, so hardened his heart in transgression, that his case seemed well-nigh hopeless."—*Ibid.*, pp. 55-58, 75.

God Can Save All

But God did not abandon Solomon. He disciplined him through suffering, reprovved him, and brought judgments upon him and the nation, hoping to awaken him to his condition. Then He sent a prophet to startle him with the message: "I will surely rend the kingdom from thee." Solomon awoke. He sensed that God was still interested in him. He repented. He confessed his sins. He endeavored to undo the evils he had done.

Solomon's life shows that "none who have fallen need give up to despair. . . . God hates sin, but He loves the sinner."—*Ibid.*, p. 84. (See Isa. 55:7; Hosea 14:4.) Jesus is able to save all who come to Him. He is able to forgive. He is able to restore.

We close this series of editorials with the following inspired warning and challenge: "Solemn are the lessons of Israel's failure during the years when ruler and people turned from the high purpose they had been called to fulfill. Wherein they were weak, even to the point of failure, the Israel of God today, the representatives of heaven that make up the true church of Christ, must be strong. . . . The conflict before us calls for the exercise of a spirit of self-denial, for distrust of self and for dependence on God alone; for the wise use of every opportunity for the saving of souls. The Lord's blessing will attend His church as they advance unitedly, revealing to a world lying in the darkness of error the beauty of holiness as manifested in a Christlike spirit of self-sacrifice, in an exaltation of the divine rather than the human, and in loving and untiring service for those so much in need of the blessings of the gospel."—*Ibid.*, p. 74.

K. H. W.

This Week...

This week's cover bears the Christmas message that should remain bright in the Christian's life all year long. The angels sang it first, and it is our privilege to sing it now. "Glory to God in the highest, and on earth peace, good will toward men."

"Oh that today the human family could recognize that song! The declaration then made, the note then struck, will swell to the close of time, and resound to the ends of the earth. When the Sun of Righteousness shall arise, with healing in His wings, that song will be re-echoed by the voice of a great multitude, as the voice of many waters, saying, 'Alleluia: for the Lord God omnipotent reigneth.' Rev. 19:6.

"As the angels disappeared, the light faded away, and the shadows of night once more fell on the hills of Bethlehem. But the brightest picture ever beheld by human eyes remained in the memory of the shepherds. 'And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.'

"Departing with great joy, they made known the things they had seen and heard. 'And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart.' . . .

"Heaven and earth are no wider apart today than when shepherds listened to the angels' song. Humanity is still as much the object of heaven's solicitude as when common men of common occupations met angels at noonday, and talked with the heavenly messengers in the vineyards and the fields. To us in the common walks of life, heaven may be very near. Angels from the courts above

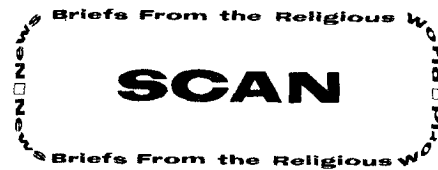
will attend the steps of those who come and go at God's command.

"The story of Bethlehem is an exhaustless theme. In it is hidden 'the depth of the riches both of the wisdom and knowledge of God.' Rom. 11:33. We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. . . . He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.

"Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.

"The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only-begotten Son, that the path of life might be made sure for our little ones. 'Herein is love.' Wonder, O heavens! and be astonished, O earth!"—*The Desire of Ages*, pp. 48, 49.

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HALF OF U.S. HIGHWAY FATALITIES DUE TO DRINKING

WASHINGTON, D.C.—The use of alcohol played at least a part in almost half the 55,000 deaths on the nation's highways and streets during 1971, according to a Government report released here.

Some countries enforce severe penalties for drunken driving, the report noted, adding "U.S. laws are far less harsh."

CHURCH SUPPORT FOR CATHOLIC COLLEGES

WASHINGTON, D.C.—Church support is a negligible factor in the budgets of U.S. Catholic colleges, according to a study by the National Catholic Educational Association. For 1970-1971, contributions from church bodies amounted to only one fifth of 1 per cent of the budgets. An additional 4.8 per cent came from contributed services of religious personnel, but this was a decrease from the 6.1 per cent of revenue constituted by contributed services in 1968-1969.

RUSSIANS DRINK TOO MUCH SAYS RED CHINA JOURNAL

PEKING—China has suggested that Russia close down all its breweries and alehouses permanently.

An article in the Communist Party's monthly theoretical journal *Hung Chi*, published in Peking, said that although the Soviet Union announced measures against excessive drinking, Russian newspapers listed opening and closing times of alehouses.

Current Soviet rulers, the journal said, dare not admit that what makes excessive drinking so popular with the masses is their discontent.

◆ Advent Review and Sabbath Herald ◆

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

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

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God SENT JESUS

THE voices of the prophets had ceased. The hand of the conqueror was heavy upon the land when God sent Jesus.

Men longed for a religion that could satisfy the heart. And God sent Jesus.

Men filled with perplexity and sorrow, looked for light. They thirsted for a knowledge of the living God. And God sent Jesus.

Death was a dread mystery, and beyond was uncertainty and gloom. Man longed for some assurance of life beyond the grave. And God sent Jesus.

Was God's proffered solution relevant to man's situation? Was God in touch with the human race? Did He understand the true need of man? Does Jesus Christ contain the solution to man's problems?

Yes! Yes! To meet the one need that would solve all others, God sent Jesus.

Do we ever have the unspoken thought that God should have done something else or that He yet needs to do something in order to meet our needs? Sometimes in my reading or listening I get the idea from others that they think Freud and Jung and their disciples can help people but they are not so sure about Jesus. "If only He had been able to read

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the works of these men, how differently He would have taught. If only He had been able to read some of the current books about sources of power, how differently He might have acted."

Would He?

When will we learn that in Jesus, God is seeking our good? that apart from Him man can do nothing? that the cry, "O wretched man that I am! Who will deliver me from the clutches of my sinning, self-destroying nature," is the true description of all humanity apart from Christ?

Divine Power Necessary

God sent Jesus. Why? "It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. 'Who can bring a clean thing out of an unclean? not one.' 'The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.' Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behaviour, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness."—*Steps to Christ*, p. 18.

This is what Jesus Christ does. This is why God sent Him.

"The idea that it is necessary only to develop the good that exists in

man by nature, is a fatal deception. . . .

"Through Christ, earth is again linked with heaven. . . . Christ connects fallen man in his weakness and helplessness with the Source of infinite power.

"But in vain are men's dreams of progress, in vain all efforts for the uplifting of humanity, if they neglect the one Source of hope and help for the fallen race."—*Ibid.*, pp. 18-21.

The best thing God could do for this world was to send Jesus. As He was in the world, so we are to be in this world. He said, "As the Father hath sent me, even so send I you" (John 20:21). The greatest contribution anyone can make to society is to display in his life the gift God sent. If we could only appreciate Him for what He is, how excited we would be about God's gift. "O let us contemplate the amazing sacrifice that has been made for us! Let us try to appreciate the labor and energy that Heaven is expending to reclaim the lost, and bring them back to the Father's house. Motives stronger, and agencies more powerful, could never be brought into operation; the exceeding rewards for right-doing, the enjoyment of heaven, the society of angels, the communion and love of God and His Son, the elevation

By D. R. MANZANO

and extension of all our powers throughout eternal ages,—are these not mighty incentives and encouragements to urge us to give the heart's loving service to our Creator and Redeemer?"—*Ibid.*, p. 21.

We need to know Him who is God's gift, so that we will look at people the way Jesus looked at them; so we will meet people the way Jesus met them. We will stop fighting them for what they are, and minister to their needs as He has taught us to. We have something to demonstrate—God's Gift, who is the Way, the Truth, and the Life.

Why are we not excited about God's Gift? Are we not able to connect Jesus with life as we experience it? Do we feel like the boy, who, when asked what he got for Christmas, replied, "Nothing much, just some clothes and stuff like that"?

The morning of December 25 there will be people excitedly telling their friends, "Guess what I got for Christmas!" They will be using the telephone, calling their loved ones and saying, "Guess what I got for Christmas!" Oh, if only we could catch the wonder and excitement manifested by the angels at the birth of Christ. They could not contain the good news. Then, instead of our witness being submerged by the world, every worldly consideration would be submerged as with every word and action we would seek to make men know what God was doing when He sent Jesus. ♦♦



No Room for Christ

By TREVOR HOOVER

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn" (Luke 2:7).

Heaven stooped low to lift man. The events and circumstances surrounding the manger that first day graphically portray Christ's last day and the cross. From the manger to the cross the story is much the same.

Not long after having found no room in the inn an angel warned that there was no room in Herod's domain. There was no room for Him at Nazareth when they tried to cast Him over a cliff. When He healed certain demoniacs He was asked to leave the country. There was no place for Him among the spiritual leaders of the people. He was rejected with the question, "Who gave thee this authority?"

To Jerusalem He cried, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). The city had placed on its heart door the No vacancy sign.

He found no room in the garden of prayer for He was led forth to judicial trial. Because truth had no place in the hearts of men, He was condemned already. His enemies had no room on earth for Him. They cried "Crucify him."

He was treated as we deserve that we might be treated as He deserved. He bore it all for us.

PRAYING AMISS

By TOR DAHLBERG

WHEN you open a faucet in your kitchen or bathroom you look for water to flow. If it does not, you immediately search out the reason.

If you flip on an electric switch, you expect to see a light come on or hear a motor spin. If nothing happens, you try to find the reason as quickly as possible and have the problem eliminated.

When you turn the ignition key

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and engage the starter in your car you expect the motor to start. If it does not, you soon determine where the fault lies and have repairs made.

When you pray some answer should come, at least eventually. If it does not, you should discover the reason and eliminate the trouble as quickly as possible.

Let us consider a few of the common reasons prayers are not being answered:

1. Many prayers are not answered because the petitioner harbors bitterness in his heart. "When ye stand praying, forgive, if ye have ought against any: that your Father also

which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses" (Mark 11:25, 26). Bitterness is sin, and unless with the help of the Lord we get rid of it, this sin will prevent our prayers from being accepted by Him.

2. Our prayers will not be answered if we permit someone to cherish resentment *against us*, and do not help him to overcome it: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5: 23, 24). Even though we may believe that the resentment is not justified, we should do all in our power to remove it in order to have our prayers honored and accepted by God.

3. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). Please note that the psalmist does not say, "If I have sinned," not even, "If I am a sinner," for all of us have sinned, and all of us commit sins daily. But "if I regard iniquity in my heart," if I cherish sin, nurse it, cling to it, the Lord will not hear my prayers until I repent of and forsake my sin.

4. The wise man declares, "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9). Seventh-day Adventists quote this text with some self-satisfaction with reference to those who do not exalt the law. But in its broadest sense the law includes all the will of God for us. Those who pride themselves on keeping the Ten Commandments may still be guilty of compromising the will of God.

Consider the tragic sin of King Saul after his battle with the Amalekites. He had received the command of God: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel

FOR THE YOUNGER SET

A Mouse and a Favorite Christmas Carol

By DONALD W. MCKAY

IF A HUNGRY mouse hadn't chewed through strands of cords in a certain little organ, the world's favorite Christmas carol probably would never have been written.

According to one story the mouse did the job during the night of December 23, 1818, in the church of St. Nicholas in the tiny village of Oberndorf, a little north of Salzburg, Austria. Somehow the mouse got into the back of the organ and chewed and chewed on the organ during the night. When Franz Gruber, the dark-haired organist, went to the church early the next morning to practice for the annual Christmas Eve service, the organ would not play.

When his friend, Joseph Mohr, the jovial young assistant priest at St. Nicholas, came into the church, Gruber explained his problem. Then Mohr told how, that same night, while strolling home he had climbed the small mountain overlooking the village.

"The beauty of the silent, holy night spoke to me," Mohr said. "It was such an inspiring experience that when I returned home after midnight, I felt compelled to write a poem about it."

"Perhaps, Franz," he continued, "you can compose some music to fit my poem. After all, a Christmas Eve service would be unthinkable without music. You may want to accompany it on your guitar."

"A guitar on Christmas Eve in St. Nicholas!" Gruber smiled as he envis-

ioned the expression of shock that would appear on the faces of some of the members of the congregation. But, thought Gruber, perhaps there is no other way to solve my problem.

Turning to the priest, he said, "Show me what you have written."

He reached for the paper. The simple words stirred him as he had seldom been stirred before.

"I'll take it home and see what I can do," he said. He wanted to be alone. He knew he must work fast if he was to have the song ready for Christmas.

Gruber worked on the music all morning. He must, he thought, compose something that would be easy for children to sing—a simple Christmas lullaby.

Before noon the music was completed. That afternoon the children's choir rehearsed the quickly written score. And that evening the congregation at St. Nicholas was deeply moved as they heard the sweet young voices of the children, accompanied by Franz Gruber on his guitar, and assisted by the robust tenor voice of Joseph Mohr, sing,

"Silent night, holy night,

All is calm, all is bright;

Round yon virgin mother and Child!

Holy Infant, so tender and mild,

Sleep in heavenly peace,

Sleep in heavenly peace."

And so it was that our favorite Christmas carol was written because of the gnawing of a hungry mouse.

and ass" (1 Sam. 15:3). The king destroyed the Amalekites, but decided to save the defeated king, and at the request of his soldiers, some of the cattle, a reasonable compromise, he concluded.

When Saul returned at the head of his army flushed with victory he expected the prophet Samuel to praise him for a task well done. Instead the prophet met him with stern rebuke: "Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?" Saul defended himself: "Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, . . . and have utterly destroyed the Amalekites" (vs. 19, 20). But Samuel sadly

replied: "To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

There are members of the remnant church who pride themselves on keeping the commandments, on "obeying the voice of the Lord," as did King Saul, yet who are guilty of stubbornness and rebellion as Saul was.

Through the Bible and the Spirit of Prophecy, God has given instructions to His church today as surely as He did to His servants of old, instructions regarding healthful living, recreation and amusement, adornments and outward appearance, and many other standards. Yet the people who boast, "I have

performed the commandment of the Lord," may be guilty of compromise. As a result they lose their vital connection with God that makes power in prayer possible. Only those who do God's will without compromise can be accepted by Him and receive answers to their prayers.

When a mechanical device on which we depend for our daily comfort and convenience fails us, we waste no time finding the reason and making the necessary repairs.

Should we be less concerned when our connection with the most vital force in all the universe fails us?

God is intensely concerned when He cannot answer our prayers. We must discover the reason and remove the hindrance. ♦♦

When You're YOUNG

By Miriam Wood

A NEW RESTAURANT

"No Meat, Alcohol, Smoking . . ." was part of a headline in the *Washington Post* of September 21, 1972. My instant identification with the sentiments expressed in that phrase caused me to read the whole story. I subconsciously assumed, I suppose, that I'd be proudly reading something submitted to the paper by one of "our" alert PR people. Not so. To my discomfort, I found that I was learning all about a new restaurant that has opened recently—a restaurant devoted to "natural foods" and run by an amazing young couple, along with a small staff of dedicated young helpers. Much was said in the story about the necessity for getting back to simplicity in diet and away from impurity.

The reporter on the story couldn't conceal his amazement at the success of the enterprise. Throughout the long columns (unusual in itself for the *Post*, whose editors aren't given to letting their reporters write at length) were statements such as these:

"Overwhelmed by the response to the restaurant, the group agrees in unison that it has all it can handle effectively right now. All pitch in as waitresses and waiters, as cooks, clean-up detail, and food choppers. They say they not only enjoy the work, but are happy to have it because part of their philosophy is to serve.

"The enthusiasm shown by customers indicates this restaurant is adding something to the local scene. Fresh vegetables and fruit, served with a freshness of spirit and good cheer, are what this group tries to deliver, and it seems to be a winning combination."

It really is winning. According to the reporter, people wait indefinitely in lines for seats in the "spotless and bright" eatery. And nobody smokes. And nobody drinks alcohol. And nobody drinks coffee or tea. And nobody feels he's not had a meal because hamburger isn't on the menu, or milkshakes, or hot-fudge sundaes.

When I finished reading the story, and examined the sample recipes that were given as typical, I spent several minutes attempting to sort out my reactions and emotions. First, I think I was conscious of—well, let's be honest—envy that this much-needed and successful enterprise isn't the work of young Seventh-day Adventists. After all, what group in the whole world has more and better counsel on diet than our own church? Yet I have sometimes felt that we're self-conscious

about this, attempting to hide our "differentness" from others for fear they'll think we're—well, different! And so it has come about that because of the great interest of other young people in ecology and food purity and natural foods, plus their personal courage not to fear being thought different, a very fine project is under way. Actually, it wouldn't exist at all if the group weren't capitalizing on that very thing, being DIFFERENT.

If you (or any other young Seventh-day Adventist Christian) have grown up with the misconception that "our health message" is a bore, and that it consists merely of admonitions not to "eat meat," then I'd like to invite you to embark on an extensive study of just what you've missed in the way of vital information. This can all be found in the writings of Ellen White. She wrote, though, at a time when science and self-styled authorities proclaimed loudly the very opposite of her teachings. Yet she persisted, with no visible corroboration. One finds himself wishing that she could be alive just long enough to read what's now being said about the incidence of disease in flesh food. I'm thinking of a news flash on TV just last night when everyone was warned that clams and oysters from one part of the United States contain lethal algae that will cause both paralysis and death. Hundreds of thousands of cans of these "delicacies" have been shipped to stores. Then there are the often-repeated stories about cancerous chickens, the use of hormones in beef cattle, the hormones persisting in the flesh, which is later eaten by humans, to their danger and that of subsequent children.

If you're feeling good about yourself because you're a vegetarian, then let's talk about sugar. That's a subject that I've suddenly become interested in. I cannot claim to have done any research in the scientific sense, but just by keeping my eyes and ears open, I've come to the conclusion that Americans almost exist on sugar. Pies, cakes, doughnuts, candy, cookies, bottled drinks, ice cream—endlessly the list goes on. But Ellen White says, "Sugar clogs the system. It hinders the working of the living machine."—*Counsels on Health*, p. 149. Of course, she says scores of things about it; this is merely one.

Well, I really am happy for the success of the new restaurant. I'm happy for the young people who had the courage to start it, and I'm happy for the diners who'll benefit from a chain of restaurants of its kind throughout the world. After all, Australia has shown that it can and does work.

Phone Calls

By MAXINE RASMUSSEN

AS I LAY resting before my impending plane trip, which I was to take only shortly after surgery and for which I needed every ounce of strength I could muster, a thought crossed my mind. I had a cousin, Dale, who had been hospitalized for many weeks recently with a severe leg injury. His multiple surgeries had been so painful that there were times when we all thought he would not be able to

Maxine Rasmussen is a medical stenographer in Battle Creek, Michigan.

bear any more pain. Then he began to improve quickly after the final surgery, and his future looked brighter than it had for many months.

As I lay there cherishing every minute of the time I had in which to rest, for some reason Dale came into my thoughts, and I had an intuitive feeling that I should telephone him at his hospital room. Always before, my calls had been greeted by a weakened, tired voice, somewhat discouraged and glum sounding. When he answered I immediately apologized saying, "I don't intend to keep you

long, Dale, as I don't want to tire you out, but I wanted to find out how you were feeling before I left for Wisconsin."

"Why, it's you, Maxine! Well, don't worry about me, I feel much better. My optimistic doctor has hopes that I will go home next weekend, and be back for daily outpatient therapy only. Isn't that wonderful?"

"Oh, Dale, I am so happy for you, that sounds like the old Dale talking! I didn't even try to get up to see you before my surgery because I knew you were so miserable and couldn't stand many visitors, and I wanted you to save your strength for your family."

"I feel great, and would like lots of company now. I didn't even know you had surgery. When did you have it?"

"That just shows how sick you have been. I have called your room several times since then and told you. You just don't remember."

"No, I don't remember," he soberly replied, "and I'd like to forget that whole painful episode."

"Well then, Dale, you just continue forgetting about it, putting it behind you and think only of getting well," I encouraged.

He then opened up and talked to me more than he ever had before, and among the things he said, which I shall always remember, is this one statement:

"You know, Maxine, I think the good Lord has really been watching over me, for no one will ever know what terrible pain that was, and knowing He was with me gave me the strength to bear it."

We talked for quite a while after that—so long, in fact, that I almost did not get my final packing done to arrive at the airport on time. All the way to Wisconsin I kept recalling my beloved cousin's words and smiling over his new optimism.

Two days later in the State where I was vacationing I received a telephone call from my younger sister—Dale had suddenly expired the morning after I had talked to him. After the first shock and tears were over I asked myself, "What if you had not obeyed that sudden impulse to telephone him? Perhaps you were the last person outside his immediate family to give him words of love and encouragement. Aren't you glad you didn't feel too hurried to talk to him at the last minute?"

With tears I write a letter trying to comfort his bereaved wife and send the flowers that say her grief is shared and I cared a lot about my cousin. How thankful I am to God that there was a last-minute call to let Dale know I cared about him. ✦✦



NATIVITY

By MERLE PRICE

A star above a stable,
A whispering of wings,
A shepherd's adoration prayer,
A mother's murmurings;
A song above a cradle,
A baby warmly curled:
Fulfillment of a covenant
That circumscribed a world.

The Loma Linda I Know

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

I have just returned from a working trip to the East Coast, with stop-offs in the Midwest. One thing is certain—nearly all Adventists read the REVIEW.

Nearly everyone I met on this trip had a comment or two to make about Loma Linda University. Many asked, "Robb, what is going on at Loma Linda University?"

As special representative for Loma Linda University, as associate head elder of the University church, and having served as a member of the Southeastern California Conference committee and as chairman of the Loma Linda Academy school board, plus having engaged in other activities in the church structure, I feel qualified to tell our church about the Loma Linda that I know.

The vast majority of the Loma Linda community is made up of dedicated, hard-working, spiritually discerning, "old-fashioned" Seventh-day Adventists who believe with all their hearts that Jesus is coming soon. These Christians include students, teachers, workers, laymen, fathers, and mothers—comprising one of the most talented collections of specialists to be found in any church-owned university. And because of their love for this truth and their Master, they prefer to devote their lives to His great cause here.

Doing what? Well, here are a few statistics: This University has graduated 4,215 physicians from the School of Medicine; 1,014 have graduated from the School of Dentistry, 2,941 from the School of Nursing, 510 from the Graduate School, 215 from the School of Health, 1,590 from the School of Allied Health Professions, 242 from the School of Education, and 3,812 from the College of Arts and Sciences (La Sierra campus).

Currently there are 504 research programs in progress, of which some 62 are being done in cancer, heart, and environment alone. All of this research is equal to or superior to what is being done in any other center that I know of—and I am personally acquainted with what is being done in many other research centers.

And now the big question being asked is: What about the spiritual condition of the students at Loma Linda University? It is my privilege to conduct worship on Friday evenings in the homes of faculty members, where 50 or more students with their wives and sweethearts meet to sing the old hymns, to praise God for His many blessings,

and to pray to Him. There are many meetings like this held in Loma Linda each week. Many of our young men and women students are involved on a one-to-one basis with needy people in the Loma Linda area.

It has been a real joy to work with and help ordain more than a hundred students as deacons and elders in the University church during the past seven years, and to see dozens of these young men graduate and offer their services to the church in all parts of the world. I tell you, it is hard to find a spot around this world globe where the Christian influence of our graduates is not felt. This is God's university, and we praise Him for it.

ROBB HICKS
Loma Linda, California

Fellowship of Prayer

FOR UNITED FAMILY

A few years ago we requested prayer for our oldest daughter who had grown cold toward the church. A year and a half ago she was married to an unbeliever, but today they both attend church regularly. The husband was baptized in January, and we know this is an answer to prayer.

Now would you please pray for our son and his wife? They ceased church attendance, and we discovered that our son had been working on the Sabbath. We have another daughter who is married to an unbeliever and he forbids her and the children to attend church. Please pray that they all will soon return to the faith.—Mrs. E., of Iowa.

PRAYERS ANSWERED

I do so enjoy the Fellowship of Prayer corner in the REVIEW, and try to remember it in my private devotions.

I requested prayer for a son a number of years ago, and the Lord marvelously answered and led him back into the church.

I would like to request prayer now for a nephew and his estranged family and for another son and his wife who attend church but need conversion to make Jesus first in their lives.—Mrs. E., of Oregon.

ONE MISSING

We are very thankful for what God has done for our family of five children. They are enjoying their experience in Jesus. The four older ones are far from home but are vibrant for Christ.

With heavy hearts we ask you to pray for our youngest son, who has decided to take the broad way. He does not obey us anymore, associates with a nonreligious crowd, and does not attend church.—Mr. and Mrs. C., of Guyana.

CHILDREN WHO STRAY

Some months ago I requested prayer for a daughter who married outside our faith. After marriage she started smoking and drinking with her husband. Since writing to

you she has ceased smoking, for which I am very grateful to the good Lord, but I want to renew my plea for prayer that she and her husband will surrender all to Christ. Also include our son in your prayers. He became a doctor for the purpose of dedicating his services to God, but has drifted and is separated from his family.—Mrs. H., of California.

STRENGTHEN FAITH

I wrote you several months ago requesting prayer for my daughter, who had left the church after being a member since childhood. She has returned and has been rebaptized. Her physical condition is poor. Will you please pray that she will continue to permit God to strengthen her faith and restore her to normal health?—Mrs. B., of California.

WIFE DRINKS

Please join me at the sunset hour each Friday evening to pray for my wife. My request is that she give up her drinking and her hatred of the Adventist religion so that we may enjoy serving God in the church together. In many ways she is a wonderful person.

I do not want to leave the church, because I have learned to love it, and I would like her and our two children to love it as much as I do.—Mr. L. R. R., of California.

GOD ANSWERED

Thank you for your prayers. God intervened even before you received my request. He knows our every need and has the answer on its way as soon as we ask. I love my Saviour dearly and want His complete will in my life.—Mrs. C. R., of California.

INJURED GIRL

Please pray for a little girl living in St. Paul, Minnesota, who is four years old. Last spring she fell against a window and cut her neck badly. Now she can move only her eyes. Please ask God to heal her if it is His will.—Mrs. W. W., of Minnesota.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

Homemakers' Exchange



With all my children now in church school (grades three, two, and one), I have returned to work. I find my necessary housework too much to cope with—let alone the Bible studies my husband and I used to give one night a week. I would appreciate knowing how other mothers in the same situation combine various jobs or take short cuts so that they don't have to reduce time spent for church work.

► I do not now work outside the home, but I have recently, so I know the problems and work load it creates. My three children (grades three and four, as well as a preschooler, age five and a half) are a great help to me.

All three help with the housework on a regular basis. They wash and dry dishes, make their beds, keep their rooms clean, dust, vacuum, sweep, or dust mop, do the laundry (with automatic machines), and fold the clean clothes and put them away. They clean the bathroom, feed and water animals (we now have more than 50 chickens), help to weed the garden, and harvest the crops.

While I mend clothes or sew new ones, my youngest child irons hankies, scarves, and pillowcases nearby. The older ones iron aprons and simple skirts. In addition, the two older ones know how to sew on buttons and they perform this task frequently. They know how to prepare simple meals and can do some baking.

Do not underestimate the ability of your children to help you. Ellen White emphasizes that children should be given tasks that lighten the load of the mother. Don't think that they are too young. My oldest was two and a half when she started to wash "safe" dishes. She begged to be able to help. She was even younger when she learned to put her toys away.

Some of the short cuts I use are: making a double batch. It takes basically the same number of dishes to do a double batch as a single, and you can freeze the extra. When shopping I buy enough to last for a longer length of time—one or two weeks or a month (this depends upon storage space). It eliminates frequent trips to the grocery store. Also, before shopping, make a menu that can be re-used and one that can be substituted with low-priced seasonal items.

Muriel Wilson

Auburn, Washington

► Could it be we're looking in the wrong place for answers? Must we live in an area of high population growth where housing and other things are expensive? Could we simplify our lifestyle? Maybe country living offers part of the solution.

Theodore Wade, Jr.

Silver Spring, Maryland

► It is impossible to have a well-run home with time to sew, cook, clean, and enjoy personal devotions, as well as sharing your faith with others and work at a job outside your home.

It is a blow to the man's ego to have his wife working. You should pray for guidance and ask yourselves Why are you working?

The woman's job is to shed joy around and cast light upon dark days. Her work outside the home should be performed with benevolent intentions to fill the empty

hours with service to mankind, and a mother with three children has very few empty hours.

I would suggest that you forget about housekeeping short cuts and give your undivided attention to raising your three lovely children. They will be grown and on their own very soon. Why work outside your home?

While working outside my home I rationalized that I had to work to make ends meet. But believe me, it is not worth it.

Ruth Veness

Woodstock, Ontario, Canada

► Church school is a privilege as well as a right, and the whole family should help with the meals, laundry, and housecleaning.

Try to simplify your home life—cut down on entertaining, hobbies, and other extracurricular activities. Decide what you do best—sewing, cooking, cleaning, or decorating—and study to find shortcuts in the areas you are not so strong in. If you earn enough, you might hire a cleaning lady. With your increased duties be sure not to neglect your spiritual experience—the closet prayer and study.

A serene, happy mother and wife will mean more than gourmet meals, a spotless house, or all the latest fashions.

Mrs. Kenneth Willes

Bakersfield, California

► 1. Get adequate rest and proper food in order to maintain good health.

2. Give each child and your husband your complete, undivided time for a certain period every night, reading, talking, or just listening. This individual time is important and must be respected.

3. Restrict outside and church activities to what you can do in no more than two hours one evening a week, and no more than one non-Sabbath meeting per month. For example, one could either give Bible studies or hold a church office, but not both. Do not underestimate the importance of soul winning needed within the family.

4. Restrict social activities to Sabbath dinner and early afternoon, the necessary visits to close relatives, and no more than one evening per month.

5. Probably the cleaning and washing must be done on Saturday night and Sunday. Ironing can be finished Monday night. It takes one evening per week for grocery shopping, two evenings per month to shop for clothing, household items, gifts, et cetera, at least one evening per month for school events, and at least one evening per month for church events. Church work takes one evening per week, Sabbath preparation (cooking and cleaning) takes one, and the unexpected takes one. And that is all the evenings there are.

6. Rarely should you bake bread and desserts, freeze or can food, or sew.

7. Insist that each child carry out his assigned responsibilities: making his own bed immediately upon rising, dusting, emptying trash, setting the table, et cetera.

8. Keep a button box, needles, thread, press-on tape and patches, scissors, and if possible, the sewing machine next to your folding and ironing tables. Mend as you fold and iron. By the time each child—boy or girl—reaches the eighth grade, he should have full responsibility for the folding, ironing, and simple mending of his own clothes.

9. Until the children are of junior age, try to get six to eight hours of household help a week for cleaning, ironing, or preparing the evening meals.

10. Be realistic about your finances. Probably less than 50 per cent of your gross income is available to apply to family needs. Consider taxes, extra offerings, clothing for your job, convenience foods and ready-made clothing, household help, and baby-sitters.

Edith Reed

Rockville, Maryland

► One suggestion I have is to direct your church work to some area compatible with your family and the age of your children. This will allow you to use your missionary time to be with your children. We have done this through the Pathfinder Club.

Another way is to re-evaluate what you deem necessary housework. Some homemakers iron every piece of clothing, even the knitted underwear and socks. Others do not, and who knows the difference?

Cooking can become so complicated it takes much too much time. It is not necessary for adequate nourishment.

I think the answer lies in keeping our living simple, and Ellen White certainly counsels us in this direction.

Mrs. Forrest Montgomery

Portland, Oregon

NEXT QUESTION

We have recently learned that our daughter and her husband are planning to put their retarded child into a home. We feel that even though the doctors have said the child is hopelessly abnormal, our daughter is abdicateing her responsibility. They have two normal youngsters in elementary school. How should we help them to see their mistake?

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

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

WHY THE ANGELS SANG

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13, 14).

For close to 2,000 years these words have cheered the hearts of young and old. There is something awesome and compelling in the angels' song. What really happened in Bethlehem's stable that brought the angels so close to man on that first Christmas long ago? What made the angels sing?

For long centuries the singing angels had watched and listened as Satan made his fiendish charges: God's government had no place for forgiveness; God's commandments were arbitrary and self-serving; God expected self-sacrifice and self-denial from His subjects but exercised none in return.

When Satan turned to man he pointed out with great glee that no human being could keep the law of God—obedience, though expected, was impossible; God's law was basically faulty. As the years passed humanity became increasingly degraded, the gulf widened between earth and heaven. Even the people that God had marvelously called forth as the favored channel of His love and grace became, for all practical purposes, the agent of Satan. It seemed that God's voice on earth was about extinguished. Whatever was said about God was essentially misrepresented, causing the world to look upon Him as either a tyrant or a mysterious, impersonal force who made no difference in the lives of men.

Global rebellion, perversion, and sensual indulgence seemed irredeemable. But in that dark hour, after man had had his long years of opportunity to solve his human problems through every conceivable means available, after philosophy, religion, dictatorships, and democracies had run through all the human options possible, God stepped in, not to destroy the world but to save it.

Jesus Answered Every Charge

Jesus came to answer every charge that Satan had made: He came to reveal what God was like and what man could be like when united with divine power.

When that precious Babe was born of Mary, the angels knew that a whole new chapter was being written in the great controversy. They knew who this little, helpless Child was—He was the Lord of glory, the King of heaven, the One altogether lovely. They marveled that He would place Himself in such a hostile world and deliberately subject Himself to physical, mental, and moral degeneracies prevailing throughout the human family after more than 4,000 years of sin. (See Ellen G. White, *Selected Messages*, book 1, pp. 267, 268.)

Meeting Satan at every turn, Jesus proved that God sought after the rebel heart, that forgiveness was free. Angels and men soon discovered that God's commandments were not arbitrary but the guidelines to the safest, nicest, healthiest way to live. Jesus' life-style became the model for all who longed for peace and truth. Suddenly it became clear that pleasing God was the best way to truly "come to one's self." Men and angels also learned that God never asks more from His creation than He Himself is willing to do for His creation—all summed up when He nailed 33 years of self-denial and concern for the well-being of others on a Roman cross.

But all this is what God could be expected to do, one would say. Even Satan could change his strategy and concede that God was indeed forgiving and self-denying.

But one equally essential question would still remain: how could sinners be allowed to live forever, even though they were declared forgiven? Could a human being truly obey the law of God and thus live without sinning?

To demolish this charge that God's law could not be obeyed by man (*The Desire of Ages*, p. 761), Jesus "partook of the same nature" and became like every other human being "in every respect" (Heb. 2:14, 17, R.S.V.); He faced every appeal to self-indulgence and pride that has assailed any man who has ever lived, He met every temptation "as every child of humanity must fight it, at the risk of failure and eternal loss" (*The Desire of Ages*, p. 49); He did not make believe take human flesh in his sinful, fallen state, nor did He play act with the forces of evil, for He "in every respect has been tempted as we are, yet without sinning" (Heb. 4:15, R.S.V.).

The song that the angels sang in swelling adoration is the song that will reverberate in crescendo as the great controversy reaches its climax; it will be the most loved chorus in the earth made new. Jesus proved that man—man in his fallen nature—could keep the law and live sinlessly; He demonstrated that man can, with divine help, live above self-gratification and self-adulation. And He proved it under the same conditions that all men must wage war with sin.

Sing, indeed! Jesus gave to man a song that had never been sung before, although Enoch and Elijah heard its melody afar off and profited. Victory is possible! Sin can be trampled underfoot! There is hope for all! Jesus proved it, and He wants us to sing this song with Him and with the angels every day of the year: "Glory to God in the highest, and on earth peace, good will toward men."

H. E. D.

TO HAVE OR NOT TO HAVE A CHRISTMAS TREE

In the 20 years that *The Adventist Home* has been on the market, Adventists have had an opportunity to examine what Ellen White says about Christmas and how it should be celebrated in Adventist homes and what she says about Christmas trees.

She does not mention the Christmas tree in the home, but she does say "God would be well pleased if on Christmas each church would have a Christmas tree on which shall be hung offerings, great and small, for these houses of worship."—*The Adventist Home*, p. 482.

This is a positive recommendation. She does not say simply "God would be pleased," she says, "God would be well pleased." She does not say, "If some churches would like to have a tree, God would have no objection"; she says, "God would be well pleased if . . . each church would have a Christmas tree." The purpose is clearly spelled out: to hang offerings on.

But some Adventists because of their backgrounds, find it difficult to become accustomed to Christmas trees in Adventist churches and homes. Recognizing the origins of the Christmas celebration in paganism and in Catholicism, they prefer completely to ignore the holiday and avoid its decorations. Their conscientious convictions should be respected.

According to Francis X. Weiser, Christmas as a Christian celebration of the Nativity reached its peak in the twelfth to sixteenth centuries. He says, "With the Reformation in the sixteenth century there naturally came

a sharp change in the Christmas celebration for many countries in Europe. The Sacrifice of the Mass—the very soul of the feast—was suppressed. The Holy Eucharist, the liturgy of the Divine Office, the sacramentals and ceremonies all disappeared. So did the colorful and inspiring processions, the veneration of the Blessed Virgin Mary and the saints. In many countries all that remained of the once rich and glorious religious festival was a sermon and a prayer service on Christmas Day.”—*Handbook of Christian Feasts and Customs*, pp. 63, 64.

“In England,” he continues, “the Puritans condemned even the reduced religious celebration that was held in the Anglican Church after the separation from Rome.

“When the Puritans finally came to political power in England, they immediately proceeded to outlaw Christmas.”—*Ibid.*

When Christmas revived, the spiritual aspect was left largely to the ministers, while in the home the day became one of nonreligious amusements and reveling. The spirit of good will and generosity was fostered.

In America the colonists brought with them the customs of the various countries from which they came. The Germans, for example, brought the Christmas tree.

Thus the Christmas celebration has varied backgrounds and means different things to different people.

To Seventh-day Adventists it has never been a religious festival. As converts joined the church, they brought with them various attitudes toward Christmas. What was to be their new attitude? No wonder questions arose, and some of these questions Ellen White answered.

Should the day be completely ignored? She said, “You will find it a difficult matter to pass over this period without giving it some attention. It can be made to serve a very good purpose.”—*The Adventist Home*, p. 478.

Regarding gifts, she said, “It is right to bestow upon one another tokens of love and remembrance if we do not in this forget God, our best friend.”—*Ibid.*, p. 479.

In 1884 she wrote, “Let there be recorded in the heavenly books such a Christmas as has never yet been seen because of the donations which shall be given for the sustaining of the work of God and the upbuilding of His kingdom.”—*Ibid.*, p. 483.

Jeremiah Taunts Idol Makers

We have already referred to her remarks regarding Christmas trees in churches. Some object to Christmas trees on the basis of Jeremiah’s statement: “For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not” (Jer. 10:3, 4). While a certain principle may be appealed to here, Jeremiah is not speaking of Christmas trees, but of idols that the heathen fashioned from trees. This is evident from verses 5 and 6, “They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good. Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might.” The theme of the contrast between the true God and false gods continues in this chapter: “The Lord is the true God” (verse 10); “The gods that have not made the heavens and the earth, even they shall perish from the earth” (verse 11).

If anyone were to make the Christmas tree an idolatrous symbol such practice would be condemned by Jeremiah, but not the custom of a Christmas tree per se, for this is not the subject of Jeremiah’s oracle. But, as we mentioned earlier, if anyone has conscientious scruples against a Christmas tree in the home or the church, his scruples should be respected. The basis for such respect is the principle set forth by Paul in 1 Corinthians 8. In this chapter Paul deals with the subject of foods sacrificed to idols, a subject concerning which there were differences of opinion in the Corinthian church. Paul describes a class who “with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.” Such consciences are not to be wounded, Paul urges.

Adapting Paul’s counsel in Romans 14:3, we conclude, “Let not him that hath a tree despise him that hath none; and let not him that hath not a tree judge him that hath one.”

Whatever way one celebrates Christmas, if at all, one aspect ought not to be forgotten, and this is the aspect to which Ellen White returns repeatedly in her comments on Christmas. We quote here another reference to gifts to God, “Like the wise men of old, you may offer to God your best gifts and show by your offerings to Him that you appreciate His Gift to a sinful world.”—*Ibid.*, p. 481.

D. F. N.

NIGHT

By RUBY RATZLAFF

I've always loved the dawn
When one lone bird awaking
Experimentally calls,
The only voice of hope
Amid a silent mystic world.
I've always loved the dawn.
But now it's night.

I've loved the dawn on mountaintop,
To see the grayness merge with light,
To hear the fellows of that first brave
voice
Join in the song that greets the day.
Alone on mountaintop I find
The brightening day,
The joyous birds,
And my enraptured heart
Are one.
Combined in one grand burst of praise
Our hymn ascends to meet the sky.
But now I'm in the valley.
Here it's night.

It now is night.
I upward lift my eyes
In search of just one star,
One gleam of solitary light.
But there is none.

Yet this I know as wrapped in gloom I wait:
As certain as the night unfailing,
Dawn must come.

That bit of gray in eastern sky—
Is that, perhaps, the dawn?

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.]

CHRIST IS STRONGER

Re "Outside, Looking In" [Oct. 26]: As Christians we all walk with trials daily and not always as spotlessly as the writer may imagine. He needs to tell Christ that he is a sinner, like all of us, and then take Christ's hand and let Christ demonstrate that He is stronger than Satan.

MRS. DIANE RISENHOOVER

Yakima, Washington

CHILDREN CAN CHOOSE

"Why God Can't Reach Skip" [Aug. 17] had many good features; however, I do object to the implication that parents are solely to blame if their children do not make a spiritual commitment.

I am aware of the vital role of the parent in helping a child to choose the right way; yet we have all known parents who have been dedicated, consecrated Christians whose children have chosen the ways of the world. We must recognize that each child has the power of choice, and he ultimately must decide for himself which way he will go. God does not force anyone to follow Him; neither can we force our children.

Thank God for the promises He has made in regard to our children, but let's not forget that if we train the child in the way he should go, when he is *old* he will not depart from it. We are thankful for the many young people who choose the right way. This promise also gives hope for those who may wander during their younger years, that they too may someday return to the God of their parents.

MARY JANE GRAVES

Englewood, Colorado

MORE ON INCONSISTENCY

I am wondering about those who instructed Mrs. Phillips—that they should leave her in such darkness. More and more I find people expecting perfection in the church. The Laodicean message should be given more plainly and frequently, emphasizing God's mercy and His plan finally to use us.

GEORGE A. SURKES

Citrus Heights, California

CHRISTMAS IN LATVIA

The article on Christmas [Nov. 9, 1972] is written in a lovely spirit, and it is a great joy to know that even after leaving Latvia as a child and having found this message of truth, one remembers her early years in Latvia.

Yet, for the sake of correctness, I must note that the picture of Christmas depicted in that article is that of a devout Lutheran Christmas. Seventh-day Adventist members

and their leaders in Latvia never placed much emphasis on the celebration of Christmas. In fact, they were against it in the same way they were against Sunday-keeping. There was never a church service on Christmas Eve, unless it was coincidental with a regular Friday night prayer meeting.

Since Christmas in Europe, and particularly Latvia, was celebrated for two to three days, and the Christmas tree seemed to be like an idol, taking away much attention even from Christ, who was supposed to be the center of Christmas, there was seldom a Christmas tree in Latvian Seventh-day Adventist homes.

Under the circumstances that Eastern Europeans find themselves today, where the state has even replaced Christmas celebration with that of New Year's, complete with a Man of Frost in the place of Santa Claus, we would do well to refrain from stating directly or indirectly that Latvian Seventh-day Adventists ever celebrated Christmas, which in reality, they did not.

The same can be said for Easter in particular, because Easter celebrations led to Sunday worship in that early apostasy nearly two millenniums ago.

In the United States circumstances are different. Yet, we would do well not to imbed Christmas in our minds in such a way that it would interfere with devotion to the specific truths for today.

AUSTRA PAVELKOPA-BALKA

Kalamazoo, Michigan

WHY GOOD PLANS FAIL

Re "Big Brothers" [Letters, Oct. 26]: Our denomination does have a program to fill this need, one of the best plans ever devised to help boys and girls. It is called the Pathfinder Club. It pains me when so many of our members are totally unaware of the purpose of this organized plan our church has provided. Part of the blame must be directed to church leadership, which seems to forget that we live in a society geared to advertising. "It pays to advertise" is a commercial axiom no businessman will ignore. Why do we? We are in the business of saving souls, our own boys' and girls'.

I've been an Adventist only 20 years, but during this time I have observed many excellent plans introduced as tools for soul-

saving. After a short time they die out or become so foreign to the original plan it is hard to recognize them. Then we say "the plan" failed. Promotion would help keep these plans alive and headed in the right direction.

MRS. FORREST MONTGOMERY

Portland, Oregon

AVERSION THERAPY USEFUL

In the August 17 REVIEW a reader takes issue with my use of aversion therapy to help people stop smoking. He questions the effectiveness of the method—strongly implying that punishment will not work, and that its use induces a number of unwanted side effects.

Many psychologists, highly respected in the field, support the use of punishment techniques. Unfortunately, as it is popularly used, the word *punishment* conjures up images of mistreatment. However, punishments used by psychologists include unpleasant pictures, smells, sounds, and feelings that are associated with unwanted habits, thus helping people to overcome these habits. My own experiments clearly demonstrate the effectiveness of a punishment technique in helping people to stop smoking.

The major point with which I strongly disagree is the suggestion that "adherence to behavioristic psychology necessitates disbelief in a *free will* and, ultimately, disbelief in God."

I believe the confusion results from failing to maintain a clear distinction between behavioristic *techniques* (precise arranging of rewards and punishments) and *behaviorism as a philosophy* of man (which maintains that man is controlled only by his environment). In a forthcoming series of REVIEW articles I deal with this issue in detail, pointing out that it is possible to use behavioristic techniques without necessarily adopting behaviorism as a philosophy.

As a Christian I strongly disagree with some of the basic tenets of the philosophy of behaviorism; however I find (as do parents and teachers) that rewards and punishments are very useful if judiciously used. In no way does this "necessitate disbelief in God."

JOHN BEREZ

Berrien Springs, Michigan

I never saw the Star that night,
Nor heard the angels sing.
I was not with the camel train
Of Wise Men, gifts to bring.
Nor yet for me to enter
The lowly stable door
To see the newborn Saviour, Lord . . .
That privilege no more.

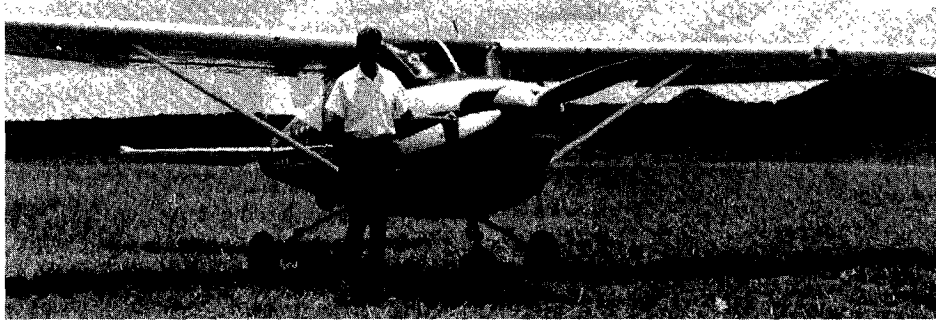
But now the heart may shelter be . . .
An inn where He shall dwell,
And love for Him the frankincense
More than the tongue can tell.
Each thoughtful deed the fragrant
myrrh
Your life and mine must hold,
And gratitude for mercies given
Beyond the worth of gold.

The Heart an Inn

By INEZ BRASIER



J. Mbyrukira (left) and A. Ruhaya are division field secretary and president of the East Zaire Field, respectively.



Dr. R. L. Foster, director of the Trans-Africa Leprosy Rehabilitation and Research Services of Seventh-day Adventists (TALRES), stands beside one of the five planes that are used in the division for general service.

One of a series featuring World Divisions

TRANS-AFRICA



M. L. MILLS
President
Trans-Africa
Division

longer uncommon for a thousand to be baptized in one day in the Trans-Africa Division. Recently more than 3,000 people were baptized on one Sabbath in the Central African Union.

There are now 1,542 church groups, although all do not have representative church buildings. Many of the believers meet under trees or on hillsides Sabbath by Sabbath. Thousands of the almost 448,400 Sabbath school members meet in all weather and often under difficult circumstances. Mission work in Africa is still rarely self-supporting, so every new convert requires additional finances to care for the members.

MISSION '72 in the Republic of South Africa has proved to be the greatest co-ordinated evangelistic outreach in the history of our work in the country. More than 30,000 people attended the opening sessions of the 20 MISSION '72 evangelistic series in the republic. One of the sessions was attended by 4,000 people. This is the largest non-Adventist audience to hear an Adventist evangelist in the division.

At least one in every 200 of the inhabitants in the South Africa Union Conference territory has had contact with Seventh-day Adventists during MISSION '72. A co-ordinated evangelistic thrust, called MISSION '73, will be held in the six mission unions, beginning in March of next year.

The numerous hospitals, sanitariums, dispensaries, clinics, and old people's homes in the division are featuring the right arm of the message. In Cape Town, 11 Stop Smoking Clinics have been conducted, and more than 3,000 people attended, some of whom were leading citizens.

The Trans-Africa Leprosy Rehabilitation and Research Services, which our church operates, is greatly appreciated in the countries where it is working. To help speed doctors and missionaries on their way, the division operates five aircraft.

Many church institutions and projects are used to carry on the work of the church. The Sentinel Publishing Association in

EIGHTY-FIVE years ago the first missionaries arrived in South Africa, and a few years later, in 1892, A. T. Robinson organized five South African churches into the South African Conference. There were 138 baptized church members at the time. The conference office was in the basement of one of the churches. From the small beginning at the southern tip of Africa the Trans-Africa Division now encompasses 11 countries, more than 223,500 baptized members, six unions, and 30 conferences and fields. The working force has grown from a small team of pioneer American missionaries to an international army of almost 4,000 workers.

Despite seemingly overwhelming obstacles such as tropical disease, political turmoil, and financial crisis, the church's boundaries in this part of the world field are being extended with each passing decade. During the past quadrennium more than 50,000 people were added to the church. This was a gain of 24 per cent over the previous quadrennium. The Trans-Africa Division now has the second-highest number of church members in relation to the population, compared with other world divisions.

During 1970 the fiftieth anniversary of the formation of the division was celebrated. In the year 1920 the division was established with almost 3,000 members and 44 churches. William H. Branson was the first president.

Since the division came into being, an average of some 30 churches a year have been organized in its territory. It is no



Above: Students at Malamulo College, Mankwasa, Malawi, meet by a stylized model of the world at the center of the college campus. Below: A patient at the Molomulo Leprosarium makes baskets at the institution's rehabilitation center.



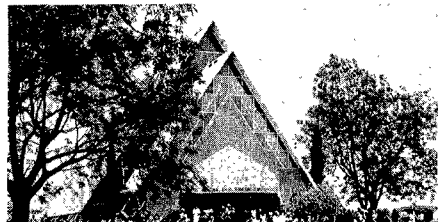


Teams of junior young people conduct Voice of Youth meetings in various parts of the Trans-Africa Division and preach to other children and adults with much power and great conviction.



One of the wings of the headquarters of the Trans-Africa Division, situated in Salisbury, Rhodesia.

DIVISION



The A-frame church that serves the faculty and students of Solusi College, Rhodesia. Solusi was the first Adventist station in Rhodesia.



The headquarters of the Transvaal Conference, situated in Johannesburg, South Africa. An old people's home and the Home Health Education Service is also in the park.

South Africa and the Malamulo Publishing House in Malawi supply literature for our literature evangelists and our church members. Meals on Wheels is a unique service in South Africa and Rhodesia. In one year 48,000 meals were served to senior citizens. Through the channel of Ingathering thousands of people have become acquainted with the work of Seventh-day Adventists. Over the years almost US\$2 million has been raised by this means. Recently our millionth enrollment was received by the Voice of Prophecy.

It is significant to note that there are some 116,600 Adventist youth in the division. Many of them are active soul winners. These youth conduct hundreds of Voice of Youth campaigns each year. During the past two years there has been a large growth in the number of Pathfinder Clubs in the division.

The division's two senior educational institutions are Helderberg College near Cape Town and Solusi College in Rhodesia. There are 579 primary and secondary schools, and more than 1,300 teachers in the division.

The workers in the Trans-Africa Division sense the urgency of the hour and unite their hearts, hands, and voices in seeking to prepare a people to meet the Lord. We humbly and gratefully testify to the blessing of Heaven that attended their efforts.



Above: During camp meetings, MV rallies, and baptisms, people in Rwanda, Burundi, and Zaire are numbered by the acre. Left: Pygmies in the Ituri forests in Zaire are part of the challenge of the unfinished task in Trans-Africa.





One of the Cambodian English-language school classes in front of the school in Phnom Penh.

English-Language School Makes Breakthrough in Cambodia

By D. A. ROTH

WITH the opening of an English-language school in Phnom Penh, capital of Cambodia, the Seventh-day Adventist Church has had its first breakthrough in that Southeast Asia country.

The school, which was begun in July, has an enrollment of 216 students. Only two teachers, both volunteers, are directing the work of the school. Enrollment could double if additional teachers were available.

More than ten years ago missionary Ralph Neall and family were sent to Cambodia to establish a church. Over a period of many years previous to that, literature evangelistic work had been done from time to time. Under Elder Neall's leadership a church was established and a building constructed.

But changing political situations forced out all expatriates, and the work slowed down. With no leadership and a handful of members, the church almost disappeared.

Then came a new political climate, and now the country is once again wide open for Christian missionary work. An Indonesian missionary couple of Chinese descent, Elder and Mrs. Johan Adams, were sent to the city of Phnom Penh to gather the members together. But he found most of them scattered because of the war crisis in the nation.

Study was given by Ralph Watts, Jr., president of the Southeast Asia Union Mission, as to what could be done to

accelerate the church's program in Cambodia. It was decided that an English-language school similar to those schools already in progress in Japan, Korea, and Indonesia would be the answer.

A French villa was rented in a desirable section of the city of Phnom Penh, and a call was extended to Ed Moore, then of Pusan, Korea, to begin the school. Mr. Moore came to the Far East as a student missionary and began the English-language school in Djakarta, Indonesia. Later, when he graduated from Pacific Union College, he went to Pusan, where he began a school a year ago. The Cambodian school is the third language school Ed Moore has inaugurated in the Far Eastern Division.

The original staff of the language school in Phnom Penh were (from left) Tach Sakara, translator, Rick Harris, and Ed Moore, who is the director of the school.



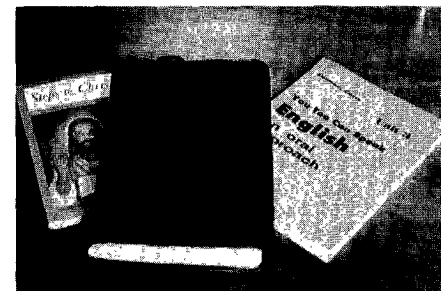
Because a student missionary from Pacific Union College could not join Moore for some weeks, the union sent Rick Harris, a Far Eastern Academy student, to help him get started. A Bible class of 30 students was organized.

This is our day of opportunity in Cambodia. The needs are great, but we are doing the best we can with the funds that are available. What is greatly needed now is a budget for an overseas worker to come to Phnom Penh and follow up the work of the language school. Tightening budget difficulties in the Far Eastern Division will make it very difficult for this work to be accomplished. Pray as we work for millions of needy people in the Indochina nation of Cambodia.



Rick Harris, of the Far Eastern Academy, Singapore, confers with a young student after a class. Rick helped to get the Cambodian English-language school started.

Books used in the language school are the Bible, Steps to Christ, and a textbook.



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

The Impact of Temperance in the Far East

By ERNEST H. J. STEED

The temperance program of Seventh-day Adventists is making an impact in the Far East, where, in many areas and in many ways, the situation is not favorable for Christianity. The conventional way of trying to spread the gospel must be laid aside for new approaches relevant to changing times.

The temperance program is doing its part in Japan, where there appears to be a decline of public interest in Christianity. Adventists have become better known there than ever before through their temperance activities. The Five-Day Plan to Stop Smoking has had repeated nation-wide TV and press coverage. Two paperback books on the subject prepared by Dr. T. Hayashi, medical director of the Tokyo Sanitarium and Hospital, in cooperation with the Temperance Department of the General Conference, are being sold from newsstands across the country by the thousands.

Smoking manikins, called Tobacco Tara in Japan, displayed on the streets by our youth, have drawn crowds and made effective news through communication media.

A New Involvement

In my travels with B. G. Mary, Far Eastern Division temperance secretary, I found that union and mission presidents, departmental leaders, and many pastors have studied temperance evangelistic techniques and are enthusiastically talking of a new involvement.

Administrative and institutional leaders in Taiwan are thinking in terms of temperance. Five-Day Plans, the 4DK to Alcoholism Plan, and other temperance community projects are being considered there.

The Republic of Singapore took a pioneering step in opposition to tobacco when it banned all advertising on radio, over television, and in the press. Both the president and prime minister are nonsmokers.

Study was given to making Singapore the site for a Far East Pacific Council on Smoking and Society, planned to be held in 1974. Contact with government officers encouraged us in our planning. Our Five-Day Plan has been a means of getting space in Singapore newspapers, which previously have been resistant to Seventh-day Adventists.

In Djakarta, Adventists find temperance a point of agreement for community influence in this land where Islam is predominant. As we talked

with a prominent woman doctor of the government department of welfare, she emphasized the need of a cooperative program.

Temperance and Evangelism

In the East Indonesian Union, which includes the Celebes and Moluccas Islands, we saw Adventists in action in a public meeting for temperance in Manado. More than 1,000 attended the meeting at the city hall. Enthusiasm for temperance as a spiritual and evangelistic ministry was never better evidenced than by the 250 workers and leaders who attended a union temperance council.

On a Sabbath afternoon we visited a lake 25 miles around, high in the mountains near Manado. Around this lake we have 12 churches. A meeting was held in one, with 500 present. Smiling faces, wide-awake youth, and friendly handclasps will long be remembered.

The Philippines were our last port of call—but Manila was not the usual scene of bustle and action. Torrential rains had been covering the northern areas of Luzon Island for two weeks, and we found the streets like rivers.

But our temperance leaders and pastors were not deterred by the water that surrounded the school where 300 public school teachers met for our one-day seminar.

We had a similar seminar in nearby Quezon City, with another 300 teachers present.

Dr. A. Salcedo, noted Filipino scientist and former military chief of staff, and other prominent citizens braved the floods and rain to attend a welcome function for me and to discuss future programs for alcoholism prevention.

SOLOMON ISLANDS:

Small Clinic Treats Almost 7,000 in Year

A clinic operated by Seventh-day Adventists on Small Malaita, one of the two islands that make up Malaita, is serving the people spiritually as well as physically. Although our membership on the island has grown slowly, some people have been baptized as a result of the clinic, others are preparing for baptism, and many are attending church. Last year 6,700 patients were treated in the thatch-roofed building. It is hoped that funds will be available shortly to build a permanent clinic.

The two islands, Big Malaita and Small Malaita, that compose Malaita are separated by a narrow channel of water. Although Christian missions have been on the islands for more than 70 years, there are still some 7,000 pagans left of a population of some 50,000. Actually many of the Christians are nominal and still hold to numerous old pagan customs and traditions. Some denominations established there actually encourage them to do this. For example, one church incorporates the bride price into the marriage service.

I saw an example of how old customs are preserved during a recent visit to a new clinic we have opened on Small Malaita. I was walking along a jungle trail to visit a pagan village when a new grave was pointed out to me. The grave had a low fence around it. But the arresting thing was the shape of a man's head and trunk wrapped in leaves protruding from it.

I was told that this is the way the dead were buried previously and that the custom is still carried on by many Christians. During their lifetime most of the islanders save two or three hundred dollars, a large amount of money for these people, to be used for their burial. Before they die they select the site where they wish to be buried.

At death a shallow grave is dug and a chair is built in the bottom. The person is buried in the grave in a sitting position to the level of his waist. A stick is used to prop up his head, then the head and chest are wrapped in leaves.

Some months later a big feast is arranged. All the people who took part in the burial come to it, and the money the deceased had saved is divided among them. The leaves around the head are removed, and the skull is taken away and placed in the grove where he worshiped devils.

The people of Malaita need the prayers of Seventh-day Adventists everywhere that they might see Christianity in its fulness.

LEN G. LARWOOD
Manager, Atoifi Adventist Hospital
Malaita



The clinic on the island of Small Malaita needs replacing after years of service.

Ernest H. J. Steed is Temperance Secretary of the General Conference.

Andrews University Field School of Evangelism Is Held in Canada

By THEDA ILES KUESTER

Rings, necklaces, earrings—the most beautiful sight in the world!

Covertly, I scanned the people whose attention was being gripped by the presentation of the evangelist. Every ring and every necklace represented a potential soul for the kingdom. Some of the people were earnestly searching for truth, some were complacent, but all were sufficiently interested to have left home duties or evening activities. The way for the Spirit to touch their hearts was thus opened. The setting was an Andrews University Field School of Evangelism held July 30 through August 26 in St. John, New Brunswick.

The Andrews University Seminary has been conducting field schools of evangelism since the summer of 1960. To this summer, 175 schools have been conducted, with more than 1,600 students assisting. These schools have resulted in 9,086 people being baptized. It is expected that the 10,100 mark will be far surpassed when the baptisms are totaled from this summer's field schools.

What is a field school of evangelism? It is an evangelistic campaign headed by an experienced evangelist, assisted by a number of Seminary ministerial students who add to their classroom training through observation and participation.

E. C. Banks, director of field education of the Andrews University Seminary, says: "The most dynamic focal point in ministerial training at the Seventh-day Adventist Theological Seminary is the seminarian's coming in contact with a lost soul and lays upon him the claims of Jesus Christ with an urgent concern for his personal commitment to Christ. This is why we require all of our students to attend a field school."

To get a complete picture of what a field school is, it is necessary to go to Andrews University where the ministerial students are in classroom training.

Planning the Field School

During the school year at the Seminary a large map is posted with a list of the places and dates of the field schools scheduled for the next summer and the name of the evangelist heading up each school.

Each student is asked to give his

first, second, and third choice of which field school he would prefer to join. The needs of the various schools are then evaluated and a list posted of where each student is to go. The students are thus grouped into teams, and a coordinator is chosen from among the members of each team. Each coordinator is selected for his leadership and organizational ability, and perhaps his knowledge of the territory to which his team will be going.

Weekly meetings are held by each group, during which they give prayerful study to the laying of plans for the coming summer's evangelism. Committees are set up to care for devotional periods, ushering, audio and video operations (microphones and projectors), music, transportation, reception, children's programs, et cetera.

The coordinator keeps in close contact with the evangelist and the conference president and local pastor in whose territory the campaign is to be held. Thus, by the time the ministerial students join the evangelist at the place where the meetings are to be held, all organizational details have been cared for, and each person involved is ready to take over his responsibility.

St. John, New Brunswick, was chosen as one of the sites for a field school following a suggestion to Elder Banks by Kenneth Corkum, a pastor from the Maritime Conference who was studying at the Seminary. This suggestion was in turn passed on to J. W. Wilson, president of the Maritime Conference, who accepted it.

In St. John, with Elder Corkum as their coordinator, the students were assigned various places to live. Most of them could be housed in the large manse next door to the church. They pooled their funds for groceries and took care of their own breakfasts and suppers in the church kitchen. Women of the church prepared a hot dinner for them.

The morning was spent in field school classes, the afternoons in visiting interested people, and the evenings in helping with the evangelistic services.

The morning class periods included devotional studies by one of the student evangelists and prayer. In the prayers interested people were prayed for.

In the instructions that followed, George Knowles, Ministerial secretary of the Canadian Union, led out in dis-



In national dress Syrian AU student Najeeb Nakhle assists at St. John during a sermon discussing the Arab-Jew problem.

cussions on such topics as how to set up a campaign budget and how to advertise, how to conduct a telephone survey, how to do effective visitation and gain decisions in the home and how to make altar calls. Elder Knowles headed the field school.

Following this, assignments were made to each worker for the afternoon's visiting and for the transportation of interested persons to the evening meetings.

Thrilling Experiences

Thrilling experiences were had by those working in the campaign. One of the workers talked with a 16-year-old boy on a street. The boy came to the meetings, was convicted, and baptized. The group of student workers pooled their funds and sent him to a Bible camp that was later held in the conference.

Another worker called on a woman who was in deep distress because her husband had just left her for another woman. Elder Knowles visited her and invited her to attend the meeting during which the topic "How to Have a Happy Home" would be discussed. The outcome of that and future meetings was that another home was saved.

"My most exciting experience here was in helping a former Adventist woman come back to the church," recalled another worker enthusiastically. "Not only was she rebaptized but her 13-year-old daughter was baptized also." This woman had not been in church for 15 years.

One teen-age youth had had an Adventist grandmother who had died two months previously. He had heard her pleading for him in prayer. This young man was baptized during the meetings, becoming the only Adventist in his family. He now has his heart set on being a minister. Friends have noticed a complete change in the life of a friend of his who, though not as yet interested in the church, was nevertheless greatly influenced by the young man's baptism.

A worker visited a woman whose husband was a former Adventist. Invited to have Bible studies, the woman responded, "How much do they cost—I will gladly pay for them." Both hus-

band and wife began attending and are enjoying Bible studies.

One member of the church in St. John had been sending her brother *These Times* for many years. He was contacted by a student worker, and from then on never missed a meeting. He gave up smoking and was baptized during the campaign.

The reward of perseverance was learned by one worker. After calling on a couple six times, with their showing no apparent interest, he was about ready to give up. The wife had been an Adventist some 15 or 20 years previously. The worker decided to call once more and found a family crisis, following an argument because the husband had just returned from four days of drinking. The wife was in her bedroom and refused to come out. The worker talked to the husband about Christ and had prayer with him. The husband then gave him a bottle of liquor. Following the visit the husband and wife attended the meetings each evening, and the wife is happy to be back in church.

Most Seminary students take advantage of the field school training during the first summer of their theological course. This is advantageous in that the student can return to the classroom, ask questions, and have opportunity to strengthen what he may have felt to be weakness in his ministry.

Some students take part in a field school during their second summer. Some have availed themselves of the opportunity of two summers with the school to strengthen and enrich their training under an experienced evangelist.

Seven hours of credit are given for a summer of field evangelism, with four additional hours given if the student participates in a second summer program.

Fourteen field schools were held dur-

ing the summer of 1972 in 11 cities: Longmont, Colorado, with John Fowler as the evangelist; Los Angeles, with Eric C. Ward; Plymouth, England, with Don D. Doleman; Vancouver, British Columbia, with George Knowles and Verne Snow; Albany, New York, with Fordyce Detamore; Berrien Springs, Michigan, with Eleiezer Benavides; Des Moines, Iowa, with Halle Crowson; Detroit, Michigan, with E. E. Cleveland; Glasgow, Scotland, with Dale Brusett; New York City, with Ron Halvorsen; and St. John, New Brunswick, with George Knowles. Experimental field schools were held at Portland, Oregon, and Washington, D.C. One hundred and twenty-one student ministers worked with experienced evangelists leading out.

HONDURAS:

Evangelistic Meetings Win More Than 700

Evangelism '72 campaigns in the Honduras Mission resulted in more than 700 being baptized by September 30. The goal is 1,000 before the year's end.

Evangelism '72 began with two campaigns by Lyndon DeWitt, on loan to Honduras from the Newfoundland Mission, Canada. Thirty-nine people were baptized as a result of these meetings.

Each of the 13 workers of the Honduras Mission then held meetings in their respective districts. In May they joined the 16 students from the Central American Vocational College, Costa Rica, and Loron Wade and Rodolfo Hein in a Field School of Evangelism at Tegucigalpa, capital of Honduras, directed by B. L. Roberts, on loan from the Mexican Union.

In preparation for the school, revival meetings were held in the Adventist

churches in the city, a Voice of Prophecy graduation service was held in which more than 1,220 received certificates, a Five-Day Plan to Stop Smoking was held, and other means were used to attract public attention.

Opening-night attendance was 1,500, of which 1,200 were seated inside the mission's airatorium. Attendance at the six-night-a-week meetings averaged 600 to 800 throughout the three months of meetings. The working force of students and workers under the direction of Theophilus Henry, mission departmental secretary and campaign manager, diligently visited the many people who turned in their names.

As a result of the meetings, 232 persons have been baptized to date, and three new churches have been organized in Tegucigalpa. There are now five Adventist churches in the city. An additional worker and Bible instructor have been employed to attend to the developing interests. Esteban Lopez Porras has continued the meetings in the airatorium, and the attendance is good.

Ninety-three laymen from all over the mission territory came to Tegucigalpa during the meetings for an intensive ten-day training program. The courses were taught by Elders Roberts, Maxson, Jurado, Wade, and Hein. The laymen were also given classes in first-aid and home-health treatments. Many of them have been sent out two by two into some of the dark areas of Honduras, and already results are being seen.

The inflatable auditorium used in the meetings was donated by the Chesapeake Conference and was brought from Washington, D.C., in the mission's new tractor trailer, also acquired as a result of donations. Honduras is proud to have a complete set of evangelistic equipment, including the auditorium, Diesel generator, collapsible benches to seat 1,200, platform, organ, and a truck in which to move all this equipment. Plans are to keep the airatorium in continual service in evangelistic meetings and general congresses of the church and to use the tractor trailer in evangelism, moving workers, and hauling supplies for a soon-to-be-built hospital.

During the months of July and August, Roger Holley and Howard Boling and their wives, from the Georgia-Cumberland Conference, held two series of meetings of one month each. The first was in the town of French Harbour on the island of Roatán, and the second in the island town of Guanaja. In the first, 36 converts were baptized, and plans are under way to enlarge the church building there. In the second campaign 65 were baptized, also making it necessary to expand the church.

The mission workers returned to their fields to conduct two more campaigns each before the close of 1972. All the office staff participated in Evangelism '72 in one form or another.

R. S. FOLKENBERG
President, Honduras Mission



The St. John, New Brunswick, Field School of Evangelism helped swell to some 10,000 the converts that have been added to the church by such schools since 1960. The team was made up of Andrews University Seminary students, one of whom, Ken Corkum (seated left, with wife), acted as coordinator. George Knowles (seated center, with wife), Ministerial secretary of the Canadian Union Conference, was director. A. J. Mustard (seated right, with wife) is presently the pastor of the St. John church.

World Divisions

AUSTRALASIAN DIVISION

† The Australasian Division headquarters is being enlarged to solve the need for additional space. As a result of the extensions, all departments and services will be under one roof.

† K. Eastman, a Seventh-day Adventist lawyer from Western Australia, has been appointed to the division staff as legal officer.

M. G. TOWNEND, *PR Secretary*

EURO-AFRICA DIVISION

† An English-speaking church school has been opened in Athens, Greece, under the leadership of Greek Mission president N. Germanis, assisted by two American volunteer-missionary teachers. The present enrollment is 20. Five are from non-Adventist homes. This is the first Adventist church school in Greece.

† Two new places of worship were recently opened in Italy, one in Plaesano in South Italy and the other in Rome.

EDWARD E. WHITE, *Correspondent*

INTER-AMERICAN DIVISION

† The quadrennial session of the Inter-American Division was held at the Oaxtepec Vocational Center, Mexico City, from October 31 to November 5. Present to represent the General Conference were Theodore Carcich and C. O. Franz, a vice-president and the secretary of the General Conference, respectively.

† The South Mexican Mission reports the highest number of baptisms for missions in the division, with 3,209 as of September 30. The North Haiti Mission is second, with 2,773. Among the unions, the Mexican Union baptized 7,916 during the first nine months of 1972.

† Carlos Aeschlimann, secretary and evangelist of the Mexican Union, was elected president of the Central American Union during the division's quadrennial session. I. B. Benson, West Indies Union publishing secretary, was elected associate publishing secretary of the Inter-American Division. Samuel Guizar, president of the Central Mexican Mission, was elected secretary of the Mexican Union. W. H. Waller, president of the Nicaragua Mission, was elected secretary of the Central American Union.

L. MARCEL ABEL, *Correspondent*

SOUTHERN ASIA DIVISION

† Thirty-nine students received their diplomas and certificates during the 1972 graduation services at Giffard Memorial Hospital, Nuzvid, South India. The graduating class consisted of 18 from nursing, 15 from midwifery, and six from medical technology courses.

† Twenty students of Spicer Memorial College received Lowry Memorial Scholarship awards for the school year 1972-73. The scholarship, established in memory of former Southern Asia Division president Gentry G. Lowry, who served in India from 1909 until his death in 1942, was distributed by his son, Division President R. S. Lowry.

† Twenty-three converts were baptized in the all-Buddhist village of Kazinngu, Burma, recently following evangelistic meetings conducted by graduates of the Burma Bible Seminary. On several occasions the attendance reached the 1,000 mark. Average attendance was 400.

A. J. JOHANSON, *Correspondent*

TRANS-AFRICA DIVISION

† Four hundred and thirty-four baptisms in the division have been reported by literature evangelists in 1972. Despite two devaluations of currency in the division territory, sales figures for the first eight months of this year show a gain of more than US\$10,900 over the first eight months of 1971.

† The first Youth Bible Conference for the Indian Field was conducted at Durban in the Republic of South Africa recently. Some 100 young people were present and 15 of them pledged to conduct Voice of Youth series.

† All of the first students of Helderberg College to write the external examinations in management with the Institute of Administration and Commerce since the introduction of a new course passed the examination. This is significant when it is realized that the latest figures available reveal that only 38 per cent of all entrants passed the examination. The Helderberg College students attained their success after only four months of concentrated study, when normally 12 months is spent in preparation.

DESMOND B. HILLS, *Correspondent*

Atlantic Union

† The Atlantic Union Conference MV department sponsored its first union-wide Pathfinder camporee within its own territory at the Burlingame State Park in Rhode Island in October. Nine hundred and sixty Pathfinders and staff members attended. Youth directors from four of the conferences in the union attended. The four-day events were under the direction of L. H. Davis, Atlantic Union Conference MV secretary.

† City Tabernacle in New York City recently observed the twenty-fifth anniversary of its organization. Charles Bradford, an associate secretary of the General Conference, was speaker for the day.

† The Gordon Heights, Coram, New York, Adventist church is conducting a

follow-up program for last summer's Vacation Bible School. Each Wednesday, from 6:00 to 7:30 P.M., the lower auditorium of the church is filled with children of various ages who come to learn new songs, hear Bible stories, and participate in crafts.

EMMA KIRK, *Correspondent*

Canadian Union

† A laymen's rally was held in Toronto, November 11, by the Ontario Conference. A. R. Mazat, periodical department manager of the Pacific Press Publishing Association, and Norman Matiko, director of field services of the Voice of Prophecy, were speakers.

† Literature evangelists of the Ontario Conference met recently at Camp Frenda, the conference campground at South River, for a literature evangelist institute. Speakers were W. A. Higgins, an associate secretary of the General Conference Publishing Department, and Clifford Okuno, newly elected secretary of the Canadian Union publishing department.

† Eighteen young people in the Manitoba-Saskatchewan Conference qualified for scholarships this summer through the Adventist Collegiate Task Force program. These youth formed several teams and spent ten weeks in public evangelism, including helping with Vacation Bible Schools and Five-Day Plans to Stop Smoking.

† Groundbreaking exercises and a work bee in which some 100 people participated were held on September 3 at the site of the new Alberta Conference camp for youth and camp meetings. This new property replaces the former Camp Rundle site near Banff. It consists of 160 acres with one mile of river frontage on the Little Red Deer River, near Bowden. Already under construction is a new cedar lodge of more than 14,000 square feet of space. Its 40 rooms will accommodate 150 people. Future plans call for a main auditorium that will seat 2,000 people; buildings for earlteen, junior, kindergarten, and cradle roll departments; and a book center.

THEDA KUESTER, *Correspondent*

Central Union

† Groundbreaking for a Lincoln, Nebraska, Community Services center was held recently. Mayor Sam Schwartzkopf took part in the ceremony. The building is to be completed by the summer of 1973.

† The Central Nebraska Federation has purchased a mobile unit for use in disasters. Plans are to equip the van for

providing mass feeding facilities, electrical power, clothing, bedding, and communications. Earl Owens has been elected coordinator of disaster services for the federation.

✦ As a result of evangelistic meetings held in Kansas City, Kansas, by F. N. Crowe, pastor of the Bethel church, 32 persons were added to the church by baptism and profession of faith. Several laymen assisted with the meetings.

✦ Four new church schools were opened in the Missouri Conference this fall. They are within 30 miles of each other in the southern part of the State. These new schools are in Seymour, Marshfield, Oak Grove Heights, and St. Joseph.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Carleton Jackson is educational secretary for the New Jersey Conference. He also heads the conference stewardship program and continues as principal of Garden State Academy, Tranquility, New Jersey.

✦ Herbert Broeckel has been appointed MV secretary of the New Jersey Conference. He continues his other duties of public relations and religious liberty secretary.

✦ Jonathan Hamrick recently joined the Chesapeake Conference as its vice-president and manager of the conference association. Jeff Barbieri, from Texas, is conference assistant treasurer.

✦ Thomas P. Ipes, pastor of Pittsburgh, Pennsylvania, Shadyside church, and Roland McDaniel, the church's lay activities leader, were guests recently on the Religion and Ethics program on radio station WJAS Pittsburgh. Program Speaker Jim Walder interviewed them concerning Seventh-day Adventists and their beliefs.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Twenty-three of the 28 people who enrolled in a Five-Day Plan to Stop Smoking, conducted by the Streator, Illinois, church from October 15 to 19, quit smoking.

✦ Pathfinder camporees held this year in the Lake Union reached an all-time high both in attendance and number of clubs participating. Thirty-four clubs took part in weekend activities in Michigan at Sagola in the Upper Peninsula and at Au Sable and Scott lakes. According to Merrill Fleming, Michigan Conference Pathfinder director, more than 1,020 young people were involved in the camping programs.

✦ The North Street health and welfare unit in Flint, Michigan, recently sponsored a six-week neighborhood Bible course. Thirty-six non-Adventist children enrolled in the class.

✦ Groundbreaking services were held October 7 for the new Summit church in Jackson, Michigan.

✦ Receipts for an Investment auction held recently at the Houghton Lake, Michigan, church totaled \$124.

✦ Two hundred and twenty-six people accepted Christ at meetings conducted recently at the Indianapolis, Indiana, Glendale church by Fordyce Detamore and his Voice of Prophecy team.

✦ Three people were baptized in the Christ for Today crusade held in Merrill, Wisconsin, by J. Lynn Martell and Robert DeForest.

GORDON ENGEN, *Correspondent*

Northern Union

✦ Some 110 persons attended the Northern Union Bible Camp held at North Star Camp, Brainerd, Minnesota, some weeks ago. Marvin Ponder, campus chaplain at Union College, was the guest speaker. Students from Union College attended the camp and assisted in the devotional and discussion periods and the recreational activities. C. M. Willison, MV secretary of the Northern Union Conference, was in charge of the camp.

✦ Clyde Best, who has been serving as assistant treasurer of the Minnesota Conference, has assumed the responsibility of secretary-treasurer of the South Dakota Conference.

✦ Seventeen people were added to the Newton, Iowa, church as a result of evangelistic meetings conducted by R. W. Boggess, Iowa Conference evangelist, this past summer.

✦ Seven new members were added to the Albia, Iowa, church to climax a series of meetings conducted by Robert Goransson, Iowa Conference evangelist.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ More than 1,200 Pathfinders from 42 clubs in Northern California gathered for their annual fair at the Lake County Fairgrounds recently. Among the day's features were the Fortuna Pathfinder Band under the direction of Donald Timothy, and the PUC Prep Band under the direction of Lyle Hamel.

✦ The Hawaiian Mission of Seventh-day Adventists presented a Community Services Award plaque to a Honolulu TV sta-

tion for its feature "Pollution Hawaii." Recognition was given for helping to keep Hawaii the Paradise of the Pacific.

✦ Paul DeBooy, Pacific Union Conference MV secretary, conducted the recent devotion week at Hawaiian Mission Academy. Messages were set in the context of the theme "Power Unparalleled, Witness Unashamed, Triumph Unquestioned."

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ The opening night lecture for meetings being held by C. Dale Brusett in the Parker Playhouse at Fort Lauderdale, Florida, attracted 1,700 persons.

✦ S. L. Dombrosky, lay activities secretary of the Florida Conference, reports that 40,000 pounds of clothing was delivered to the Seventh-day Adventist Welfare Service, Inc., depot in New York City on November 7. The clothing was donated by church members.

✦ Nineteen persons were baptized at the close of evangelistic meetings held in Palatka, Florida, by Robert Dubose.

✦ Youth from Port Charlotte, Fort Myers, and Orlando, Florida, extended 4,500 personal invitations to people to attend Rainey Hooper's meetings, which opened November 4 in Punta Gorda Memorial Auditorium.

✦ The annual convention of the Adventist Student Press Association convened October 6 on the campus of Southern Missionary College, Collegedale, Tennessee. Representatives from Adventist colleges and universities across North America attended the two-day event. President of the association for the past year has been Randy Elkins, former editor of *Southern Accent*.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ The Youth for Christ teams of the Arkansas-Louisiana and Oklahoma conferences and Jimmy Rhoads and Pam Chancellor presented programs of evangelistic witnessing in song and testimony during MV Weekend at Southwestern Union College, October 6 and 7. The weekend program was under the direction of Wayne Thurber, Southwestern Union Conference MV secretary, and Jack Pack, religious vice-president of the college's Student Association.

✦ Jere Webb, pastor of the Dallas, Texas, Oak Cliff church, was the speaker at Southwestern Union College's Week of Prayer, October 22-28.

J. N. MORGAN, *Correspondent*

Obituaries

[This listing includes all obituaries received up to two and a half weeks before presstime.]

SHREVE, Rose Moore—b. Nov. 2, 1923, Sapulpa, Okla.; d. Oct. 2, 1972, North Hollywood, Calif. She attended school at Madison, Tennessee, Pisgah Academy, North Carolina, and Takoma Academy, Takoma Park, Maryland. Survivors include her mother, Mrs. A. D. Runkle; sister, Hazel Mitchell; and two brothers, A. D. Moore, Jr., and Lloyd Moore.

SHUMAKER, Calvin Russell—d. May 6, 1972, Gainesville, Fla. Survivors include his wife, Evelyn; two children, Betty Gray and Elder Chester Shumaker, publishing secretary of Iowa Conference; four grandchildren; and two sisters, Gene Patch and Ada Fours.

SLATTERY, Petra—b. Feb. 5, 1899, Iowa; d. Sept. 8, 1972, Walnut Creek, Calif. Survivors include two sisters, Albena Bennett and Marie Perrine; two nieces; and three nephews.

SMITH, Harriett—b. Jan. 19, 1886, Wilmothville, Mo.; d. Aug. 24, 1972, Mountain View, Calif. A sister, Kathryn Fitzgerald, survives.

SMITH, Ruth—b. Jan. 13, 1885, Chambers County, Ala.; d. Oct. 12, 1972, Buchanan, Ga. A sister, Nora Jenkins, survives.

SNYDER, Helen Laura—b. Iron Springs, Pa.; d. Sept. 27, 1972, Williamsport, Md. Survivors include three daughters, Hazel Kauffman, Ruth E. Brewer, and Mary Kendle; seven sons, Hubert T., Alton W., Donald E., Wayne F., Herman M., Sherman F., and Samuel K.; 39 grandchildren; 39 great-grandchildren; a sister, Maryada Hutzel; and three brothers, Victor, George, and Chester McSherry.

SORENSON, Grace M.—b. Aug. 3, 1883, Wasioja Township, Minn.; d. Aug. 27, 1972, Owatonna, Minn. Survivors include a daughter, Dolores Jensen; and two grandchildren.

SPRATT, Sally Lucille—b. July 4, 1911, Mount Pleasant, Ohio; d. Aug. 5, 1972, Corona, Calif. Survivors include her husband, Jack; daughters, Elizabeth Leithead and Jacqueline Oakden; four grandchildren; and a brother.

STEPHENS, Archie L.—b. May, 1883; d. Feb. 24, 1972, Glendora, Calif. Survivors include his wife, Esther; six sons; three daughters; 25 grandchildren; several great-grandchildren; two sisters; and one brother.

STERLING, Charles H.—d. Oct. 22, 1972, Loma Linda, Calif. Survivors include two daughters, Myrtle Bristol and Nora Chalmers.

STEWART, Pearl Burdette—b. March 13, 1891, Washington, D.C.; d. Oct. 6, 1972, Forest City, Fla. She married W. Roy Stewart in 1910. He was an employee of the Review and Herald until his retirement in 1947, except for four years spent in Oshawa, Ontario, when the Canadian Watchman Press was being established. Survivors include her husband; a daughter, Mrs. Calvin G. Rodgers; two grandsons, Elder Ronald B. Rodgers and Gerald E. Stewart; seven grandchildren; and two sisters, Viola Faust and Norena Price.

STUBBS, Myrna C.—b. Oct. 13, 1902, Illinois; d. June 26, 1972, Bakersfield, Calif. Survivors include a daughter, Gentle Cartwright; two sons, Riley H. and Berywn Cartwright; ten grandchildren; one great-grandchild; and a brother.

STULTZ, Jewell E.—b. April 12, 1912, Arkansas; d. Oct. 6, 1972, San Diego, Calif. Survivors include her son, Robert; two grandchildren; and two sisters.

SULZLE, Olive May Haas—b. May 8, 1896, Hopkins, Minn.; d. Sept. 27, 1972, National City, Calif. Survivors include two sons, George and Don Gibbs; and two daughters, Dorothy Veverka and Margie Potter.

TABOR, Nora M.—b. May 4, 1880, Gowanda, N.Y.; d. June 6, 1972, Fortuna, Calif. Survivors include her son-in-law, Lester Miller; nieces; and nephews.

TAYLOR, Elsie Arbogast—b. June 18, 1878, Nevada City, Calif.; d. May 4, 1972, Carmichael, Calif. Survivors include a daughter, Norma Magnaghi; and a grandson.

TINDALL, John H. N.—b. Aug. 13, 1880, Van Wert, Ohio; d. Oct. 19, 1972, Wildwood, Ga. He trained as a medical evangelist at the College of Medical Evangelists and pioneered gospel-medical evangelism. His evangelistic meetings were conducted in Indiana, Virginia, Wisconsin, Oklahoma, Texas, and California. Survivors include his wife and daughter.

TIPTON, Elizabeth—b. Sept. 8, 1891, Peru, Kans.; d. May 30, 1972, Clovis, N. Mex. Survivors include her husband, Charles F.; three sons; a daughter; 15 grandchildren; 17 great-grandchildren; one great-great-grandchild; two brothers; and two sisters.

TORRES, Felicitas—b. Nov. 23, 1887, Mexico; d. Aug. 13, 1972, San Jose, Calif. Survivors include her husband, Refugio; four children, Chon, Ruth Plata, Theresa Gamez, and Irene Pelayo; 11 grandchildren; and 18 great-grandchildren.

TRITCH, Harold R., Sr.—b. Hagerstown, Md.; d. Sept. 26, 1972, there, aged 69. Survivors include his wife, Laura Whitmore Tritch; daughter, Rosella Mowen; son, Dr. Harold Tritch, Jr.; five grandchildren; three sisters, Marie Suphon, Laura Wolfe, and Sara Love; and two brothers, Allen and Clyde.

TRUITT, Bertha Julia—b. April 9, 1897, Oklahoma; d. Sept. 18, 1972, Turlock, Calif. Survivors include a son, Dr. Ralph M. Truitt; four grandchildren; one great-grandchild; and a sister, Mrs. Lester Dickman.

TRUITT, Dr. Ernest Grant—b. Nov. 3, 1894, New Mexico; d. Sept. 7, 1972, Turlock, Calif. For 25 years he served the denomination in the educational field, serving for a time as educational secretary of the Central California Conference. His wife, Bertha, survived him 11 days. Other survivors include his son, Dr. Ralph Truitt; four grandchildren; one great-grandchild; a brother, Earl; and three sisters, Minnie and Mintie Truitt, and Mrs. Raleigh Burchfield.

VAN HOUTEN, Robert—b. Aug. 13, 1882, Allegan, Mich.; d. Aug. 24, 1972, Lansing, Mich. Survivors include his wife, Bessie; and two sons, Norman and Howard.

WATERS, Irene L.—b. May 25, 1914, Fremont, Mich.; d. Aug. 19, 1972, Lansing, Mich. Survivors include her mother, Jennie Waters; a sister, Eva Scherrer; and a brother, Roy.

WELTY, Howard O.—b. May 11, 1882, Charleston, W. Va.; d. Oct. 19, 1972, Gendale, Calif. He was founder and sponsor of the Loyal Sons and Daughters Scholarship Fund for Loma Linda University. Survivors include a son, Howard O., Jr.; and a daughter, Embree Bird.

WESTMAN, Thea Martha—b. Feb. 10, 1902, Monte Vista, Colo.; d. June 26, 1972, Los Gatos, Calif. Survivors include three nephews and six nieces.

WONDERLY, Harriet—b. Nov. 23, 1894, Kalamazoo, Mich.; d. April 6, 1972. Survivors include her husband, Earl R.; and children, Richard, Dr. E. W., and Barbara Kellogg.

YOUNG, Aaron—b. April 17, 1898, Indiana; d. June 26, 1972, Corona, Calif. Survivors include his wife, Bonita; three sons, Aaron, Ted, and David; a daughter, Mary Brown; 11 grandchildren; four great-grandchildren; and a sister, Gladys Place.



(Conference names appear in parentheses.)

John N. Amick, auditor and assistant treasurer (Carolina), formerly manager, Adventist Book Center (Northern New England).

Harley Breset, pastor, Douglasville, Georgia, formerly evangelist, Middle East Division.

J. W. Clark, departmental secretary (Kentucky-Tennessee), formerly pastor, Madison, Tennessee.

Dale R. Culbertson, pastor, High Point, North Carolina, formerly pastor, Enterprise (Kansas).

G. L. Cullum, assistant treasurer (New York), formerly treasurer South-East Africa Union.

Joel H. Dortch, manager, Adventist Book Center (Kentucky-Tennessee), formerly assistant treasurer, same conference.

Walter Earl, pastor, Athens, Tennessee, from Michigan.

Lavoy T. Garner, pastor, Lakeland (Florida), from Laramie (Wyoming).

E. R. Gienger, pastor, Madison, Tennessee, formerly pastor, Spokane Valley (Washington).

Marvin Griffin, manager, Adventist Book Center (North Dakota), from same position (Kansas).

Elvenia Herbel, R.N., coordinator, practical-nursing program, Porter Memorial Hospital (Central Union), formerly instructor, Porter Memorial Hospital, Denver, Colorado.

A. L. Ingram, treasurer (Carolina), formerly manager, Adventist Book Center (Kentucky-Tennessee).

Mr. and Mrs. Bruce Ivey, staff, Mt. Ellis Academy, Bozeman, Montana.

Robert Kimball, pastor, Johnson City, Tennessee, formerly pastor, Paterson (New Jersey).

Gary Lund, treasurer, Mt. Ellis Academy, Bozeman, Montana.

Barbara McCumber, staff, Mt. Ellis Academy, Bozeman, Montana.

Norman Meager, pastor, Atlanta, Georgia, formerly pastor, Syracuse (New York).

Marvin Merritt, staff, Mt. Ellis Academy, Bozeman, Montana.

Mr. and Mrs. Darral Payne, staff, Mt. Ellis Academy, Bozeman, Montana.

Clifford Port, assistant pastor, Atlanta, Georgia, from Peru, South America.

R. R. Rouse, secretary-treasurer (Indiana), from same position (Oklahoma).

David Stanton, staff, Mt. Ellis Academy, Bozeman, Montana.

George Stevens, pastor, Cumberland Heights, Tennessee, from staff, Columbia Union College.

John Strickland, MV secretary (Georgia-Cumberland), formerly pastor, Georgia-Cumberland Academy.

Mrs. Setsuko Takeno, R.N., assistant director, nursing service, Porter Memorial Hospital, Denver, Colorado, formerly teacher, Union College, Lincoln, Nebraska.

Donald A. Walker, secretary-treasurer (South Central), formerly auditor (Columbia Union).

M. M. Young, departmental secretary (South Central), formerly pastor, Birmingham, Alabama.

From Home Base to Front Line
North American Division

Larry Dean Mahlum (AU '67) returning as teacher in Kivu Adventist Seminary, Butembo, Kivu, Zaire, Sandee (nee Wilson) Mahlum (AU), and two children, of Berrien Springs, Michigan, left New York, October 10.

Arnold L. Petersen II (PUC '62; LLU '66) to be relief physician, Davis Memorial Hospital, Lodge, Guyana, Karen L. (nee Wagner) Petersen (WWC; LLU '66) and two children of Downey, California, left Washington, D.C., on October 10.

Clarence H. Goertzen (Canadian UC '47) to be principal and business manager, Ayer Manis School, Sarawak, Malaysia, and one child, of Berrien Springs, Michigan, left Vancouver, B.C., October 11. Mrs. Goertzen will follow later.

Arni Gunnar Asgeirsson (AUC '59; LLU '64) to be dentist, Bulawayo, Rhodesia, Ruth Edna (nee Golsner) Asgeirsson (AUC; NEMH School of Nursing '58) and three children, left New York, October 17.

David Hans Skau (PUC '49) to be head of education department, Lakpahana Training Institute, Mailapitiya, Ceylon, Katherine Dora (nee Slayton) Skau (EMC; St. Helena School of Nursing '49) and his mother, Mrs. Olaf A. Skau, of Mt. Vernon, Washington, left San Francisco, October 18. Their son left San Francisco on August 20 to attend Far Eastern Academy.

Grover T. Barker (UC; Colorado State U '61) returning as assistant treasurer, South American Division, Montevideo, Uruguay, and Joy Anne (nee Powell) Barker (UC), of San Acacio, Colorado, left Denver

on October 11. Their two children left on October 18.

Edward W. Higgins, Jr. (AU '53, '54) returning as president, Mount Klabat College, Menado, Indonesia, Janice Lucille (nee Brown) Higgins (AU), and one child, of Berrien Springs, Michigan, left Los Angeles on October 20. Their other three children left August 21 to attend Far East-ern Academy.

Adventist Volunteer Service Corps

Edwina L. Aki (LLU '71) of Sherman, New York, to be nurse, Hong Kong Adventist Hosiptal, Hong Kong, left Chicago, September 19.

Student Missionaries

Terry Lane Griswold and Rhonda Butler Griswold (PUC) of Angwin, California, to be English teachers, Kingsway High School, Kingston, Jamaica, left Miami, Florida, August 28.

Joseph Russell Page (PUC), of Angwin, California, to be teacher, La Paz Day School, La Paz, Bolivia, left San Francisco, California, September 13.

Keith Aaron Canwell (WWC), of College Place, Washington, to assist in medical relief work in Bangladesh, left Los Angeles, California, September 17.

Ron J. Wilkinson (WWC), of College Place, Washington, to assist in medical relief work in Bangladesh, left Los Angeles, California, September 17.

Bruce Bernerd Boyd (WWC), of College Place, Washington, to teach, Calcutta Adventist Academy, British Honduras, left Eagle Pass, Texas, by car September 20.

Clifton George Clue, Jr. (PUC), of Angwin, California, to be a teacher in the South China Island Union Mission, Taipei, Taiwan, left San Francisco, California, September 25.

Deborah A. Siemsen (WWC), of College Place, Washington, to be a teacher in the Sierra Leone Mission, West Africa, left Seattle, Washington, September 26.

Marie Aileen Howard (PUC), of Sonora, California, to be a nurse, Belem Seventh-day Adventist Hospital, Belem, Brazil, left San Francisco, California, September 27.

Edmond Danvers Clifford II (PUC) of Scottsdale, Arizona, to be the first student missionary pilot, Kanye Mission, Kanye, Botswana, left New York, October 10.

C. O. FRANZ

NOTICES

Literature Requests

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

Africa

Okechukwu Wogu, Adventist High School, Ihie, via Nbawsi, East Central State, Nigeria.

T. A. Uwaeke, SDA Church Umuosu, Nsulu, c/o Pastor Ogwulgbe, Obuba, E.C.S., Nbawsi, Nigeria: *Bible Readings*, English Bible with references, *Bible Made Plain*, baptismal manual, *The Home Physician*.

Publishing Secretary, South-East Africa Union, Box 951, Blantyre, Malawi.

Ghana Conference of SDA, Box 480, Kumasi, Ghana.

North Ghana Mission, Box 74, Tamale, Ghana. Pastor Elijah E. Njagi, Central Kenya Field, Box 41352, Nairobi, Kenya: Daniel and Revelation

prophetic charts (cloth) and other missionary materials.

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

Charles Keya Ong'era, Nyamemiso SDA Church, Box 512, Kisii, Kenya.

Australia

Eileen Bazley, Box 124, Monto, Queensland, Australia 4630.

Central America

Sullivan Parrilla, Puerto Cabezas, Nicaragua, via New Orleans: *Review*, *Signs*, *Guide*, *Insight*, *Little Friend*, *Life and Health*, cards and tracts in English or Spanish, readers for grades 1-8, academy Bible textbooks.

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.: *Little Friend*, *Primary Treasure*, *Guide*, *Insight*, *Signs*, *These Times*, *Earlteen Quarterly*, *Junior Quarterly*, Bibles.

North America

DISCONTINUE: J. P. Johnson.

Pauline Goddard, Rt. 1, Box 353, Linden, N.C. 28356: Friendship issues *only* of the *Review*, Spanish tracts and small books, *David Dare*, *Steps to Christ*, *Marked Bible*, small books.

James L. Allen, Rt. 2, Box 264, Kingstree, S.C. 29556: For foreign missions—quarterlies, *Worker*, Bibles, books, magazines, songbooks, Christmas cards, pictures (from church bulletins, seed and nursery catalogs, of birds, animals, et cetera). All items can be of any age.

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

Philippines

Generoso C. Llamera, San Isidro, Kitcharao, Agusan del Norte L-109, P.I.: E. G. White books, Bibles, songbooks, Sabbath school supplies, missionary magazines.

Oseas H. Gucilar, South-Central Luzon Mission, San Rafael, San Pablo City E-126, P.I.: denominational books, health books, *Signs*, *Life and Health*, *Liberty*, *Listen*, *These Times*.

Pastor Angel C. Cepaya, Matutum View Academy, Acmonan, Tupi, S. Cotabato, Mindanao, P.I. Carmelina Gumban, Bo. Acmonan, Tupi, Gen. Santos City, P.I.

T. V. Barizo, North Philippine Union Mission, Box 401, Manila, P.I.

Severiano M. Tubias, Mayo, Mati, Davao Or., P.I.: Christmas cards, King's Herald records, prophetic charts, Bibles, E. G. White books, *Hymnal*, *Signs*, *Listen*, *Life and Health*, Sabbath school and Vacation Bible School materials.

Romeo Piseo, West Bayugan Brook, Bayugan I., Agusan del Sur, P.I.: missionary materials including child-evangelism devices.

Osiar V. Cabaluna, Matutum View Academy, Acmonan, Tupi, S. Cotabato, P.I.: Spirit of Prophecy books, cutouts, Memory Verse Cards, Christmas cards, colored magazines, children's materials.

Mrs. Luningning Ibanez, 1003-D Samar St., Sampaloc, Manila, P.I.: English Bibles, songbooks, magazines, children's materials.

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

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

Pastor S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I.

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

Roque Tanjag, Tibanban, Gov. Generoso, Davao Or., 0-504, P.I.

Adolfo G. Aspe, Southern Luzon Mission, Corner Marquez and L. Rivera Sts., Legaspi City H-103, P.I.

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

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

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

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, N. Cotabato 0-115, P.I.

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

Aurilio B. Cabuela, 1176 Sampaguita 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.

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

Onofre Beltran, Jr., Southern Mindanao Academy, Manega, Digos, Davao del Sur, P.I.

Pastor Salvador Israel, Bayugan, Agusan del Sur, P.I.: child evangelism devices, Spirit of Prophecy books, Bibles, songbooks, Bible games, cards, magazines.

Brigido T. Esteban, Northern Luzon Mission, Artacho, Sison, Pangasinan C-341, P.I.: primary readers and reading course books for 26 church schools.

D. V. Nacario, Southern Luzon Mission, Legaspi City, P.I.: ministerial helps.

Lilia Pama, San Rafael, Iloilo, P.I.

Eufrocina L. Ciencia, SDA Multi-Grade School, Southern Nueva Vizcaya District, Almaguer, Bambang, Nueva Vizcaya, P.I.

Myrna T. Rodelas, Mabulo, San Fernando, Romblon, P.I.: *Guide*, *Little Friend*.

M. A. Panaguiton, Don Carlos, Bukidnon, P.I.

South America

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

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

South Pacific

Samoa Mission of SDA, Upolu District, 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.

Church Calendar

Thirteenth Sabbath Offering (Trans-Mediterranean Division) December 23

1973

Soul-winning Commitment	January 6
Church Lay Activities Offering	January 6
Adventist Laymen's Emphasis	January 13
Liberty Magazine Campaign	January 20-27
Religious Liberty Offering	January 27
Gift Bible Evangelism	February 3
Church Lay Activities Offering	February 3
Faith for Today Offering	February 10
Christian Home and Family Altar	February 17
Christian Home Week	February 17-24
Listen Campaign Emphasis	February 24
Tract Evangelism	March 3
Church Lay Activities Offering	March 3
Sabbath School Visitors' Day	March 10
Spring Missions Offering	March 17
MV Week	March 24-31
Educational Day and Elementary School Offering (Local Conference)	March 31
Thirteenth Sabbath Offering (Northern Europe-West Africa Division)	March 31
One Million New Pulpits (Missionary Magazine Campaign)	April 7

N.A. Division-Wide Prayer Meeting Set for January 6

The North American Division administration has set aside January 6, 1973, as the date for its historic division-wide seven-hour prayer meeting. It is envisioned that in all Seventh-day Adventist churches members will gather for this solemn assembly. The plan calls for the prayer meeting to begin at 3:00 p.m. on Sabbath afternoon and last through 10:00 p.m. Saturday night.

Church leaders believe that 1973 will be a year of crisis for the church and the world. By calling for this special prayer meeting they wish to encourage in each believer those initiatives that will bring into his life the baptism of the Holy Spirit with all of its attendant blessings. For this gift of the Holy Spirit we dare not wait another year.

It is hoped that the prayer service will provide an opportunity for individual repentance, confession, and contrition, which in turn will develop a new individual resolution on the part of our members to carry to their neighborhoods the message of a soon-coming Saviour.

The plan in North America is to conduct in 1973 the largest number of layman-minister public evangelistic campaigns in the history of our church. But this is not enough. It is the divine plan that every member of the church become a witness for his faith as a part of his Christian experience. Every convert must become a convert-maker. We wish this to become a reality in 1973.

Remember January 6, 1973, and join at the throne of grace with fellow believers throughout the land as we prepare for that deeper experience and fuller witness God would have us enjoy together.

NEAL C. WILSON

Two Five-Day Plans Held in Saudi Arabia

Two Five-Day Plans were conducted by Kenneth Oster and Dr. A. P. Bokovoy in Saudi Arabia at Riyadh and at Jeodah, reports Robert Darnell, president of the Middle East Union. This is apparently the first time that Seventh-day Adventist ministers have ever had the opportunity of speaking to large congregations in Saudi Arabia. The travel and entertainment expenses of the two men were met by the Saudi Arabian Government. During their visit they presented two one-half-hour programs on National Television.

F. C. WEBSTER

GC Audio-Visual Services Expands Its Activities

Audio Visual Productions, which recently completed its transfer from Washington, D.C., to the Adventist Radio, Television and Film Center, Ven-

Health Personnel Needs

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

North America

- 1 registered physical therapist
- 3 LPN's
- 5 cooks
- 5 staff pharmacists
- 1 food-service supervisor
- 5 social-service workers, MSW (medically oriented)
- 4 RN's (coronary care)
- 7 RN supervisors (1-OB, 1-OR, 1-emergency)
- 3 firemen
- 1 carpenter
- 2 plumbers
- 1 executive housekeeper
- 1 junior accountant
- 1 assistant director of nursing service
- 1 maintenance mechanic
- 2 RN's (staff)
- 1 RN (ICU)
- 1 orderly
- 1 medical technologist, A.S.C.P.
- 1 laboratory technologist, A.S.C.P.

For information write Health Professions Personnel Register, 6840 Eastern Avenue NW., Washington, D.C. 20012. Owing to immigration requirements, this notice applies only to permanent residents of the United States and Canada.

tura, California, has expanded its scope of activities. The expansion of this service to one of the four components in the new complex is a part of a master plan approved by the 1971 Autumn Council action. This plan brings together the various General Conference communications activities into one location in order to utilize mutual services while each retains its own identity.

Audio Visual Productions has been set up to serve not only the General Conference with its institutions and overseas divisions but also the needs of the North America union and local conferences and institutions. Audio Visual provides research, consultation, and production in a total area of all motion picture films, radio and television spots, specials, and services, video cassette and tape, slide and film production, as well as audio-tape and cassette production and duplication. It Is Written, Faith for Today, and the Voice of Prophecy provide their own services in these areas.

The field of audio visual is becoming increasingly important to the evangelistic thrust of the Adventist Church. Audio Visual Productions is now set up to provide the newest and best in expertise and service at a savings to the church and with a message-oriented approach for the world church and its respective organizations.

ALVIN G. MUNSON

N.A. Ingathering Report—3

Total reported as of the third week of the 1973 campaign: \$3,801,932.78. Total for the corresponding period of last year: \$2,991,541.43. The third week's report for this year shows a gain of \$810,391.35 over last year. The per capita for the North American Division is \$8.27.

The amount raised this week was \$836,065.35 as compared with \$516,667.21 raised the third week of last year.

Thirty-four conferences and six unions have per capita above \$10. The South Atlantic Conference joins the other five conferences that have exceeded last year's achievement.

Ten unions and 57 conferences show gains.

C. C. WEIS

IN BRIEF

★ Merle Mills, president of the Trans-Africa Division, reports that at the 1972 annual meeting of the Trans-Africa Division, MISSION '73 was enthusiastically approved. It was voted to set a goal of 61,000 baptisms for the year 1973, this advancement to be realized through the efforts of the different departments of the church.

★ New positions: Eric W. Howse, acting manager, Loma Linda Foods, in addition to his responsibilities as secretary of the General Conference World Foods Service. Gaston Clouzet, editor-in-chief, Buenos Aires Publishing House, formerly president, Chile Union Mission.

★ Deaths: Minnie G. Cady, 99, December 1, Loma Linda, California. Her husband, M. E. Cady, served the denomination more than 35 years in educational service. • W. A. Nelson, 84, December 10, Portland, Oregon. Elder Nelson served the church more than 48 years as pastor, evangelist, and union and local conference president.

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