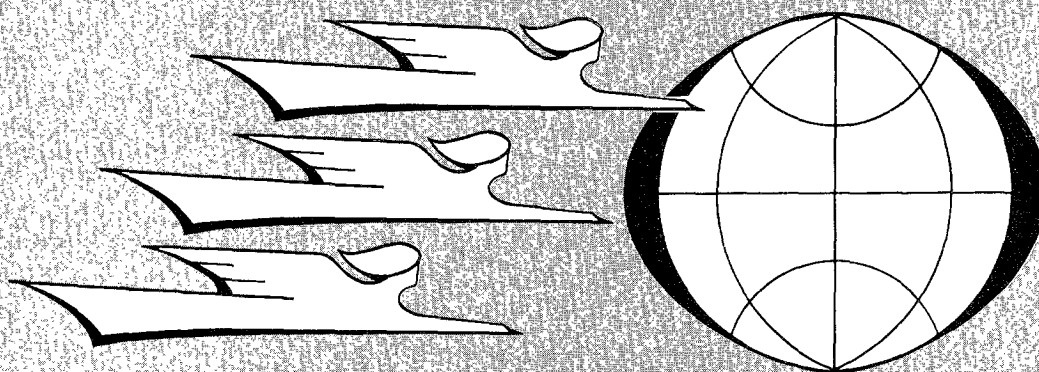


Review

JANUARY 3, 1973

ADVENT REVIEW AND SABBATH HERALD • GENERAL CHURCH PAPER OF THE SEVENTH DAY ADVENTISTS



Into All the World

"God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositories of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world.

"The three angels of Revelation 14 represent the people who accept the light of God's messages and go forth as His agents to sound the warning throughout the length and breadth of the earth. Christ declares to His followers: 'Ye are the light of the world.' To every soul that accepts Jesus the cross of Calvary speaks, 'Behold the worth of the soul. "Go ye into all the world, and preach the gospel to every creature."' Nothing is to be permitted to hinder this work. It is the all-important work for time; it is to be far-reaching as eternity."—Ellen G. White, *Testimonies*, vol. 5, pp. 455, 456.

Editor's Viewpoint

New Review for a New Year

In its long, influential life of 122 years, the REVIEW AND HERALD has witnessed many changes, both in the church and in the world. And it has itself undergone many changes—not in its leadership role or in doctrine, but in appearance and format.

Here at the beginning of 1973 we have made further changes to keep the magazine in step with the times. In this editorial we shall mention and discuss some of these changes.

A major change involves method of production. With this issue the REVIEW moves from "hot type" to "cold type." "Hot type" is a process by which each line of type is cast on a machine such as Linotype, Intertype, or Monotype.

"Cold type" is vastly different. Instead of using mats and molten metal, it utilizes a photographic process. Basically, the process projects each letter or symbol onto light-sensitive paper. When the "typesetter" has completed his work, the entire page, similar to a large snapshot, contains columns of "type," and this "picture" is then used in producing the plate for the press.

The process has advantages and disadvantages. The chief disadvantage is that decisions must be made very early in the editorial process. Changes and corrections are time-consuming, hence costly. But the advantages are many. Images on the light-sensitive paper are always sharp, no matter how many times a letter is used. Also, for a font of type, no magazines are needed, only a grid containing letters, numerals, punctuation, et cetera. From this grid the images are enlarged or reduced to the desired size. By means of a lens, images can be slanted, expanded, or condensed, as may be desired.

Now for a few comments about the type faces in the "new" REVIEW. Due to a delay in receiving a new grid from the manufacturer, temporarily we shall be using Century Schoolbook as the main type face for articles and news stories. As soon as the new grid arrives, we shall use Corona. We selected this face because we feel that even in small sizes it is one of the most easily read of all that are available today. The Baskerville type

that we have used in the REVIEW for 27 years may be more artistic and better sculptured than Corona, but in our opinion it is more difficult to read. Corona is essentially a newspaper face, designed for busy people who must do their reading hurriedly. It is the face used by the prestigious *Washington Post*. We believe it will enable us to provide the maximum amount of material in each issue and that even octogenarians and nonagenarians will find the articles easy to read.

As a pleasant contrast to Corona, we have selected Optima as our "feature type." This sans serif face is light, modern, and easy to read. We think readers will prefer it to the Baskerville bold face used formerly.

We have made a number of changes in the headings of our regular features. For example, Church Calendar has been renamed Coming. Answering the Call has been retitled To New Posts. World News at Press Time has become The Back Page, the term of affection used by readers for decades. (Incidentally, it will be The Back Page even when it appears on the inside of the back cover!) The news section will be called Newsfront. Announcements, legal notices, and miscellaneous requests will be grouped together under the heading Bulletin Board.

A Change in Obituaries

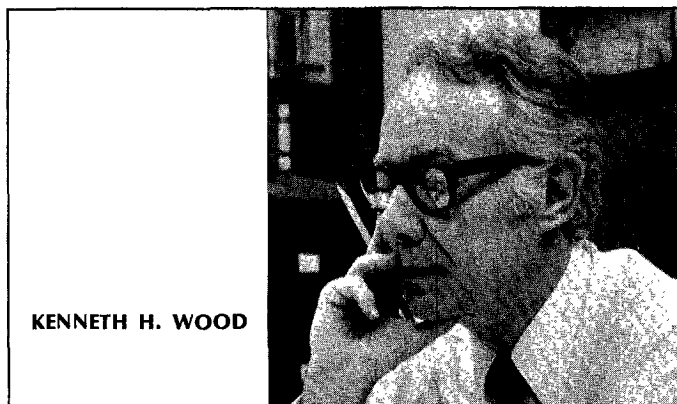
A major change—one that we have been reluctant to make—involves obituaries. The enormous growth of the church has finally forced us to be selective in the death notices we publish. When the REVIEW first began to publish obituaries in 1859, there was no Seventh-day Adventist denomination. Four years later, in 1863 when the church was organized, world membership was 3,500. Today it is about 2,250,000. Manifestly this makes it impossible for us to publish, even in the most condensed form, all the obituaries submitted to us. We wish our space were unlimited, but it is not, so we are bowing to reality. In the future we will publish obituaries only of denominational workers and prominent laymen. We suggest that obituaries be submitted as heretofore; the editors will make the judgment on which notices to publish.

Another change involves our logo. The three angels and the world have now become part of our masthead, on page 3. The new design of this meaningful symbol, greatly enlarged, is on the cover this week so that all may be able to see clearly its details and enjoy its beauty and grace. The design, which was created by Layout Artist Gert Busch, has been registered with the United States copyright office. Permission to use it must be obtained from the publisher.

We are not naive enough to think that everyone will be enthusiastic over the "new" REVIEW. Journalistic tastes differ even as do tastes in clothing, food, careers, and automobiles. Further, some people dislike changes of any kind; they feel more comfortable with the familiar.

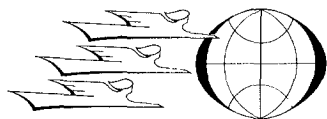
But since improvement cannot be made without change, and since, as one wag has put it, "These days you have to run as fast as you can just to stay where you are," we have moved ahead. We hope you like what we have done.

K. H. W.



KENNETH H. WOOD

Review



Advent Review & Sabbath Herald
123d Year of Continuous Publication

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This Week

This week's **REVIEW** may be something like a woman who has just changed the part of her hair and bought a new dress—the new dress is obvious, but even though you notice that something else is different, you can't really put your finger on it.

Some of the magazine's changes will be noticed immediately, but others are more subtle. We suggest that you read the Editor's Viewpoint (page 2) to become better acquainted with what has happened to the ever-new **REVIEW**.

As our yearly custom is, we have included photographs of the **REVIEW** editors. And as

the various columnists' first columns of the year appear, we will include a picture and biographical sketch of each of them.

W. John Cannon, an associate secretary of the General Conference Department of Education, begins a series this week entitled "Who Is My Neighbor?" (page 4).

Elder Cannon received his undergraduate education at Stanborough College, England, and began work immediately as a ministerial intern in the North England Conference. He was ordained to the ministry by that conference in 1936 and continued his work as a pastor-evangelist in various cities of North England, South England, and Wales until 1951, when he came to the United States as a pastor-evangelist in the Potomac Conference.

He received his M.A. degree from the SDA Seminary in 1954 and his B.D. in 1956. American University granted him his Ph.D. in 1958.

He became an instructor and field director of the Seminary in 1956 and spent the next four years in that position. He went to Columbia Union College in 1960 where he taught for ten years prior to going to his present position.

Betty Holbrook, who begins her fourth year of writing the Especially for Women column (page 14), has led an interesting life. Born in Norway, Mrs. Holbrook's family moved to the United States in 1928 and settled in Minnesota.

In 1943 she began denominational employment as a secretary in the Minnesota Conference, where she worked for one year before going to school at Union College. In 1945 she married Delmer Holbrook, who received his degree from Union the follow-



BETTY HOLBROOK

ing year, and they began work together at Sunnysdale Academy—he as boys' dean, she as a teacher and secretary.

Two years later they went to Bolivia, where he was the educational and MV secretary of the Bolivian Mission. And even though he was a third-generation missionary to South America, the two of them learned Spanish together because he had grown up speaking Portuguese. Later when they returned to their alma mater she completed her degree with a double major—home economics and Spanish.

From Bolivia they went to Inca Union College, where they both taught. In 1963 they returned to Union College, where they worked until moving to Washington, D.C., where they now reside.

Mrs. Holbrook has worked at the General Conference since 1965, for the past five years as secretary to several administrators.

The Holbrooks have two married sons and one grandson.

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PHOTO CREDITS: Cover, Gert Busch; pages 18, 21, 22, courtesy of the respective authors.

Letters

[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 presented do not necessarily represent those of the editors or of the denomination.]

THE DIVINE IMPERATIVE

In Robert H. Pierson's Week of Prayer article (Oct. 5) appears this statement on page four: "As true Christians we *must* respond to the divine imperative and go." The first recorded words of our Lord Jesus are found in Luke 2:49, and here is found the word *must* in His reply to His mother's question. At a very young age He knew that God had a great work for Him to do. "I must be about My Father's business." Not "I should" but "I must." In the four Gospels we find the word *must* attributed to our Lord a dozen times or more. Each time it carries the divinely imperative meaning, and nothing could prevent the Lord's doing what was waiting for Him to do. So we *must* carry on the work that God has appointed for each of us as His witnesses in our daily lives. He has promised to be with us in it all, and go with us to the end. And His promises never fail the faithful.

ERNEST LLOYD
Deer Park, California

MOD CLOTHES, HIP LINGO

In his November 9 Heart to Heart, "Are We On Course?" Elder Pierson has correctly aired many of our unheard and unheeded youth reactions to the SDA "blind dive" into "hippie-type" evangelism. I am under the 30-age group that he mentioned his writer-friend was over.

Frankly, the emphasis and adult applause of the new sweetie-Jesus talk and now "baptized rock-religious" music, songs, and "Way-In or Bust" type of art has been sickening. How should we protest it? What we are allowing is both deceiving and disgusting! Can't our message gain a hearing and realize effectiveness without this?

Sure, we as youth will have big parts in finishing the work, but why are some in our church allowing too many of us to think we must do it with mod clothes, hip lingo, strange art, and strings? Can't we spotlight something else?

"Are we on course?" Yes, but I fear we are headed the wrong way. Let's correct it before it's too late.

AN AU STUDENT
Berrien Springs, Michigan

THE FIRST SEVEN YEARS

Regarding your recent discussions as to the age when a child should begin school, as yet I have not read the statement, "The lessons that the child learns during the first seven years of life have more to do with forming his character than all that it learns in future years."—*Child Guidance*, p. 193.

I believe much thought should be given to the "first seven years" when deciding how early a child should start school.

Do we undo our character training of the first six years by allowing our children at ages seven and eight to associate with other children six to eight hours each day at school? Wouldn't this association be better after the character forming years?

(Continued on page 12)

Am I My Brother's

By W. JOHN CANNON

AS WE EXPECTANTLY await the return of our Lord in glory, conditions in the world around us deteriorate rapidly. It seems as if the whole creation cries out, "How long, O Lord, how long?" Surely we are living in the tarrying time. Some ask, "Why does He not come and end the sin and misery on every hand?"

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish" (2 Peter 3:9). In other words, the delay is not with *Him*, but with *us*. The gospel of the kingdom must be preached in all the world for a witness, and then shall the end come (Matt. 24:14). "The character of Christ" must be "perfectly reproduced in His people" (*Christ's Object Lessons*, p. 69). To bind up the work, God will send the latter rain. In a way we try to lay the burden for a delay even in the latter rain on the Lord. But again we are reminded that the delay is with *us*, not with *Him*. I was reviewing this thought recently when I came across this passage in *My Life Today*:

The Spirit Without Measure

"Every truly converted soul will be intensely desirous to bring others from the darkness of error into the marvelous light of the righteousness of Jesus Christ. The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not la-

borers together with God. God cannot pour out His Spirit when selfishness and self-indulgence are so manifest; when a spirit prevails that, if put into words, would express that answer of Cain—'Am I my brother's keeper?' . . .

"When the hearts of the believers are warm with the love for God, they will do a continual work for Jesus. They will manifest the meekness of Christ and display a steadfast purpose that will not fail nor be discouraged. God will use humble men to do His work, for there is a large vineyard calling for laborers."—Page 59.

It is only as we accept a burden for those around us, and for their salvation, that the power can be given and the work be done. Yes, we are our brother's keeper.

"I saw that the enemy is busy to destroy souls. Exaltation has come into the ranks; there must be more humility. There is too much of an independence of spirit indulged in among the messengers. This must be laid aside, and there must be a drawing together of the servants of God. There has been too much of a spirit to ask, 'Am I my brother's keeper?' Said the angel, 'Yea, *thou art thy brother's keeper*. Thou shouldst have a watchful care for thy brother, be interested for his welfare, and cherish a kind, loving spirit toward him. Press together, press together.' God designed that man should be openhearted and honest, without affectation, meek, humble, with simplicity. This is the principle of heaven; God ordered it so. But poor, frail man has sought out something different—to follow his own way, and carefully attend to his own self-interest."—*Testimonies*, vol. 1, pp. 113, 114.

Yes, we have a responsibility for others and one day we shall have to render an account to God. Daniel Webster was once asked, "Mr. Webster, what is the most sobering, searching thought that ever entered your mind?"

Without hesitancy the statesman replied, "My personal accountability to God." There will be no

W. John Cannon is editor of The Adventist Home magazine, and an associate secretary of the General Conference Department of Education.

Keeper?

evading that trust in that day of searching.

It is reported that an Arab sheik once gave a banquet for his son. His one request was that each guest bring a skin of wine as his contribution to the feast. At the appointed time, can you imagine the mortification and embarrassment of the host and guests alike to discover that all contained water? Each had reasoned that everyone else would bring wine, that one substitution would not matter and would not be detected.

Is this not similar to what is happening in personal witnessing in this time of crisis? We all know it must be done, but we excuse ourselves. Others ought to do it. The layman looks to the preacher, but the preacher feels the layman must do the job. It is certainly the duty and privilege of every child of God, no matter who he is, to witness for our Lord. No one is exempt. Even if we feel we have only one talent, that should be used to help finish the work.

Being my brother's keeper is much more than witnessing in the sense of handing out tracts, giving Bible studies, inviting people to church. I am sure the Master would say, "These ought ye to have done, and not to leave the other undone." True witnessing is a demonstration of divine love flowing through. Jesus needs the type of witness that really cares for others. He wants to dwell in them and walk in them. He wants others to know that He is a God of love, because of His love controlling and moving our hearts. If we do not love and care we are none of His.

Furthermore, caring for the outcast, the poor, the needy, the disabled, the discouraged, the sad, should be a matter of genuine concern for them and not merely a desire to proselytize. We need to be ingenious in our outreach. The church body is a means to an end, not an end in itself. The church is organized to preach the gospel to every creature. The aim should be much more a demonstration of

God's love than to build a stronger and better organization.

When every member of God's church reflects an embodiment of John 3:16 the church will fulfill its mission.

One of the Bible societies tells the following story. In China some years ago a Bible colporteur had pressed far into the hinterland. He had reached a place far beyond where he believed missionaries had ever penetrated. In a village he gathered a crowd and began telling them of the love of Jesus. He told how Jesus went about doing good to everyone because He loved them.

An elderly man on the edge of the crowd called out, "That man lived here out on the hill ten years ago."

"Not this man," the colporteur continued. "Jesus healed the sick and did many wonderful miracles."

"That's the man," the bystander insisted. "He did just that."

The colporteur went on to recount the love of Jesus for the people and finally he said, "Jesus died for them and us."

"Yes," insisted the old man. "He lived here on the hill ten years ago."

Do you know? I believe the old man was right! Jesus did live on the hill in the life of that faithful witness. He fulfilled the promise "to dwell in them." "Know ye not that ye are the temple of God?" We can become living sanctuaries of the living God, the meeting place of God and man. When this truly happens in us we will be our brother's keeper. We will manifest the deepest, loving concern for all around us. We will be burdened for their physical and spiritual welfare. We will want nothing more than that they too will share the blessed experience of knowing Him. The Lord is seeking your full surrender so that you too will be a temple of the living God. Let Him use your hands, feet, eyes, tongue, and above all, your heart. Let Him live again in you. □



Prayer, Power, and Perseverance

By WERNER VYHMEISTER

ABOUT 100 YEARS ago the Seventh-day Adventist Church was made up of some 3,440 members grouped in 179 churches. With God's manifest blessing and the united effort of the members, the Seventh-day Adventist Church has grown in the past ten decades to more than 2 million members distributed in almost 200 countries. These members preach the gospel in nearly 1,000 languages and dialects.

We have many reasons to thank God and to thank those men and women of vision who effected this spectacular advance. But if we are to finish the task Christ left us we will have to utilize fully *every* resource He has put at our disposal for that purpose.

Ellen White calls attention to one of the most effective resources God has left us: "We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish."¹

Let us examine some of the ways in which fervent and persevering prayer can help us to complete with greater efficiency the grand task that Christ has committed to us.

The complexity of modern life drags us from one activity to another in rapid and endless succession. Even the church seems to have been taken by the contagion of an endless round of activity. It stages various meetings and activities that keep members in almost constant motion, until spiritual life seems to be measured by the quan-

tity of meetings attended or the things done *in* the church or *for* the church. Church members seem to be unusually busy, when in actuality often they only feel restless, running from one place to another. They do not perceive that real spiritual greatness does not consist in doing many things but in being possessed by God.

If we truly want to be the light of the world, our primary concern should be to have God in entire possession of our lives. We need the power of the Holy Spirit. Only when we have it will we be able to exclaim with Paul: "I can do all things through Christ which strengtheneth me."² Only then will we be in a condition to ask God's help for His church. The prayer irresistible to the Omnipotent is the "plea for the salvation of any tried, tempted member of Christ's body."³ We can also petition God to send more workers "into His harvest,"⁴ and we can even request the money we lack to fulfill our mission.

One of the most inspiring books I have read is George Müller's biography. He was a native of Prussia (1805-1898), was converted at 20 years of age, offered his services as a missionary, and went to England (1829) with the hope of being sent from there to some difficult place.

But the Lord had an important work for him in England. Moved to pity by the spectacle of orphans in the streets of Bristol, he began to care for them and thereby began one of the greatest prayer and faith enterprises that history records.

For months he had been praying to know God's will. When finally he was convinced that God wanted him to begin with the orphanage, he resolved that he would not ask money of anyone, only God. He maintained this resolve for the rest of his life, never requesting of anyone a single cent.

As the orphanage grew, resources at times became exhausted. He did not know where the money would come from, but in such circumstances he resorted only to God.

And in a remarkable way God answered the prayers of this man of faith.

Müller kept a careful record of his prayers and the answers received, as if he were a bookkeeper. He recorded during his life definite answers to more than 50,000 prayers, and tens of thousands of these were fulfilled on the same day that he offered the petitions.

Pray With More Faith

When I think of the financial problems our church often faces as it seeks to advance God's work I wonder whether we should not learn to pray with more faith, so that God will help us to be more generous with our offerings and less fearful of facing necessity; and for Him to impress the hearts of those who have money in the world to contribute spontaneously.

If the Lord has answered generously the faith prayers of others, why can't He answer ours? Actually He has already done so in our church, as the following story testifies.

In 1961 A. E. Butler, business manager of the New York evangelistic center, confronted a serious financial problem. Among the bills he had to pay was one for \$1,140. He discovered on Thursday that the bill was due the next Monday. He promised to try to pay it. Without knowing where to get the money he went out of his office and drove some distance from the city. On his way he prayed earnestly that the Lord would guide him. Finally, feeling calm again, even though he had not yet received a tangible answer, he returned to the city.

Werner Vyhmeister, formerly head of the theology department, River Plate College, Entre Rios, Argentina, has recently joined the staff of the South American Division as secretary of the department of education.

The next morning when he was opening one of the letters addressed to the center, \$50 fell out. Another identical envelope contained two \$50 bills. A third envelope, five \$100 bills. There was no indication in or on the envelopes of who the sender was. With Monday's correspondence came another envelope with five more bills of \$100 each, making a grand total of \$1,150. God had sent all that was asked for, and there were even \$10 extra!⁵

The prayer of faith will help the church spiritually and materially. Today the promise is as true as it was 2,000 years ago: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."⁶

Prayer for the Unconverted

Prayer is the most powerful weapon we have in our hands to work for the conversion of the world.

George Müller teaches us a great lesson on this point also. He writes: "In November 1844 I started to pray for the conversion of five persons. I prayed every day without fail, whether sick or healthy, on earth or on the sea, or whatever the pressure of my engagements. Eighteen months passed before the first of the five became converted. I thanked God and continued praying for the others. Five years passed and the second one was converted. I thanked God for the second and continued praying for the other three. Day after day I continued praying for them and six years passed before the third one was converted. I thanked God for the three and went on praying for the other two. . . . They aren't converted yet, *but they will be.*"⁷ Müller continued praying for these two men, a friend's sons, during 54 years, right up to the time of his death. Both of them were converted a little while after he died.

Do we have any relative, friend, or neighbor who hasn't surrendered his life to Christ yet? What are we doing for him? Sometimes it is not possible to give a Bible study because we wouldn't be listened to. Ellen White writes: "Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another?"⁸ Individually or in small groups we can pray for the conversion of some of our loved ones, the victory over vices of those who are becoming acquainted with the Master, getting Sabbath free for a new believer, solution of family and marital problems, physical

health when human science has exhausted its possibilities.

On the other hand, when I think of the great areas of the world today closed to the preaching of the gospel, I wonder whether we have prayed with enough faith and perseverance to God, asking Him to open or reopen those doors.

In 1839 the Sultan of Turkey, Mahmud II, decreed that not a single representative of the Christian religion would be permitted to stay in all the Ottoman Empire. Dr. William Goodell, who conducted a Christian mission in the country, went to Dr. Ciro Hamlin's house with the sad news for his fellow worker. "It's all finished," he said. "We've got to go. The American consul and the British ambassador say that there is no use in resisting the antagonism of this violent, authoritative, and vindictive monarch."

Dr. Hamlin replied, "But the Sultan of the Universe can, in answer to a prayer, change the decree of the Sultan of Turkey." They began praying. The next day, July 1, 1839, the Sultan died, and the decree he had promulgated was never put into effect.⁹

HAPPY NEW YEAR!

By CHARLES P. HILL

Happy New Year! We hear this expression often at this time of the year. But how can anyone truly have a happy new year?

Happy: The only way to have a *happy* new year is to be in harmony with Christ's law of love. Jesus declared, "If ye know these things, happy are ye if ye do them" (John 13:17).

King Solomon had fabulous wealth, as well as power and fame. Solomon had everything that many think should bring happiness. And yet he said, "All is vanity and vexation of spirit" (Eccl. 1:14).

Solomon found that true happiness comes in obedience to God's law of love. "He that keepeth the law, happy is he" (Prov. 29:18). "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13, 14).

"Thus saith the Lord, thy Redeemer. . . . O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:17, 18).

"Great peace have they which love thy law: and nothing shall offend them" (Ps. 119:165).

New: The only way to have a truly *new* year is to be a new creature in Christ. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

On November 3, 1839, Abdul Maschid, the son of Mahmud II, proclaimed "security of life, fortune and honor of all subjects, irrespective of nationality or religion."¹⁰

Couldn't we as members of the church of God unite in a worldwide chain of daily prayer, persevering so that God could open doors that today are closed to the preaching of the gospel?

I think all of us believe in the importance of prayer, that it is one of our most valuable resources for finishing the work. But perhaps few of us have enjoyed as often as we might the wonderful experience of seeing our prayers clearly answered. Why not?

There is an indispensable ingredient in the prayer of faith—perseverance. The apostles "all continued with one accord in prayer and supplication,"¹¹ and received the Holy Spirit. "Pray without ceasing," wrote Paul.¹² "Perseverance in prayer has been made a condition of receiving."¹³

Ellen White says, "After the prayer is made, if the answer is not realized immediately, do not weary

Apart from Christ, the coming year will be just another miserable old year of sin and evil that brings us closer to the grave! It will not be a happy new year if we're burdened down by the old man of sin!

Everything that is associated with Christ, His Spirit, and His kingdom is new. The new birth, the new covenant promises, and the new earth are for those who are in Christ.

Under the new covenant the Lord promises, "I will put my laws into their mind, and write them in their hearts" (Heb. 8:10). "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh" (Eze. 36:26).

"We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13).

Year: We live only one day at a time. We must live daily for Christ to have a happy new year. "So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. 90:12).

Each day we should pray, "Give us this day our daily bread" (Matt. 6:11).

We should be like the noble Bereans who "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

Jesus declared, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

"Happy New Year" means daily living for Christ—daily allowing His Spirit to write His law of love in our hearts.

of waiting and become unstable. Waver not. . . . For your faith may be tried. . . . Be steadfast and the prayer will be answered; for is it not God who has promised?"¹⁴

In this aspect also George Müller gives us a remarkable example. On November 3, 1845, after several hours of prayer he was finally convinced that the Lord wanted him to begin the construction of the first of the big buildings for 300 orphans, so he decided together with his wife to pray every morning for the necessary money for the construction.

They prayed for 15 days, but did not receive a single donation. They continued praying with faith, and on the thirty-sixth day he got the biggest donation he had ever received, the equivalent of \$5,000.

Some days afterward a Christian

architect offered his services free. After 65 more days of prayer he received a donation of \$250, followed soon by another of \$5,000. Other large and small donations continued coming.

Almost 15 months after they began praying he received a donation of \$10,000 which brought the total to \$50,000. Six hundred and seven days of prayer brought all the necessary money. The building was constructed, and there was \$4,000 extra.

On January 14, 1851, he decided, with growing faith in God, to ask Him for the money for a second building. During almost seven years he prayed daily until he saw it completed.

Müller himself explains: "It isn't enough to begin praying . . . neither

to pray correctly; but we have to *continue* praying patiently . . . until we obtain an answer; and even more, we must not only *continue* praying up to the end, but also we must *believe* that God hears us and will answer our prayers. Very often we fail for not *continuing* in prayer until we obtain the blessing or because we don't expect the blessing."¹⁵

Distrust Separates the Suppliant From God

And what does Ellen White say? "I saw that if we do not feel immediate answers to our prayers, we should hold fast our faith, not allowing distrust to come in, for that will separate us from God. If our faith wavers, we shall receive nothing from Him. Our confidence in God should be strong; and when we need it most, the blessing will fall upon us like a shower of rain."¹⁶

Let us remember that "perseverance in prayer has been made a condition of receiving."

Before us is the great challenge of the unfinished task. The church (each one of us) needs to grow spiritually and needs the outpouring of the Holy Spirit. The world needs to be evangelized.

Within our reach is one of the most powerful resources left by the Omnipotent to His children—prayer—which transforms into an almost irresistible expedient when it is the persevering prayer of faith.

Do we really know what it means to pray with faith and perseverance? Mrs. White says, "You must be men and women of prayer. Your petitions must not be faint, occasional, and fitful, but earnest, persevering, and constant."¹⁷

Are we willing to transform prayer into what it truly is: a powerful expedient for our spiritual elevation and the conversion of those who do not know the Master? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."¹⁸ □

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- ¹⁰ S. A. Espasa-Calpe, *El Mundo Islamico desde el Siglo XIX* (The Muslim World From the Nineteenth Century On), "Historia Universal dirigida por Walter Goetz," IX (Madrid: 1948), p. 284.
- ¹¹ Acts 1:14.
- ¹² 1 Thess. 5:17.
- ¹³ *Steps to Christ*, p. 97.
- ¹⁴ *Testimonies*, vol. 2, p. 131.
- ¹⁵ Miller, *op. cit.*, p. 123.
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Escape From a Flash Flood

By JESSIE JAMES AND ELLA RUTH ELKINS

FOR THE YOUNGER SET

THE MORRIS family lived in a simple log house away up high in the foothills of the Rocky Mountains of Montana. They were a happy family of three sisters and one little brother, and, of course, father and mother.

One lovely summer day Mother and Father decided to take their family to visit the Petersons, who lived on the next farm.

As they neared the Petersons' house, Mother said, "Now remember to be polite and . . ."

"We know," said the little sisters all at once.

"Sh-h!" warned Mother. "Here we are."

There was a chatter of happy voices as the Morris family found places to sit in the Petersons' front room. At first the big folks did all the talking and the little ones sat very quietly and didn't talk at all.

After a time Mrs. Peterson looked over at her son, Fred, and said, "Freddie, you may take the children outdoors and play if you wish. The weather is so nice today. Guess there is a thunderstorm up on the mountain, but it is nice and the sun is shining here on our hill."

The children jumped off their chairs and hurried outdoors. What shall we do? they wondered. The stream, of course! Why not? It was their year-round friend. So off to the stream they went.

When they reached the bank, they sat down on their heels and slid the ten feet down to the bottom, right beside the water. That was easy for the girls and for Freddie. But it was a long way down for little Donnie. It was almost twice as far as his mother was tall, and to him that was a very, very long way down. But he was brave and full of life and made it down all right even if he was slow. When they were all down

they had a wonderful time making sand castles in the wet, sandy earth beside the stream.

They had not been there long when suddenly Freddie said, "Hey, let's go back on the bank and find sumpin' else to do!"

"Yes, let's!" agreed the others as they jumped to their feet. They scrambled up the steep sides of the bank as fast as they could go.

Donnie was the last one, of course, but he followed as fast as he could behind his big sister, Janie.

Janie grabbed hold of a tree root sticking out near the top of the bank, pulled herself up, and stood up straight. Then she called, "Hurry, Donnie! Come up quick!"

Just then she glanced upstream, and her eyes widened with horror. Rushing down above the sparkling waters of the little stream was a wall of dirty water as high as the steep, ten-foot-high banks on each side. It was rolling on right toward where they had just been playing. Boards from the little bridge upstream and other things were in that wall of water. And on top of the waves, a pig was being swept along.

Janie felt a hand slip into hers. It was Donnie's. She squeezed it tight. All the children stood and watched with surprise and fear written all over their faces as the wall of water swept away Peterson's bridge and everything else in its pathway.

"A flash flood from the thunderstorm!" Freddie pointed to the high mountains above. "If we stayed down there we wouldn't have had time even to pray! Sure glad something told me I was tired of playing down there so we left when we did!"

"Maybe it was our angels," said Janie.

We think she was right.



an investment in eternity

By J. H. ZACHARY

CHRISTIAN EDUCATION is an investment—one of the wisest investments the church is making. Expenditures for education—buildings, salaries, equipment, and land—represent one of the largest expenditures of the church.

Are the returns worth while? Around the circle of the earth each year well-trained dedicated youth come forth ready to fill positions of responsibility in an expanding work. Interest is compounded as the graduates become involved in gospel work.

Only eternity will reveal the worth of a godly teacher. Day by day students are receiving the imprint of heavenly values and are making decisions that mold their lives for eternity.

A mother stood beside her 14-year-old son on the platform of a railroad station in a small town in Texas. A few minutes before, placing her last \$50 in an envelope, she had pinned the money to her son's clothing. Soon the train would take her youngest son away from her.

As the approaching train rounded the bend she thought of her two older sons, who because she was a widow and could not afford the high cost of a Christian education had gone to high school. Now she was paying a higher cost. Both of her older sons were lost to the church and to the Lord. How her heart ached for them!

Now with her last son ready for high school, she determined to save him. It would be worth everything to her if he would grow up loving the Lord.

It was hard, the tears flowed freely. They said their last precious good-by, then waved their hands

until the train pulled away. That night her pillow was wet with tears.

Behind the tears was a vision of a tall, handsome man—a Christian and a worker for God. Yes, it would be worth it all if only Ray would find the Lord Jesus Christ at the academy and give his heart in full surrender to the Lord.

She worked at a second job to pay the bills. Every night she knelt tired but trusting and sent up earnest prayers to God.

Ray didn't have the money to come home on every leave. But there were a few precious days together at Christmas time.

Time rushed by. Ray graduated from Keene Academy and then went to Union College. One day the little home church in Texas had a guest speaker. He was tall and handsome. You can imagine that widow's pride and happiness as she and the congregation listened to Ray's first sermon.

Yes, it was worth it all. Today Ray is a Christian and a worker for God.

Here in the Philippines, Brother Saguan happily told me recently, "Brother Zachary, this will be the biggest graduation for my family. This spring five of my children are graduating. There's Phoebe from elementary school, Levi from the academy, and three older sons from college. Napoleon is finishing his

commerce course, while Rolando and David are finishing the ministerial course." Then he added, "I want all my children to get a Christian education and enter the Lord's work."

I mused to myself, "There is a man with a heavenly vision. All ten children are Christians and workers for the Lord." The hard toil of many years eking a living out of the soil would be worth it all.

Brother Saguan is a rich man. Not in animals or land or money. Already two of his sons have been called to be Christian ministers in neighboring missions. And there are others yet to graduate from Mountain View College. There will be richer returns to come from his continuing investment. With his children all soul winners, just think of the countless people in heaven who will thank Brother Saguan that his children brought the gospel message to them.

How different the story of Brother Saguan's family would be if he hadn't sent his children to an Adventist school. How many children would have finished high school? How many would have remained in the church or entered the work?

No parents can afford not to provide Christian education for their children. Christian education is investment in eternity. □

The Old Year

By VIRGINIA VESS

The old year is put safely away
On the shelf of God.

No one can ever touch it again—

What, O man, have you engraved there?

Also engraved on your soul?

Only redeeming love makes choices free!

J. H. Zachary, Jr., is head of the theology department at Mountain View College in the Philippines.

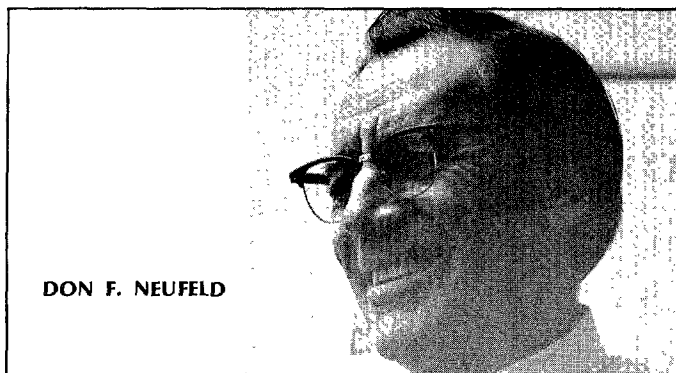
Crying Over Milk That's Spilt

Is the old saying "It is no use crying over spilt milk" a valid philosophy for the Christian to adopt and follow?

Many blithely refuse to cry over their mistakes and blissfully consign them to the land of forgetfulness, telling themselves that once they have been confessed and hopefully forgiven, it's not only of no use but actually sinful to worry over them.

At the beginning of a new year, is this the attitude we ought to take toward the mistakes of the year that is past?

After cleansing, should the forgiven Christian try immediately to forget the incident—the fall and the



grace of Christ that restored him? We think not. There are lessons to be learned from such experiences. These lessons are lost when the incident is forgotten.

Ellen White has helpful counsel in this direction. "The past is contained in the book where all things are written. We cannot blot out the record; but if we choose to learn them, the past will teach us its lessons. As we make it our monitor, we may also make it our friend. As we call to mind that in the past which is disagreeable, let it teach us not to repeat the same error. In the future let nothing be recorded which will cause regret in the by and by."

"We may now avoid a bad showing. Every day we are making our history. Yesterday is beyond our amendment or control; today only is ours. Then let us not grieve the Spirit of God today, for tomorrow we shall not be able to recall [that is, "call back"] what we have done. Today will then be yesterday."—*Testimonies*, vol. 6, p. 149.

Several points stand out in this sobering declaration. Whether we forget the past or not, it is written in the book and cannot be blotted from the record, that is, not until the investigative judgment. At that time if we are accepted, the record of evil is blotted out. If we are rejected, the record is there as the basis of our condemnation.

Someone responds, but does not the Bible say that God will cast our sins behind his back, that He will cast them in the depth of the sea, that He will remember them no more? This is true, but these Scriptures do not deny the statement above. We quote one of them, "For I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34). Jeremiah is setting forth new covenant conditions. "Remember" here means "to hold against." That is, under the new covenant God will not hold the sins of Israel against them. It does not mean

Israel's past apostasy will slip from God's memory, nor that the record will be erased from heaven's books before the judgment.

The clause, "God remembered Noah" (Gen. 8:1) after the waters of the Flood had "prevailed upon the earth an hundred and fifty days" (chap. 7:24), does not imply that God had forgotten about Noah, whose ark was adrift on the surging flood waters; that somehow Noah and the living things with him in the ark had slipped from God's mind and that suddenly He thought of them again. It simply means that God acted in Noah's behalf, doing something specific to meet Noah's needs. This same meaning of "remember" can be seen in Genesis 19:29; 30:22; Exodus 2:24.

Thus when sins are repented of, forsaken, confessed, and forgiven, God does not remember them in the sense of holding them against us. Nevertheless they are there on the record and "we cannot blot out the record." Only God can do this and He will do this in the judgment.

Paul's "forgetting those things which are behind" does not mean that Paul tried to blot the past from his memory. Frequently in his Epistles he referred to his former life (see 1 Cor. 15:9; Gal. 1:13; Phil. 3:6; 1 Tim. 1:13). True, one must not permit the past to cripple his present effort, and one must often leave behind misdirected goals and efforts. But one must never forget the lessons the past teaches us.

The second point in Ellen White's affirmation is that we can make the past our friend; we can make it our monitor. That is, from it we learn what things make life disagreeable so that we can avoid those things. We learn what types of exposures led us into sin and seek in the future to avoid those exposures. We recall how traumatic are regrets, how unrecalable are words, and how irreversible are deeds. We vow, in Ellen White's words, "in the future [to] let nothing be recorded which will cause regret in the by and by."

The value, then, in "crying over spilt milk" and in remembering the fact that we spilled the milk is in the salutary effect these exercises can have in preventing future spillings. As the year 1973 advances, let us use the events of the year 1972 as our monitor. Let us avoid the mistakes that led to bitternesses, regrets, alienations. A daily surrender to Jesus will help us to do this and a daily reflection on the past and a check with our monitor will help us "not to repeat the same error."

Thus we may "avoid a bad showing." The new year may be a year of substantial progress for us by following the divine counsel of learning adequately from the past.

D. F. N.

"Where Is Your Faith?"

As we advance into a new year, the most important question that we can ask is: How best can I please God in 1973? The answer seems to be wrapped up in another question: What does God seek most, our praise or our growth?

Remember that night on the Sea of Galilee after a bone-weary day when the storm swept down from the hills, tossing our Lord's boat like a cork, swamping it with water? The disciples were desperate while the Lord slept. Their best efforts seemed hopeless. When all seemed lost they remembered on whose mission they were and they turned to Him in their great need, "Master, Master, we are perishing!" (Luke 8:24, R.S.V.). Awakened by the cry of panic, Jesus stood in that

tossing boat, raised His hand to the angry sea, and asked for peace. The clouds broke, the sea calmed, and the disciples, together with traveling companions in nearby boats, were astonished. No doubt they smothered Jesus with their gratitude and praise.

But was only amazement and praise what Jesus wanted in that hour of peril and deliverance? It seems that there was more: "Where is your faith?" He asked. I think His emphasis was on "your."

Jesus, as a Man among men, was making a very important point to those journeying with Him. He had rested in the stern of that boat, wrapped in peace, without a trace of fear in His heart. But His peace was not that of an unmovable force that created all things, not even that of God, the loving Creator, who was Master of earth, sea, and sky. He slept in faith, with the same faith that all men may experience when they completely trust in their heavenly Father's love and power. The power that stilled the storm was not His own, but that of His Father in heaven. How He reacted to peril was the way all men may face difficulties—that way is the natural outworking of the life of faith. "As Jesus rested by faith in the Father's care, so we are to rest in the care of our Saviour. If the disciples had trusted in Him, they would have been kept in peace. . . . Living faith in the Redeemer will smooth the sea of life, and will deliver us from danger in the way that He knows to be best."—*The Desire of Ages*, p. 336.

What Jesus desired in His disciples on that black night was faith—growth in trust and a habit pattern that reflected the way He met life's problems. In His question there is a mild rebuke, "Where is *your* faith?"

He still rebukes men and women when they fear that they cannot be like Him. Any self-serving, comfortable thought that we should not expect to be "like Him" this side of the resurrection will again receive His rebuke. This kind of strange defeatism places a low estimate on His grace, a low expectation on what He can do for His friends. If His grace and example are to mean anything, He expects us to develop lives of strength and victory and not to spend the rest of our lives in some kind of pious apology for failing to do what He says can be done.

Astonishment, yes even praise, is not what Jesus wants. Astonishment does not please Jesus as it would a

Should Christians who have a Lord like Jesus and who have available to them all the power He had, should they live flabby lives, too weak to conquer self, afraid of other people?

One of the towering messages of the Christmas story is that Jesus became man, with all the burdens that all men carry, weighed down with the heredity of more than 4,000 years. Yet, as man, "although tempted in all points like as we are, He stood before the world untainted by the evil that surrounded Him. Thus we also are to overcome as Christ overcame."—*Ibid.*, p. 389.

Jesus is man's greatest hope. He showed us how to live above the lure of instant gratification and self-indulgence. He made it plain for all to see, whether in heaven or earth, that no man need knuckle under to sin!

"Where is *your* faith?" This is the question that Jesus asks those who are expecting the Advent. Out of that group who talk about being ready, there will be a smaller group who will understand our Lord's question. This group are those John describes with those galvanizing words: "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

Without any theological hocus-pocus or make-believe, there will be a significant group in the last generation who *will have* the "faith of Jesus." They *will keep* (no qualifications) His commandments and His faith—as *He did*.

This kind of triumphant living is offered everyone as we turn the leaf of years. Nineteen hundred seventy-three can be the year of great strides, of great trust, of great faith—for which all heaven now waits. Knowing that this kind of quality living is possible is the first step in living that quality life that Jesus longs to see developed in His people. Resolve with Him that you and He together will see His faith reproduced in you in 1973.

H. E. D.

What Kind of Year?

What kind of year will 1973 be for the Seventh-day Adventist Church?

In a general way it is relatively easy to look ahead and make some predictions, provided matters continue more or less as they have been going.

It will be a year of evangelism. Vigorous evangelistic thrusts will be made in many areas in connection with MISSION '73. More people will learn about Seventh-day Adventists. Workers and laymen will be active in endeavoring to spread the Advent message in thousands of cities, towns, and villages in much of the world. Adventist literature will be distributed in vast quantities. Having learned some lessons from MISSION '72, our workers will doubtless baptize more people this year than they did during last year's evangelistic thrust.

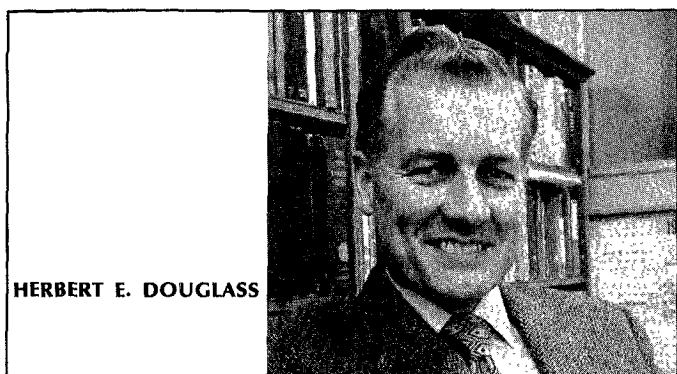
This year, 1973, will see the church with more money to spend than ever before. The budget voted at the Autumn Council held last October was the largest ever. Of course, inflation has made deep inroads into its actual value. Nevertheless, \$59 million can be used to do a great deal for the work of the church around the world.

New churches and new institutions will be added. Old institutions will be enlarged and improved. The list of denominational workers will grow longer.

A Year of Growth

In these and other ways we expect that 1973 will be a year of growth for the Adventist Church.

What kind of year will 1973 be for the Seventh-day Adventist Church?



HERBERT E. DOUGLASS

magician, who does many surprising things so that men and women are dazzled, awed, and full of praise. Luke reported that the disciples "were afraid, and they marveled" (verse 25, R.S.V.). Fearful disciples and apologetic piety do not best reflect His glory or prove very much about what salvation is all about.

People who do not know the Lord do well to be afraid in the face of illness and natural calamities. It is no surprise if uncommitted men and women cringe like slaves before the boredom of the commonplace or the anguish of personal disasters. But should Christians?

The meaningful answer to this question must be found in other terms than membership, finances, and institutions. The significant answer must be found in the area of the spiritual.

As we seek an answer to this question we want it to be understood that we believe in hopefulness, optimism, and faith. We know that under its invincible Leader the church will conquer. We know that God's cause will eventually triumph. But, sadly, the victory of the church will not mean the victory of every church member. In the parable of the ten virgins the bridegroom, Christ, eventually came for His bride, the church. But a large percentage of the waiting maidens, representing church members, did not get in to the wedding feast. They were shut out—forever.

Today the church is in the waiting stage. And "they all slumbered and slept."

It is while men sleep that Satan sows his tares and in other ways weakens the church. We see him at work in the church today. We see liberalism making deep inroads. We see carelessness and indifference undermining the will to maintain standards. We see pride, unworthy ambition, too much dependence upon human resources, a grasping for things, a love of pleasure more than a love for God, destroying the life in the soil of the heart so that spiritual grain cannot grow.

What kind of year will 1973 be for the Seventh-day Adventist Church?

Great Possibilities

Nineteen seventy-three could be a tremendous year. Or it could be just another 12 months of semidefeat, semivictory, some advances, too much loss, too much spiritual dullness, frustration, failure. Which will it be?

Basically, the answer depends upon what our relationship with Jesus Christ will be this year. It depends upon whether we are truly converted, truly connected with Heaven, truly pleading for the Spirit of God for ourselves and for the church.

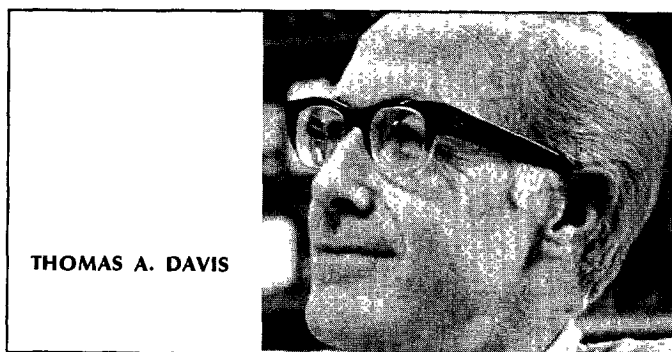
Will 1973 be a truly good year for the Adventist Church? It could be *if*—if those who *know* that Jesus is their personal Saviour will pray, on their knees and

with persistence and faith, "Save Thy people, O God!" "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and thy judgments; neither have we hearkened unto thy servants the prophets. . . . O Lord, righteousness belongeth unto thee. . . . To the Lord our God belongeth mercies and forgiveness, though we have rebelled against him." "O my God, incline thine ear, and hear; open thine eyes, and behold our desolations. . . . O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God" (Dan. 9:5-9, 18, 19).

And for those of us who are sensible of our needs, who know we do not have the close relationship with God we should and must have, let us establish with Him that loving association He is eager to form. Let us admit our lack. Let us go to Him with our need for His Spirit and power in our lives. Let us ask for forgiveness, victory, cleansing, assurance, faith, love. Let us go to God and humbly admit our failings, and with persistent faith ask Him to do for us what we are utterly helpless to will for ourselves or do for ourselves.

It is this for which God is waiting. It is this that will permit Him to put in motion the powers of heaven that will make of the church, of us, a great spiritual power and light in the world.

Will 1973 be a really good year for the Seventh-day Adventist Church? That depends entirely on us. T. A. D.



THOMAS A. DAVIS

LETTERS

(Continued from page 3)

Could this be one reason (besides physical) that Ellen White advises parents to be the teachers until the child reaches eight to ten years of age (*Testimonies*, vol. 3, p. 137)?

JAMES FRAMER

Mount Jackson, Virginia

PRAYER VERSUS READING

I wish to express my deep concern for the type of Week of Prayer program we now have.

For several years I have gone to these meetings to hear readings provided through the REVIEW. I now feel that it is time to examine the effectiveness of this method.

As frequently conducted, first we have a song service, then an opening prayer—occasionally there may be two or three prayers. Next is the reading. This is the time we sit through 25-35 minutes of reading while following along in our own copies of the REVIEW.

This unfortunately is where the service tends to lose its effectiveness. It is not the

lack of spirituality in most of the readings, but rather the lack of feeling conveyed in an oral reading. Few of us are truly effective readers, especially where the readings are lengthy. Effectiveness tends to diminish as the reading progresses beyond five to ten minutes.

These readings dominate what is called a Week of Prayer. This title gives the misleading impression that the center of the meeting is prayer when it is indeed a reading.

To make the Week of Prayer more effective, we suggest that the primary emphasis be placed on prayer so that the meetings will truly be prayer centered. It may be effective to have short readings before a spontaneous prayer and personal testimony time.

Another approach that could be most beneficial is to have the readings read at home prior to the service, then discussed as a group along with prayer and testimony.

KIRBY DAVIS

Kirkland, Washington

OVERPOWER EVIL WITH GOOD

Re the editorial "Pro-good or Anti-bad" (Nov. 23), in my own life I was always trying hard not to do what I wasn't supposed to do.

But when I got my eyes on Jesus and began seeing how much good I could accomplish, I suddenly found it much easier not to be bad. "Strength to resist evil is best gained by aggressive service."—*The Acts of the Apostles*, p. 105.

I have also found that the same is true in working with others. At work I find that direct condemnation is a poor way to try to get others to stop singing nasty ditties. But if I take the initiative and begin cheerfully, enthusiastically singing hymns and choruses first, the nasty ditties never come up. Paul put his finger on the principle when he wrote, "Don't allow yourself to be overpowered by evil. Take the offensive—overpower evil with good!" (Rom. 12:21, Phillips).

DAVID MEYER

Cox's Mills, West Virginia

HOLD STANDARDS HIGH

A hearty "amen" to the views expressed by H. Lloyd Leno in "Appeal to Authoritative Source Material" (Nov. 23, 1972). It is encouraging to see people hold our standards high, especially in the area of music.

BOB JORGENSEN

Marshall, North Carolina

GENERATION GAP

By LOIS HANSEN

MEG PLUGGED in the toaster and with one swift motion turned the radio on. Outside the early spring fog pressed in at the windows and deepened the sense of depression she had awakened with.

"Breakfast time, Mike," she called as she measured cereal into the bubbling salted water. The smell of browning toast filled the warm kitchen as Mike clumped in wearing his heavy work boots.

"Morning, Mom," he grinned up at Meg, his blue eyes clear and young. In only one month he'd be 17, his mother remembered.

"Morning. Those boots sound like an army marching in. They must make you tired before the day's over."

"Yeah, they do, but Mr. Lewis said I'd need them for working in cement. At least they'll keep my feet dry." He drained his orange juice in one gulp.

Meg reached out and tousled the shaggy brown hair. "Sure wish you'd get a haircut. There's no sense in your wearing it so long."

"Whadya mean, long?" His smile was gone now. "It isn't even down to my collar! Why don't you turn the radio on to KAJC? They always have the sports early."

His mother sighed. "I will just as soon as the news is over. It's so bad this morning I really don't know why I listen to it."

The beaten eggs sizzled as Meg slipped them into the hot skillet. Above the noise her voice came,

Lois Hansen is a homemaker in Soquel, California.

insistent and complaining. "This draft thing drives me up the wall, and so many people are out of work. I'm glad you have this job next week."

"Yeah, but cement work sure is hard. I'll be glad when it's over."

"Don't say that! You just pray it holds out. This whole country's heading right into a depression and us along with it. Your generation doesn't know anything about a depression, but you will. Just you wait and see."

The Chill of Negative Attitudes

Mike bit into his toast as if he were attacking an enemy. "All right, Mom. So there's a lot of things we don't know about, but your hollering at us isn't going to help us. Do you have to be so negative all the time?"

"Telling the truth isn't being negative," his mother retorted. "Don't forget you're supposed to mow the lawn this morning."

The boy finished his eggs in silence and clumped out the door.

Meg hurried the dishes into the pan and turned on the hot water. With half her attention she listened to the newscaster while she thought over her conversation with Mike.

Negative, humph! Crazy kid! All any of them ever think about nowadays is—but wait a minute, maybe the boy did have a point!

Suddenly a strange look crossed the woman's face. She turned off the hot water and went out to the back porch. The lawn mower clattered so much she called her son three times before he heard her.

When he did he turned the machine off and came toward the steps with his "What now" expression.

Meg smiled at him. "Mike, I'm sorry," she said. "You accused me of being negative, and I just realized I am. So are many others of my generation, but we have no right to burden you with our accumulated fears. You should be optimistic and I'm glad you are. If you'll help me I'll try to be too. Both of us, your generation and mine, must have faith that God will help us as He always has."

The boy's head was down. He didn't answer. Meg squeezed his shoulder and turned back into the house so he wouldn't see her tears. He was so young—and so dear.

In a minute the lawn mower began again. A little later the whirling stopped. Meg looked out and saw him backing the car out of the drive.

"There he goes," she said to herself. "Didn't even finish the lawn, and of course he didn't ask if he could have the car. Oh, I'll tell that young man!" She seethed a good half hour before she heard him coming back.

Through the house she flew and met him just as he stepped up on the porch. His arms were full of wild lilacs from the bushes on the hill, and the fragrance was like spring itself.

With a little push he shoved them into her arms. "For my negative mother," he told her with a grin. Then before Meg could say a word he hurried back to the unfinished lawn. □

I AM YOUR FRIEND

By FLORENCE HAMILTON JOHNSON

I AM YOUR FRIEND. I am acquainted with your motives and satisfied with your integrity. And I do not question either. And no matter what happens (short of a complete reversal of personality or outright repudiation of principle) I will defend your reputation at all costs.

I will not question your habits

especially

FOR WOMEN

By BETTY HOLBROOK

Thanks for the Troubles

"You'll have to talk with your wife, Bruce. She's interfering with your work." The words stung hard. Bruce was young, newly married, and just out of college. The older gentleman had been kind enough; he had no intentions of hurting, but he didn't know the full story—both sides. If he had, his counsel probably would have been different.

Little did Bruce's friend realize how deeply his suggestions would affect both Bruce's marriage and his work. Had he known he might well have taken to heart the formula that Gen. George C. Marshall recommended for handling people: "Listen to the other person's story. Listen to the other person's full story. Listen to the other person's full story first." But had Bruce and Jan been more mature they might have spared themselves years of unpleasant memories and aching twinges of bitterness.

We can't escape criticism. We may not be confronted with it as squarely as were Bruce and Jan, but some time or other we have to decide what to do when censure comes our way. It can simmer underneath, coloring and molding our thinking and reactions, or we can determine to take it for what it's worth. We can learn from it, live above it, or both.

Not all criticism is bad. Some can be very helpful—a type of feedback that lets us know whether we're effective or not. It may even be one way of coming face to face with our defects and sins, part of that pruning process that weakens the flaws and lets the good

or religion, *because I am acquainted with your motives.* Therefore I shall not pry into your business, nor ask questions about your emotions, because I know beyond a doubt that you are doing the best you can under the circumstances.

As a friend I will not be stupid enough to assume that the gossips'

traits come through. If we're really sincere about being heaven-bound we'll be grateful when God puts His finger on those blemishes and thorns; or would you rather He ignore it and indulge the hurts?

Much criticism, however, springs from jealousy or gossip, the kind that makes us want to snap back or retaliate in some form. This is where we can prove that the best government is self-government, and that happiness comes, in spite of everything, by controlling our thoughts and words. At times we seem to get some kind of perverse pleasure out of brooding over our unhappy thoughts and experiences, gathering thorns, and taking satisfaction in wounding ourselves with them (see *Testimonies*, vol. 3, p. 330). Even James White received some surprising counsel on this in the same volume (see pp. 95-98).

We could certainly agree with Beryl Pfizer that "if it's true the mind is like a sponge, I wish I could squeeze mine out once in a while and get rid of stuff I don't need anymore." But we have to start where we are, encouraged by the thought that "one victory won, the next is more easily gained" (*ibid.*, vol. 4, p. 345). It's simply a matter of refusing to let our minds dwell on unpleasant thoughts.

Sometimes we become discouraged and disillusioned thinking we've been caught in a web of someone else's contrivance, until we realize we're spinning that web ourselves. If life were easy and problems solved themselves we'd never have a chance to develop character. So maybe this is a good time—the beginning of 1973—to stop and thank God for our troubles, for criticism that points out our defects. And then we can thank Him, too, for the unfair critics who help us build patience and self-control.

Let's start '73 with the prayer:

Thanks, Lord, for the trouble.

Thanks, Lord, for my critics.

Thanks, Lord, for the rough times of '72.

Now help me be wise enough to learn and grow in '73.

story of your not living up to your obligations, but will assume, rather, that the gossips have perpetrated another pernicious crime against society, for I would rather question the motives of the gossips than yours. And because we are friends I will challenge anyone who would tear you down.

I am your friend, and my friendship does not depend on the corrupt *opinions* of the character assassins, because I know them too. Their prognosis is based on feeling, jealousy, misinformation and ignorance—not on facts.

I will, therefore, not require an explanation of anything you do or say, because friendship does not require inquisitions to establish worthiness.

I will not abuse my right to your friendship by requiring tyrannical reforms in your personality and performance.

I will heartily enjoy your laughter and achievements, and will cry with you over your disappointments.

I shall walk with you in silence or communicate with you when you are in the mood.

I shall not ignore either your expressions of doubt or of exuberance, but will take note of your thinking and reply after I have placed myself in your shoes.

Because we are friends I will not treat your confidences as public property, nor will I post them under categories in my own mind, but will accept them as honest expressions that may or may not be subject to change or adjustment if necessary, but never as dishonest or boastful.

Your frankness with me deserves my respect and appreciation, and unless I can relate properly, I do not deserve your friendship or confidence.

You are a human being, as I am, and I shall apply the same rules to our relationship as I would have you apply to me.

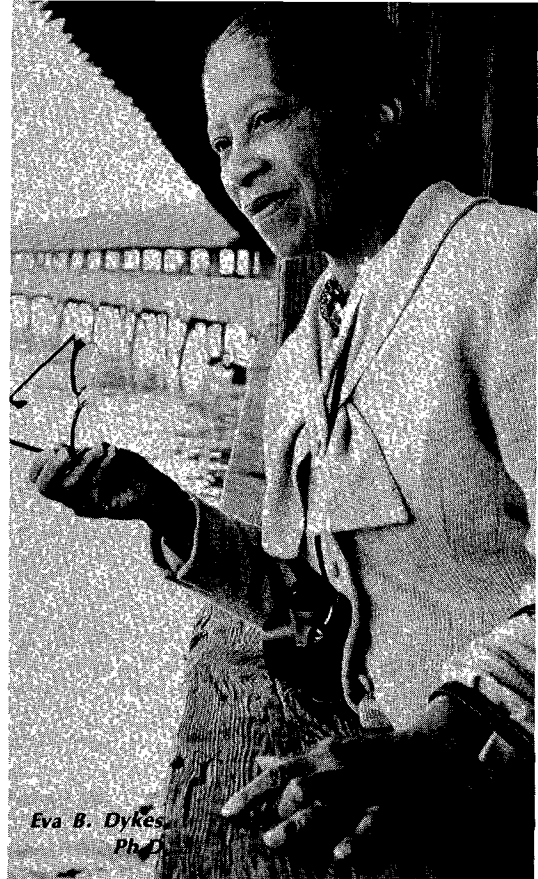
I will love you honorably and with admiration, knowing that love is a stabilizing factor in our lives. The *only* bond that does not have thorns.

I will not measure you by my standards, which may vary from yours in some ways, because of our different background and environment. I will accept you at face value and as being sincere.

And, in so doing, we shall be friends until death do us part. Should you go first I shall cherish your memory as I hope you will cherish mine, should I go before you. □

She Fulfilled the Impossible Dream

By LOUIS B. REYNOLDS



IT WAS, FOR any brilliant young student, a remarkable accomplishment. For a Negro woman born barely a generation from chattel slavery it was spectacular. Eva Beatrice Dykes, who had specialized in English, Latin, German, and Greek, had received the Bachelor's degree and the Master's degree with honors from Radcliffe, one of the nation's exclusive Ivy League colleges. And now in March of 1921 she had become the first black woman in the world to complete the requirements for a Ph.D. degree. The graduation exercises, held on June 22, were merely a completion of formalities.

The confused aftermath of her earlier dream of college was still vivid in her memory on that illustrious day when she marched at Radcliffe. But it was not about this that Eva Dykes meditated as her train sped toward Washington. Nor had it figured directly in the decision to return to the capital city after graduation. At 26 she was sufficiently mature to decide what she would do even without a Ph.D. degree. For one thing, she had tried to pull herself out of the social trap in which she felt she had been born, and she wanted to go back to help other young people caught in the same net of frustrations. It was

Louis B. Reynolds is an associate secretary of the GC Sabbath School Department and former editor of Message magazine.

at this point that, incidentally, she became a baptized member of the Seventh-day Adventist Church.

I first met her in 1934 at a Youth Congress held on the Oakwood College campus in Huntsville, Alabama. I had heard that she was a gifted musician, that she practiced piano at 6:00 A.M., that she had been an accompanist for celebrated concert artists, that she was in her own right an accomplished pianist. I was pleasantly surprised, however, to note that when she was asked to play for the congress assembly, she chose her own arrangement in variations of the very simple hymn, "No Night There."

Years later when I worked with the Southern Publishing Association in Nashville, Tennessee, it was my pleasure to become better acquainted with her as we discussed her column, "Morning Meditations." We talked also of good writing and of the then budding hopes of a more expanded college at Oakwood.

Her father, who was divorced from her mother when the girls were young, was a college graduate and a mathematics major, but he had difficulty understanding that his daughter Eva should be intrigued by fantastic and irrelevant details of geography and personality and intention instead of the simple beauty of the arithmetical solution. Her uncle, Dr. James Howard, who was a physician in Washington, with a diversified

clientele, came to the rescue and undertook to educate Eva and her two sisters, Flossie and Anita. Even so, the going was not smooth. Her mother, a frail figure, but a tremendously gifted woman, reached the eighties, and her seemingly tireless and resolute approach to life so instilled Eva Dykes with the habits that make for success that she had hardly any understanding of the mechanism of failure.

There were actually three young Negro women awarded the Ph.D. degree in 1921. Although Eva Dykes was first to complete her work, she was the last to receive the degree because the Radcliffe commencement was held later than the exercises for the other two colleges. The three recipients were Georgianna Simpson from the University of Chicago; Sadie Tanner Mozel from the University of Pennsylvania; and Eva B. Dykes from Radcliffe. These events seem now far in the distant past. Today Sadie T. M. Alexander is a retired lawyer and the wife of a Federal judge. Georgianna Simpson, who later taught at Howard University, died some years ago. Eva B. Dykes is still a member of the faculty at Oakwood College.

What indication do we have of the scholastic record Eva Dykes established at Radcliffe? During her senior year in the undergraduate school, a news item, dated January 14, 1917, appeared in the Washington, D.C., *Sunday Star* which

throws an interesting light on the question:

"Word has been received from Boston that two young Washington women have won honor grades at Radcliffe College. Miss Elizabeth Brandeis, daughter of Justice of the Supreme Court, is one of the fine juniors to rank with 'very high academic distinction,' and Miss Eva B. Dykes is one of the seniors who has ranked with 'marked excellence.'"

She had graduated earlier with a Bachelor's degree from Howard University in Washington. After that she taught Latin and English briefly at the old Walden University in Nashville, Tennessee. She enrolled at Radcliffe in 1916, completed another Bachelor's degree, a Master's degree, and a doctorate by 1921. Subsequently she taught at Dunbar High School in the nation's capital.

In 1929 she was asked to teach at Howard University. Dr. Mordecai Johnson, at that time president, has related on numerous occasions what happened when this invitation was extended to her. This is the way he stated it in introductory remarks to a lecture to students and faculty of the Seventh-day Adventist Seminary:

"I feel especially near to you . . . because one of the finest teachers I have ever known came from your church. Her name is Dr. Eva B. Dykes. When I first came to Howard University, her name was brought to my attention in a peculiar way. She had received a Doctor's degree some time earlier from Radcliffe,

and we were about to engage her as a teacher. Prior to taking the job, she had a conference with the Dean, saying, 'Before you conclude this contract there is one thing you should know about me. I do not know if after you hear this you will wish to employ me or not, but I feel I must tell you I am a member of the Seventh-day Adventist Church, and beginning at sundown on Friday until sundown Saturday I will be unable to do any work for the university, for in that period my church is foremost in my allegiance and I . . . will be able to give no service to the university.' The Dean brought the matter to my attention . . . and said, 'Mr. President, this is a very sad matter. I suppose this finishes it. We cannot employ this young woman. What a tragedy!' But I said to the Dean, 'This does settle it. This makes certain we are going to employ this young woman.'

"What do you mean, Mr. President? We cannot hire someone who has reservations about service."

"I replied, 'This is not a reservation but an affirmation. And I would further suggest that any woman who has the center of her life so dedicated is worth keeping, and we should not run the risk of losing a young person of that type. She will be just as loyal to the university the other six days as she is to her church on the Sabbath.'"

Eva Dykes saw no reason to apologize for being a Seventh-day Adventist. She did not consider it beneath her dignity to play a portable organ on a street corner while

others solicited money for Ingathering or to approach people on the street selling missionary magazines to further the gospel. In spite of this public declaration of her faith, Dr. Johnson said that a few years after she came to teach at Howard, the faculty of the College of Liberal Arts voted her the best all-around teacher in the university.

Mrs. Ollie Anderson, leader of the Allegheny Health and Welfare Federation, said that while Eva Dykes was teaching at Howard she came to her home and gave Bible studies to her mother, Mrs. Josephine Corbett. She emphasized Sabbath reform, health reform, dress reform, urging her mother to lay aside unclean foods, jewelry, and make-up so as to prepare for a new life in another world. And Mrs. Corbett was baptized.

"My mother in turn passed on the Bible studies to me," Mrs. Anderson says, "and through my mother the rest of us became Adventists."

Dr. Dykes gave Bible studies to teachers and other colleagues with whom she worked and many of them became members of the Adventist Church. She personally financed a regular systematic distribution of literature to a large group of teachers and friends in Washington and she kept up this mailing faithfully for years.

Jason C. Grant, Jr., who presented Eva Dykes on one occasion with the Howard Alumni Award, remarked that few graduates of that university "had led so rich and varied a life or one signalized by so



In 1944 Eva Dykes joined the faculty of Oakwood College in Huntsville, Alabama, where she is still teaching, though she retired in 1968.

many achievements as Dr. Eva Beatrice Dykes."

On her graduation from Howard, he said, she had been granted the Alpha Kappa Alpha Scholastic Award, and for each of her years of residence at Radcliffe College, except for the first, she was given a scholarship by the college. Moreover, he noted that her undergraduate work there was of such high caliber that she was elected to Phi Beta Kappa.

Commenting on her devotion to God and her loyalty to the church, Mr. Grant had this to say:

"Here then, is a Howard graduate who has lived and is living a life not narrowed to the confines of a single category, but a full life characterized by a wide range of important activities and distinguished achievements. Such a life is in keeping with the highest . . . Christian ideals of the College of Liberal Arts of Howard University and thus merits richly such recognition as the Alumni Award can give."

A Change of Position

Turning from this honor in a Government university, Dr. Dykes resigned her position in 1944 to join the faculty of Oakwood College in Huntsville, Alabama, where she is serving today. Although she retired in 1968, she has been recalled to the campus because it was felt that not only could she teach and counsel, but she could provide a stabilizing influence for both students and faculty.

There are about her no put-on or professional airs. Dignity, she was raised to understand, had nothing to do with one's social station: character, conduct, were everything. Attitudes of class superiority she considers not only in excess of her credentials but distasteful in themselves. She tells her students that the doctorate is purely an academic title and it is not necessary for people to call her doctor. However, she had found it imperative at one time to use the title at a post office in Huntsville because there a Negro woman either had a title or she would be called auntie or referred to by her first name. Neither of these, of course, was acceptable to her and the title was used merely as a defense.

When she was intent on getting something done, she did not hesitate to take direct action. I recall when the Oakwood College board was seriously seeking accreditation, the college engaged the services of its first and only doctor to



Many students have come under the influence of Eva Dykes, reputed to be the first black woman in the world to complete the requirements for a Ph.D. degree.

head its faculty accreditation committee. When she talked of money for much-needed facilities at Oakwood, it seemed to her the board members were dragging their feet. At the time of the annual meeting she invited three or four of us whom she knew well to breakfast, and while we ate, she lectured us from prepared notes on the need for immediate action and she outlined in one-two-three order what she felt we ought to do.

Sometimes there was great amusement at her strength when subjected to criticism. In her home church years ago there was a deacon who felt he had special license to check on the spirituality and fitness of persons holding major offices. He was very critical of Dr. Dykes in her position as Sabbath school superintendent because, he said, she had counted the offering on Sabbath. She replied by asking him

if the money was collected on Sabbath. He admitted that it was. She said then that the collecting in her judgment justified the counting. And the church board upheld her stand.

Eva Dykes' dislike of having people make promises and fail to live up to them is legendary. If the person did not come through on what he said he would do, she would never ask him to do anything again. Failing to fulfill a promise was to her a kind of falling from grace. She never put herself in the position of being disappointed the second time.

As a grammarian she has spent considerable time preparing a text for general use in remedial English. Even in her contacts with people outside the college community, she attempts tactfully to correct unacceptable English. "Lula," she would say, addressing a friend in church, "ladies never use the expression *ain't*; therefore, you should not use it, because *you* are a lady." People to whom she made remarks of this type appreciated her words and made every effort to change.

For Eva B. Dykes the search of life is a search not alone for happiness, but for truth, for love, and for understanding, as well. Her life has been immensely rewarding. Although she has never married, she has confided to friends that a certain physician from a prominent family, who was not an Adventist, had proposed marriage before she joined the church. Since she was contemplating baptism she knew there would be a great difference between her concept of life and his on points of religion, so she did not accept his proposal. Through all her years she has sought a more perfect knowledge of Him who is the Father of us all, who made us in His image, and who keeps us in His care. One little sentence from Rabindranath Tagore would seem to be the sum of her striving: "Only let me make my life simple and straight."

When God has put an impossible dream in our hearts, she used to say, He means to help us fulfill it. Eva Dykes believed this to be true, when as a young woman, she heeded the call to prepare herself to help others and to attain the highest competence in order to do it. Through the years God has given her many other dreams of specific tasks He wanted her to do.

It is when we resist God, she says, that we remain nothing. When we submit to Him, whatever the sacrifice or hardship, we can become with His help far more than we dare dream. □



The Dorcas Welfare women of the Gilbert and Ellice Islands are well uniformed and organized, and are carrying on an effective ministry for the needy. Men and women with a sense of mission, courageous, and willing to forgo many comforts are needed to labor on the islands.

Glimpses of the Gilbert and Ellice Islands Mission

By A. W. WHITE

BOOKS HAVE BEEN WRITTEN describing the idyllic existence the bronzed Polynesian and Micronesian inhabitants once enjoyed. Fishing, tending coconut and taro plants, building and thatching their homes, singing and dancing in their massive meeting houses. Life on the necklaces of sand round azure lagoons was relaxed and happy.

But many changes have taken place in modern times. The dazzling air is still spiced with wind and salt. The slanting coconut trees and gnarled pandanus still shade the thatched houses. But World War II jolted these quiet isles into an awareness of a sophisticated mechanical age.

The battle of Tarawa was savagely fought over a speck of sand the size of two city blocks, defended by 5,000 Japanese. All but 17 perished. And 2,000 United States marines died or were wounded. The material of war still lies rusting on the beaches and plantations, testimony to the futility of war.

The bicycle era has given way to the motorcycle age. Vehicles now jostle for

space along the spray-covered causeways linking the islets of Tarawa. Imported speedboats are pulled up along the gleaming sands, though the sleek Gilbertese canoes still take pride of place inside specially built shelters. Adventurous moves toward self-government are under way. Two airlines serve the area where once shipping called infrequently. The radio station and newspaper have grown up. Localization of many government posts is taking place.

But a perennial problem exists. The tiny land area will not support the growing population of 60,000 living on 37 atolls scattered across the 2 million square miles that comprise the colony. By 1980 the population is expected to top 80,000. The stark issue facing the people is one of economic survival in the knowledge that Ocean Island's phosphate resources, which produce half the Gilbert and Ellice revenue, is expected to last only five more years.

The poor soil, 98 per cent lime, supports only coconuts and a coarse taro. Pits must be dug to the water level, only two or three feet down, to enable the taro to grow. It takes six years to mature. World copra prices have

crashed to an all-time low, reducing the cash income to almost nil on outer islands. The Marine Training School sends hundreds of crew boys to work on ships all over the world in an attempt to export labor.

Encouraged by a Government Official

A government official A. W. Martin was visiting one day complimented the Adventists for their valuable help to island peoples. But then he asked why the Adventists were not doing anything for the finest people in the Pacific. He was referring to the Gilbertese, among whom he had spent many years. He emphasized his point by giving a sizable donation to initiate a work among that people.

After the war mission ships were being built by the Adventists. The *Fetu Ao* (Samoan for *Morning Star*) was not needed by the Samoa Mission. So John Howse was asked in 1947 to sail the boat through the Gilbert and Ellice Islands on an exploratory trip. After returning, Elder Howse took his family and all his goods to the Gilbert Islands. With building materials, fowls in crates, and so on, the boat must have been reminiscent of Noah's ark. Tavita Niu, a Samoan with Elder Howse, was left at Funafuti in the Ellice Islands. He was later forced to leave by another mission which pointed to a law that forbade any other religion than that particular group. Later this law was annulled. Tevita had a strong influence on the work in the islands, especially the school at Abemama.

Elder Howse decided to settle on the island of Abemama, where the government center of the colony was being established. He engaged the national magistrate, Tebinabena Kirimaui, to translate his sermons to the people. Three meetings a week were held before the King of Abemama.

Tebinabena's inquiring mind led him to ask many searching questions. He gave some of his land on which to establish a mission. The King and his younger brother believed and leased adjoining land to the mission. After a time Tebinabena made his decision to be baptized a Seventh-day Adventist. Immediately a communication came from the resident commissioner offering him higher wages and a free house in Tarawa if he would not join the Adventists. He replied that it was the resident commissioner who had requested him to assist Pastor Howse, and now he believed in the Adventist faith.

Tebinabena was a very important person. During the war he was awarded the Member of the British Empire for hiding the British flag and government papers at the risk of his life. For many years he was a pillar of strength in the mission, translating evangelistic and Sabbath school materials. He died in 1967, having seen a

A. W. White is president of the Gilbert and Ellice Islands Mission.

procession of missionaries come and go.

When one thinks of Adventism and the Gilbert and Ellice Islands Mission, the names of such stalwarts as Graeme Miller, Alec Thomson, Walter Ferris, and Peter Colquhoun come to mind. Teachers Ken Wright, Frank Gifford, Wally Dawson, Alan Sonter, Robert Sutcliffe, Clem Reitze, Arthur Clover, and Robert Cole have given sterling service at the Kauma Central School at Abemama Island. Samoan, Tongan, and Fijian missionaries have come and sometimes paid the supreme sacrifice in their selfless service. Pastor Neru, of Samoa, headed the work in the Ellice Islands and was eminently successful in making use of the Voice of Prophecy lessons to gain interests. His wife contracted glaucoma and lost the sight of both eyes. They returned to New Zealand, where she later died.

An Increasing Membership

The membership of the islands slowly increased under the blessing of God. Plans were made to establish the mission headquarters on Tarawa, where closer liaison with government, education, medical service, and shipping was available. Land was leased with the willing assistance of the friendly Lands Officer.

Peter Colquhoun took on the building program while living under substandard conditions. Many were the heart-breaks he and his wife suffered in their faithful service. Their tiny baby died at Tarawa.

A. W. White was called to complete the work of the headquarters establishment. Today a large meeting place named after R. R. Frame, Australasian Division president, offers its cool shade to worshipers. The evangelistic center, financed from a Thirteenth Sabbath Offering overflow received some years ago, is soon to be erected. A brick school and two brick departmental secretaries' houses grace the coconut-shaded compound. There is still no office building for the mission. Other things are more important.

One of the high lights of the work of God in these islands was the appointment of Bwebwe Tabuariki as assistant president of the mission. Bwebwe is an Ocean Islander who speaks fluent Gilbertese. Bwebwe was originally contacted by one of our pastors and later was guided through Voice of Prophecy courses by L. C. Naden until he was baptized. Bwebwe brings tremendous evangelistic zeal to this area, and his pioneering has brought a great harvest of converts into the mission. At present the membership is 600.

In the mission the Dorcas Welfare women are in uniform and organized into an effective ministry for the needy. Our message goes out three times a month on Radio Tarawa. We now have money to print much of the God's Way Bible Correspondence Course, which is almost ready for the press. *The Bible Made Plain* has been printed in Gilbertese and is a powerful influence wherever it is read.

Funds have come to hand for a printing of *Steps to Christ* in Gilbertese. The

mission now has two radio transmitters, one donated by the Signs Publishing Company staff, of Australia, so that direct contact between Tarawa and the Kauma school at Abemama can be maintained. This eliminates great difficulties experienced in the past with communication.

Adventist island girls taking nursing at the Colony Central Hospital are most appreciated. On one occasion the matron remarked, "They have a deep sense of vocation and are very reliable."

MISSION '72 has seen our lay members active in their own way, such as witnessing while out fishing in a canoe with others or helping the needy on their islands. Betaio, a frail old man, went in search of souls on another island. He went to North Tarawa and preached at each village he visited. When villagers refused to canoe him across a shark-infested tidal channel, he swam. Four young men have been baptized because of his efforts. Betaio died a few months later.

The Adventist Church has before it a tremendous challenge in presenting the final warning to the inhabitants of these tiny isolated islands of the Gilbert and Ellice group. It requires men and women who are unafraid of hardship, courageous in the face of constant danger, and willing to forego most of this world's comforts. They must face the task with limited facilities, insufficient means, and inadequate staff. But an abundance of grace and power has been promised and is being supplied from above. □

SINGAPORE

Woman Finds Jesus Through SDA Message

Attracted to Seventh-day Adventists as a result of a Five-Day Plan to Stop Smoking, a Singapore resident searching for Jesus has become a member of the Adventist Church.

Margaret Tremear attended a Five-Day Plan to Stop Smoking in Singapore, but had to leave one meeting to keep from fainting when a film on lung surgery for cancer was shown. Later, she telephoned me to ask for recipes for vegetarian food. During our conversation she mentioned that her real interest was in the beliefs of Seventh-day Adventists.

Her statement astonished me, for I did not know she was interested in religion. We made an appointment for her to come to my home the following Monday evening.

When Monday evening came, a tropical downpour was in progress. I wondered whether Margaret would come. She was late, but she came, and we spent two and a half hours talking. She was plagued with guilt and yearned for Jesus' love, yet she was not sure whether there was a God.

She went home from that first visit with a Bible, *Steps to Christ*, and a determination to know Jesus Christ. During the week she read the Creation story, most of the book of John, Mat-

thew 24—and *Steps to Christ* three times. Her heart was deeply touched by the Holy Spirit as she read. Soon she wanted to study more than just once a week. Finally we were studying five hours a week.

Margaret also took a correspondence course on the life of Christ, doing four or five lessons a week. As she studied, she found Jesus irresistible. After she had yielded to Him, she accepted without question each testing truth. She was ready to do whatever Christ asked.

After our study on the second coming of Christ, she was eager to tell her friends. Her three small boys were so thrilled about Jesus' coming, they talked about it as soon as they awakened in the morning and when they tumbled into bed at night. Her husband, Fred, an engineer in the Royal Air Force, was indifferent, but did not oppose her taking Bible studies.

As we studied together it was wonderful to see how the Holy Spirit worked. Many times I would be preparing for a particular study and change my mind the last thing. When Margaret came I always knew why. The topic that the Holy Spirit had impressed me to change to was exactly what had been on Margaret's mind.

Margaret and her boys began attending Sabbath school and church. When she signed the guest book on her second Sabbath, she said, "I hope I won't be a visitor for long!" I knew then that her mind was made up. On August 5 she was baptized. Now she is beginning to study with two of her friends who have seen her life transformed by Jesus.

JEAN CAMPBELL HEALD



LAKE REGION CONFERENCE ORDAINS THREE PASTORS

J. R. Wagner (right), president of the Lake Region Conference, presents ordination certificates to (from left) Clarence Barnes, Robert Douglas, and Philip Jenkins, who were ordained at the Lake Region Conference camp meeting this past summer. All three men are district pastors.

Other participants in the ordination service were C. E. Bradford and W. W. Fordham, an associate secretary and North American Regional associate secretary of the General Conference, respectively; F. W. Wernick, Lake Union Conference president; and Richard Brown, secretary of the Lake Region Conference.

F. A. WILLIAMS
PR Secretary
Lake Region Conference

South American Division Has 300,000 Members

By R. A. WILCOX

DURING THE MIDTERM period of 1970 to 1972, more than 68,800 persons in the South American Division were added to the church by baptism and profession of faith. Our work in the division began in 1894. Sixty-five years elapsed before we reached 100,000 members. It took only eight years to achieve the second 100,000, and less than five years to reach another 100,000. In 1971 there was an average of 27 persons baptized in every Adventist church in the division and an average of 54 for every ordained minister in South America. During the four-year period of 1965 to 1968, more than 97,400 were baptized. However, for the four years from 1969 to 1972 the ones baptized will total 120,000. In 1972 the South Brazil Union reached a total membership of 100,000.

In the division there are more than 2,000 full-time, part-time, and student, literature evangelists. During 1970 to 1972 they made the best sales record in the history of our colporteur ministry in the division. Total sales for the period exceeded \$7 million. The literature work is the most acceptable manner to carry the truth from family to family in our area. P. S. Camacho is the division publishing secretary.

Sergio Moctezuma, the division lay activities and Sabbath school secretary, is uniting the 5,000 denominational workers with the laity in preaching the gospel. The branch Sabbath school is the heart of our missionary endeavor. More than 24,000 such schools are gathering interested persons in every city and village in the division. Last year more than 20,000 laymen participated in preparing the public to receive the truth.

The 150,000 young people in the division are led by José Vianna. Our youth have won 12,500 to Christ since 1970. During 1973, which is the division's Youth and Family Year, nearly 2,000 Voice of Youth evangelistic campaigns are planned. This entire division family is joining youth in the spirit of their motto: "Lord, Count on Me Now."

Our youth are also involved in carrying the temperance message. In the eight countries of the division all public mediums of communication are open to present the temperance program. Adventist youth are on television and radio and are leaders in the national drive against drugs and narcotics.

Stewardship and a Spiritual Revival

A spiritual revival has entered the churches of South America through stewardship. R. F. Mattison, division

stewardship secretary, reports that by the close of 1973 a training program in systematic benevolence will have been held in every church in the division. Already thousands of families have reported that their spiritual and material blessings have been multiplied through faithfulness. Many congregations that in former years were unable to meet their local expenses are entering into new projects of expansion. The tithe for the midterm reached a total of more than \$11,814,500, a 27 per cent increase over the previous two-and-a-half-year period. Our ministers are reporting soul-winning experiences as a result of the systematic benevolence courses conducted in their churches.

Our division food company was organized in 1971 with Alejo Pizarro as manager. The new enterprise is expanding rapidly. Three existing Adventist food factories, Frutigran, Granix, and Superbom, recently came under the management of the food company, forming a nucleus that will extend the organization to other portions of the division territory.

The division food company, with its present production and distribution facility, is in a very favorable position in this virgin territory for meat substitute products in South America. Supermarket chains are showing interest in obtaining these vegetable protein products.

The first South American Division international medical council was held at River Plate Sanitarium in Argentina, June 12 to 15, 1972. It brought together medical directors, hospital administrators, chaplains, and nursing school leaders. Union and division officers were also present. The General Conference was represented by Dr. Ralph Waddell, secretary of the Health Department.

Facing a Crisis in Education

The council reviewed the impact of our present medical work in the South American Division and made long-range plans for expansion. At the present time there is an urgent need for trained personnel. The two nursing training centers in Argentina and Brazil have recently received government recognition, facilitating the training of qualified nursing personnel with government registration.

Daniel Nestares, secretary of the division's medical department, is giving strong support and wise counsel to this important phase of our labor.

Dr. Werner Vyhmeister has recently joined the division staff as secretary of the department of education.

The enrollment in our schools continues its upward trend. Unfortunately, a large percentage of our youth are unable to attend our schools because of

financial difficulties, but this problem is being remedied by increasing industries to provide student labor.

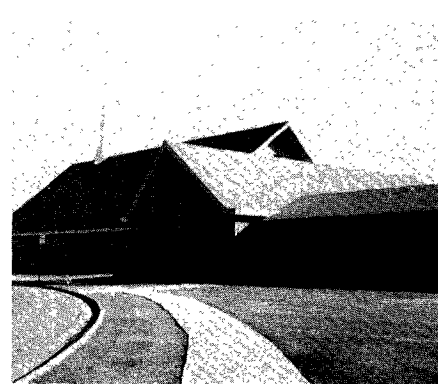
Some drastic educational reforms are being introduced by the governments of several South American countries. At this time we are not able to ascertain the full impact of these changes. But even at this early stage it is evident that our denominational educational program will face some severe transitions. We are praying that the Lord will guide in protecting our schools, which are so important for the training of our youth.

It is increasingly difficult to find suitable halls and auditoriums for public evangelism, but this handicap is being overcome by the use of tents and mobile auditoriums. In every union in the division public campaigns are in progress. Never before have we enjoyed so many opportunities to preach to such attentive audiences. In most public meetings it is necessary to conduct two services nightly to accommodate the interested audiences.

The work of radio has done much to sow seed for a rich harvest of souls. The majority of those who are baptized have had some contact with radio evangelism.

Ruben Pereyra, division Ministerial Association secretary, and his associate, Joel Sarli, are leading our ministerial force.

We pay tribute to the pioneers in South America who have gone before us. Now, as we move forward into the last portion of this quinquennium, we ask the Lord to pour out His Spirit upon us so that this judgment-hour message may reach the hearts of multitudes in South America. □



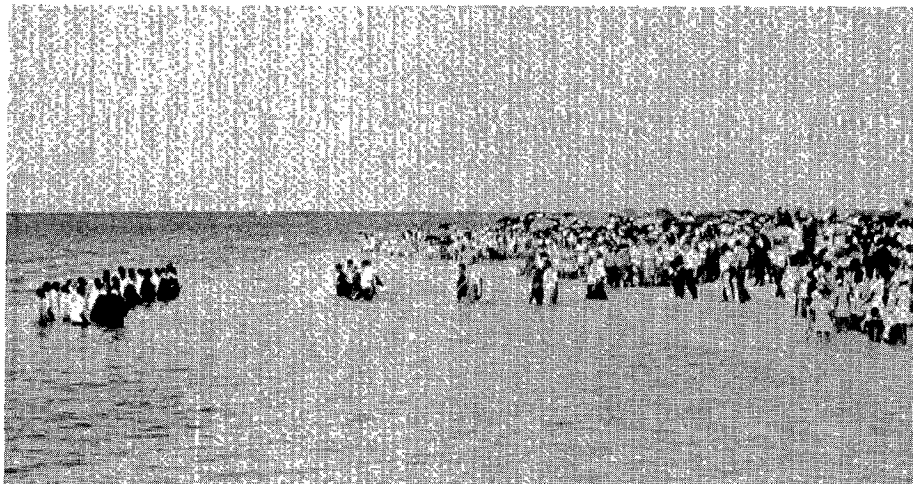
PHOENIX, ARIZONA, SDA'S DEDICATE CHURCH

The Phoenix, Arizona, Central Adventist church was dedicated on Sabbath, October 7. The dedication sermon was preached by Neal C. Wilson, vice-president of the General Conference for the North American Division. Other speakers were former pastors John V. Stevens, president, Arizona Conference, and James L. Hayward, pastor, Battle Creek, Michigan. The present pastor is Leslie Neal.

The main auditorium of the church seats 850 people.

J. W. BASSHAM
PR Secretary
Arizona Conference

R. A. Wilcox is president of the South American Division.



One thousand new converts were baptized on the island of Jamaica on Sabbath, October 14. Typical of the several services held at different places is this scene in which a number of pastors participated in the ceremony. The writer went from baptism to baptism by plane.

JAMAICA

2,340 Are Baptized in Fortnight, 1,000 in Day

On Sabbath, October 14, I participated in several baptismal services in Jamaica, during which 1,000 new converts were baptized. In a two-week period, from October 1 to 15, more than 2,340 people were baptized.

On Friday afternoon, October 13, Marcel Abel, field secretary of the Inter-American Division, Mrs. Dower, and I were met by H. S. Walters and L. H. Fletcher, president and treasurer, respectively, of the West Indies Union, at the Palisades Airport in Kingston, Jamaica. The trip from Miami to Kingston is approximately 600 miles.

Following an interview with a press photographer we were driven to our hotel. That evening we went to the large four-pole tent where R. W. Ashmeade was holding an evangelistic campaign. People were streaming into the tent. Every seat was taken, and hundreds were standing around the sides.

Sabbath morning we visited seven of the 18 churches in the Kingston area.

At 5:15 Sunday morning A. B. Marshall, the administrator of the Andrews Memorial Hospital in Kingston, took us to Gun Boat Beach for the first baptism, which was scheduled to begin at six o'clock. Light was just dawning as we, with many others, arrived at the beach. People came by foot, bus, pickup trucks, taxis, autos, and bicycles. At each service it was my privilege to present the message and to extend greetings from the General Conference president, Robert H. Pierson, to the assembled people. We were joined by M. G. Nembhard, secretary of the West Indies Union Conference.

For the baptisms, ten pastors and ten deacons took their places in the water. Then ten candidates were led to the waiting ministers as the people sang in beautiful harmony their traditional baptismal hymn: "Take me to the water, take me to the water, take me to the water, to be baptized."

A six-seater Cessna plane was char-

tered to fly us from one baptismal service to another. From Gun Boat Beach we went to Port Henderson for the second baptism. Then we flew over jagged rain forests, hills, mountains, to Port Antonio. From there we went to sparkling St. Ann's Bay, and then to magnificent Savanna-la-Mar. The last baptism we participated in was at Montego Bay, where C. D. Brooks, a general field secretary of the General Conference, had been conducting a nine-week evangelistic series. This resort city is a difficult place in which to conduct evangelistic meetings. However, the Lord blessed, and as of this writing 327 people had been baptized, with more than 125 others indicating their desire for baptism.

N. R. DOWER

Secretary
General Conference Ministerial
Association

ALBERTA

Calgary Health Center Conducts Full Program

The Adventist Health Education Center in Calgary, Alberta, began its fall series of community health education programs with five separate courses running concurrently in various parts of the city. These courses, which were held weekly, included a nutrition-and-cooking class, a woman's physical-fitness course, a child-guidance series, a mental-health series, and a marital-counseling course. A Five-Day Plan, as well as school education programs on such subjects as smoking, alcohol, and drugs, was also scheduled for the series.

The Calgary Health Education Center has been in operation almost four years. The administrator, Harry A. Van Pelt, is a minister and health educator. His wife, Nancy, produces and directs the marital counseling and child-guidance programs.

During the past one-year period nearly 2,100 people registered in the

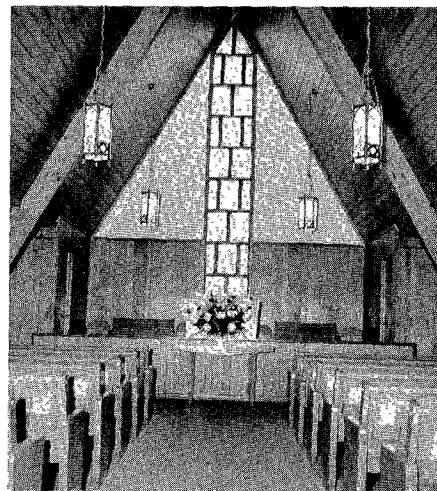
formal classes offered by the center. Other activities have included a continuing series of radio programs, periodic television shows, shopping-mall displays, a public-auditorium program featuring Dr. Kenneth Cooper (author and developer of aerobics), a health-principles course conducted for the University of Calgary physical-education students, coronary-prevention seminars, a baby-sitter's-instruction-and-safety course, a preparation-for-marriage class, sponsorship of a wide inter-agency council on smoking and health, and talks on health subjects by Health Education Center personnel to service clubs, schools, and church groups.

The activities of the center are directed by an executive committee comprised of Adventist members of the health professions and other laymen. The board of directors is a composite of Seventh-day Adventist businessmen, medical and nonmedical, and community leaders sympathetic with the goals of the Health Education Center.

The center is supported by registration fees, contributions from church members, gifts by interested community businessmen, financial assistance from the Alberta Conference of Seventh-day Adventists, and a monthly grant from the Adventist Health Sciences Association of Alberta.

H. W. GIMBEL, M.D.

Medical Secretary
Canadian Union Conference



DECATUR, ALABAMA, CHURCH IS DEDICATED

Members of the Decatur, Alabama, Adventist church participated in the dedication of their sanctuary September 23. The church family was organized 16 years ago. J. H. Whitehead, treasurer of the Southern Union Conference, preached the dedicatory sermon. Others participating in the service were W. D. Wampler and T. H. Bledsoe, Alabama-Mississippi Conference president and secretary, respectively, and Walter Marshall, a former pastor. Ronald R. Neall is the present pastor.

R. A. TYSON

PR Secretary
Alabama-Mississippi Conference



Dr. D. Mashburn (center) points out to attendants of the Five-Day Plan for the deaf the effects that tobacco smoke has upon the tissues, while Fred Griffith (right) interprets. The program's director, Chaplain A. C. Marple, holds jars used to show the deleterious effects of tobacco smoke.

WASHINGTON, D.C.

Sanitarium Holds Five-Day Plan for Deaf

Probably the first Five-Day Plan to Stop Smoking ever held especially for the deaf was conducted recently by the Washington Sanitarium and Hospital. The Plan was requested by the faculty and students of Gallaudet College, Washington, D.C., a school for the deaf. The request came through their chaplain, Fred Griffith.

Chaplain Griffith, who is also the assistant pastor of the Silver Spring Seventh-day Adventist church, is an expert in the use of sign language used by the deaf in communicating. He acted as interpreter.

The hospital's chaplain, A. C. Marple, director and coordinator of the Five-Day Plan, and Donald Mashburn, M.D., director of the hospital's laboratories and the physician on the team, say the Five-Day Plan with the deaf was very rewarding. It is the first time they ever had their quit-smoking messages relayed to the audience by sign language. Both faculty and students were participants in the program.

TV channel 5 in Washington, D.C., gave a six-minute coverage of the Five-Day Plan with the deaf on their ten-o'clock news, October 16. The production coordinator for channel 5, a graduate of a Plan held at the hospital, is an enthusiastic supporter of the program. When she learned the quit-smoking program was to be held at Gallaudet College she called Elder Marple and requested exclusive news coverage of the program, which was granted. The prime time given for this coverage, if paid for by an advertiser, would cost \$3,360.

Gallaudet officials have requested another Five-Day Plan to Stop Smoking to be conducted next spring. Washington Sanitarium and Hospital has been sponsoring the Five-Day clinics for the past ten years as a community service.

LESLIE H. PITTON
PR Director
Washington Sanitarium
and Hospital

MICHIGAN

Detroit Meetings Win 85 Young People

A MISSION '72 children's program conducted in Detroit in conjunction with the E. E. Cleveland evangelistic campaign this past summer was instrumental in the baptism of 85 children and youth.

The children's meetings were held in a 400-seat lower auditorium of the Ford Auditorium. The senior meetings were conducted in the main auditorium.

Three baptismal services were conducted during the course of the campaign. When the meetings closed on August 12, 209 people had been baptized, of whom 61 were children. Another baptism was held September 23, when 61 new members were baptized, of whom 24 were children. Many of these youth are enrolled in Seventh-day Adventist church schools in the Detroit area.

Clyde Groomer, Sabbath school secretary of the Michigan Conference, was the coordinator of the program. Orval Scully was director. A large corps of pastors, teachers, and laymen, including college-age students, helped with the program. Attendance was good for the eight weeks of the meetings.

F. L. JONES
Secretary

Lake Union Conference

ETHIOPIA

Bible Society Holds First World Assembly

Delegates from almost every major country in the world attended the First World Assembly of the United Bible Societies held in Addis Ababa, Ethiopia, recently.

The United Bible Societies organization came into existence following World War II when the Bible societies in various countries grouped together. The four-day international assembly met to study ways of distributing the Scriptures more effectively. The theme of the meeting was "Let the Word Speak."

The meeting was officially opened by His Imperial Majesty, Haile Selassie I, emperor of Ethiopia. During his address His Majesty stated that the Bible holds a vital place in worship in his country and has had a profound influence upon the laws and customs of the nation.

Dr. F. D. Coggan, Archbishop of York, president of the United Bible Societies, gave the response and then introduced the delegates.

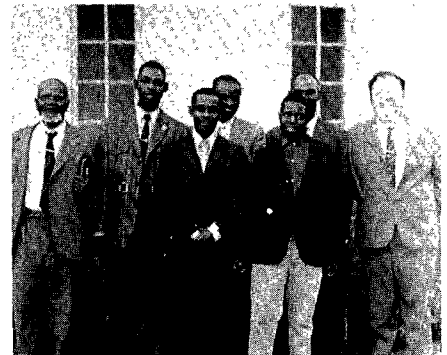
On the evening of the opening day an audio-visual presentation challenged each delegate with the problems and questions that confront the society in the work of spreading the Scriptures: How to reach the ever-increasing number of illiterate people in the world; how to help the Word to speak to Moslems, Hindus, Buddhists, and millions of

other non-Christians; how the Word can be made meaningful to the youth of today; how people may be reached when the Bible cannot be circulated freely in some countries.

During the society's closing service, which was held on a Friday evening, a Seventh-day Adventist was one of four delegates who spoke. Horacio Taracena, Book and Bible House manager for the Mexican Union, gave a stirring appeal and testimony.

It is reported that the Adventists in Mexico have distributed more Bibles than any other Christian group in the country.

LESLIE E. ANDERSON
Secretary, Radio Department
Ethiopian Union Mission



Bill de Klerk (right), who is in charge of 1,400 employees of a Durban, South Africa, factory, has been instrumental in the baptism of many of them. The hall was crowded when he held his first public meetings.

SOUTH AFRICA

Factory Manager Leads Workers Into Church

A compound manager for a large factory, who has 14,000 employees in his charge, is working to lead as many as possible to Christ.

A few years ago the manager, Bill de Klerk, who works for a large factory in the Durban area of South Africa, had no use for religion. But he was strongly influenced by the consistent Christian life of his sister, Yvonne. Eventually her witness overcame him. He and his wife took Bible studies and were baptized.

Two months later Yvonne was killed in a car accident. Bill felt that he ought to carry on the witnessing she had been doing. He decided that he ought to begin with the 14,000 African employees under him.

His first step was to ask that literature evangelists be sent to canvass the employees. As a result, thousands of dollars' worth of books were sold. Then a retiree literature evangelist was invited to live on the compound and give Bible studies to interested employees. Last September five men, first fruits, were baptized.

One of the converts, Hopewell Non-quanduli, was one of the highest-paid African workers in the factory, working

a six-day week. When Hopewell asked for Sabbaths off, Bill did all he could to help him, but without results. The only way Hopewell could continue to work at the factory was to take a job two grades lower, with a 50 per cent cut in pay. Bill and his wife, Joan, made Hopewell's problem a subject of prayer.

The next day the factory manager told Bill he needed two men for a special, five-day-a-week job. They must have a certain job grading. Hopewell had that grade.

Without telling Hopewell of the latest developments, Bill asked him what he planned to do about the Sabbath. He answered, "I've made my decision. Even if I have to go back to being a common laborer, I'm going to keep the Sabbath."

"Then God has already provided for you," Bill answered. He explained the latest development.

Bill is now holding lay evangelistic meetings. When he preached his first sermon the hall was crowded.

LYNDON K. MC DOWELL
Pastor
Durban SDA Church

BRITISH COLUMBIA

Dental Program Is Influential for Church

A dental program for the isolated communities along the coast of British Columbia is proving to be one of the most helpful and influential of all Community Services being currently offered by the Seventh-day Adventist Church in the province.

The program, which is frequently carried on from the mission boat *Northern Light*, is directed by Dr. W. K. Danielson, medical secretary of the conference. The staff on the boat this past summer and early fall included Dr. Alex Clark, a dentist formerly of North Carolina; Don Lancour, dental technician; Peggy Lancour, dental assistant; Gladys Mason, dental receptionist; and Jean Gay, chairside assistant. In addition to this staff, three or four volunteer dentists have given their services on occasion.

On the *Northern Light* the team often travels to remote areas where dental care is not otherwise available. In the Indian villages especially, preventive dentistry is urgently needed because of the diet, which consists largely of fish and white bread and great quantities of soda pop. This beverage is given to children from babyhood up.

Because of the excessive use of pop, at times even young children have to be given full dentures. Consequently, the objective of the dental team is not only to give needed dental care but to provide health education. On every trip children of the villages are given toothbrushes provided by the federal Government and taught the correct way to use them. Dental education is given in the schools and to parents in the meetinghouse, which is a place for village get-togethers.

Transporting the portable dental

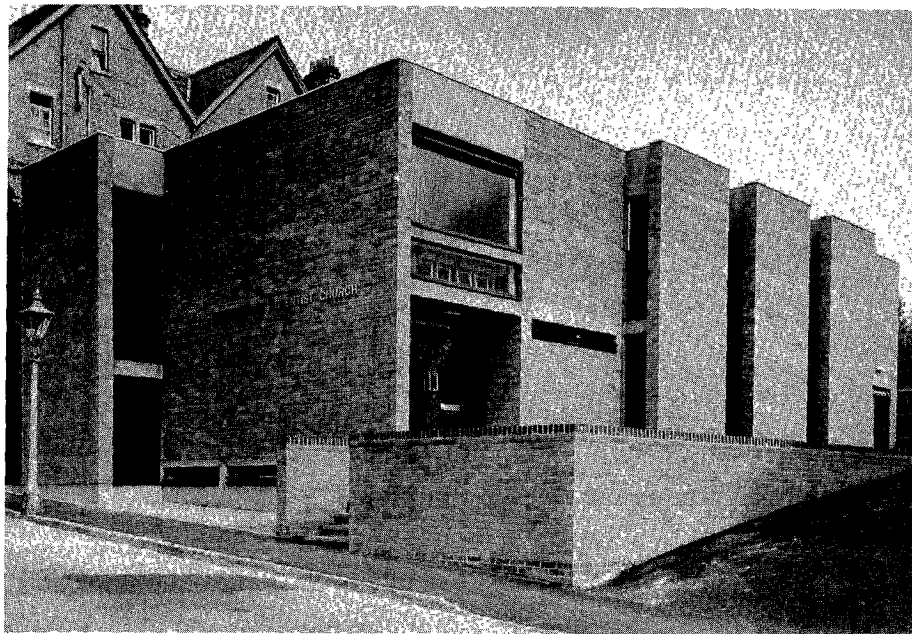
equipment is sometimes a problem when trying to reach some of the isolated villages, such as that of Kingcome Inlet. The government pier that serves Kingcome is five or six miles from the village. During a recent visit the 2,000 pounds of dental equipment was transferred to the fishing boat of Chief Dawson and taken to a pier up the river opposite the village. It was then loaded onto 30-foot Indian hand-

carved canoes and transported across the river. Each piece of equipment then had to be moved, piece by piece, most of it by wheelbarrow, one-half mile to where the clinic was to be held. The job was a complicated one, but it was worth while when we consider the much-needed and appreciated service.

W. W. ROGERS

PR Secretary

British Columbia Conference



NEW SANCTUARY IS DEDICATED IN UNIVERSITY TOWN OF OXFORD, ENGLAND

A new Seventh-day Adventist church was dedicated in the university town of Oxford, England, recently. Of those cities of the world that have played a significant part in the history of Christianity, Oxford holds a high place. The home of the oldest and most famous university in the English-speaking world, Oxford has through the centuries given rise to movements that have imparted new and powerful impetus to the proclamation of the Christian message. One has only to think of Wycliff, Tyndale, Cranmer, Latimer, Ridley, many of the translators of the King James Version, the Wesleys, and Whitefield, to name only the most outstanding, to realize how much the spirit of Christian witness permeates the stones of this ancient midland English city.

Despite the evangelistic potential of a place where many of the intellectual elite of Britain and America receive their education, it was not until 1957 that the Adventist message was heard there. In that year S. G. Hyde began meetings, and eventually a group, which grew slowly to 40 members, was meeting together.

Frequent changes of meeting place in the early years and then settlement in a totally inadequate building in a poor part of the city impeded growth and restricted outreach. An example of the unfortunate impression left by this building is seen in the experience of a university lecturer who, impressed by what he had seen of Adventist institutions in a developing nation in Africa, came seeking Adventists in his home town. When he saw the place in which they worshipped, he went away convinced that Adventism was only for the mission field.

Much as a representative Adventist church was needed in Oxford, the few members there could never have raised sufficient money to build one. However, the international reputation of Oxford came to our aid. H. M. S. Richards, of the Voice of Prophecy, visited Oxford, saw the need, and went back to California to spread the word; some young people in a Washington, D.C., church held sales and fund-raising functions; Adventists of British origin now resident in America dipped into their pockets; a group of women in Victoria, British Columbia, began sending dollars; in his travels a prominent Adventist journalist stopped off in Oxford, saw the old church, and was moved to contribute. Gradually the fund grew, and with the aid of the South England Conference it eventually began to reach the sum needed. In a little more than five years after the land was purchased, the 120-seat sanctuary and two small subsidiary halls were finished at a cost of £42,000 (US \$105,000).

The ceremonial opening was performed by the lord mayor of Oxford. Other speakers were W. Duncan Eva, president of the Northern Europe-West Africa Division; E. H. Foster, president of the British Union Conference; and D. Lowe, president of the South England Conference.

DENNIS S. PORTER
Elder, Oxford SDA Church

news notes

Afro-Mideast

► Dr. Robert E. Cleveland, vice-president for academic affairs at Loma Linda University, was a recent guest on the campus of Middle East College, Beirut, Lebanon. The purpose of Dr. Cleveland's visit was to review and reaffirm the affiliation of the college with the university, a relationship that has existed for the past seven years.

► Students from 28 countries, including Vietnam, Malawi, and the United States, have enrolled at the Middle East College for the present school year. Ethiopia is third in the number of students enrolled, next to Lebanon and Egypt. There has been an increase in student applications from such African countries as Sudan, Kenya, and Tanzania.

R. W. TAYLOR, *Correspondent*

Euro-Africa

► The 11-year-old son of a French literature evangelist recently sold two bound books and took eight magazine subscriptions, a total value in sale of 380 francs, or approximately US\$75, in three and one-half hours.

► Fifty-five students are enrolled for the current school year at the Bogenhofen Seminary, Austria. A number are foreign students learning German. One quarter of the student body is taking theological courses, and several have taken part in open-air meetings in the nearby town of Braunau.

► S. L. Folkenberg, undertreasurer of the division, has been asked to carry the additional responsibility of secretary of the stewardship department.

E. E. WHITE, *Correspondent*

Far Eastern

► During the year-end meeting of the Philippine Publishing House held recently, it was reported that over the past three years the house printed almost as many books as were produced over a previous ten years. From 1969 to 1972 some 901,620 volumes were printed. From 1958 to 1968, approximately 920,150 books came from the house's presses. Advertising and sales incentives have generated sales in excess of one million pesos in the South and Central unions. This is the first time this mark has been reached in this area. During the meeting a check for more than 7,000 pesos was presented to the treasurer of the

North Philippine Union Mission. This amount was the Philippine Publishing House workers' Week of Sacrifice offering.

F. B. CONOPIO
Associate Editor

Philippine Publishing House

Inter-American

► The Pacific Press Publishing Association has offered to give a set of *The Bible Story* to any literature evangelist or layman who sells 3,000 copies of *Centinela* magazine in a year. The first to win a set was Cristina Quiñones, a Puerto Rican literature evangelist. She sold 3,200 magazines in September, 1972.

► Antillian Union literature evangelists won 280 per cent more converts up to September, 1972, than during the corresponding period of 1971. One of them, Tomás Suero, won 40 people; another, Bienvenido Fortunado, won 25.

► Recently six new believers were baptized in Caracas, Venezuela, as a result of the work of Aura Cortes, one of our literature evangelists.

► Miguel Ramos, Book and Bible House manager for the West Puerto Rico Conference, conducted an evangelistic campaign in the Montana, Puerto Rico, church, as a result of which 16 people were baptized.

L. MARCEL ABEL, *Correspondent*

South American

► Two Adventist chapels are under construction in the city of Arica, Chile. These two sanctuaries replace a church that has become too small to hold the worshippers.

► Several cooking schools, teaching the art of preparing vegetarian dishes, have been held in Chile. These schools have been given excellent publicity by the press, radio, and television.

H. J. PEVERINI, *Correspondent*

Southern Asia

► By the end of the third quarter of 1972, more than 1,280 people had been baptized into the Adventist Church in the South India Union.

► During the first six months of 1972 Tamil Nad, South India, evangelists entered 12 new places. At Erode 203 new members were baptized by John Willmott, Tamil Section president. In one town where Tamil Nad evangelists worked during 1971 without one baptism, 32 were baptized in 1972. Land was purchased there, and a church is being constructed.

► Health workshops were conducted recently at Spicer Memorial College and the Southern Asia Division headquarters, Poona, by Dr. Charles S. Thomas, an assistant professor, Department of Preventive Care at Loma

Linda University School of Health. Dr. Thomas, who was on his way to the Far East, to visit relatives, stopped off at Poona.

A. J. JOHANSON, *Correspondent*

Trans-Africa

► The Lusaka, Rhodesia, Seventh-day Adventist church choir under the leadership of Wilfred Mwesa appeared on television recently.

► The first Vacation Bible School to be held in the Salisbury church, Rhodesia, attracted 65 non-Adventist children. The Bible school was conducted under the direction of Mrs. R. H. Roderick, wife of the division's treasurer.

DESMOND B. HILLS, *Correspondent*

North American

Atlantic Union

► Forty-four nursing students received their caps at a ceremony held at Machlan Auditorium, Atlantic Union College, South Lancaster, Massachusetts, recently. Dr. G. Robert Riggsby, chief of obstetrics at New England Memorial Hospital, presented the dedicatory address. Dr. Stephen Nyirady, associate professor of chemistry, offered the invocation, and John M. Knowles, principal of Pioneer Valley Academy, gave the dedicatory prayer. The program was under the direction of Patricia Okimi, nursing department chairman.

► A new Northeastern Conference church was organized recently. It is situated on Washington Avenue in Brooklyn, New York.

EMMA KIRK, *Correspondent*

Canadian Union

► The University of Toronto has given Canadian Union College in Lacombe, Alberta, approximately \$10,000 worth of surplus equipment, which is now being installed in their physics department. The college is spending an additional \$4,000 in new laboratory equipment.

► Dr. Kenneth Richards, a Seventh-day Adventist surgeon of the North York Branson Hospital in Willowdale, Ontario, recently presented a paper at the European Micro-circulatory Society in Aberdeen, Scotland. He also addressed the American College of Surgeons in October in San Francisco. In addition to his work at Branson, Dr. Richards is an associate in cardiovascular research at the University of Toronto.

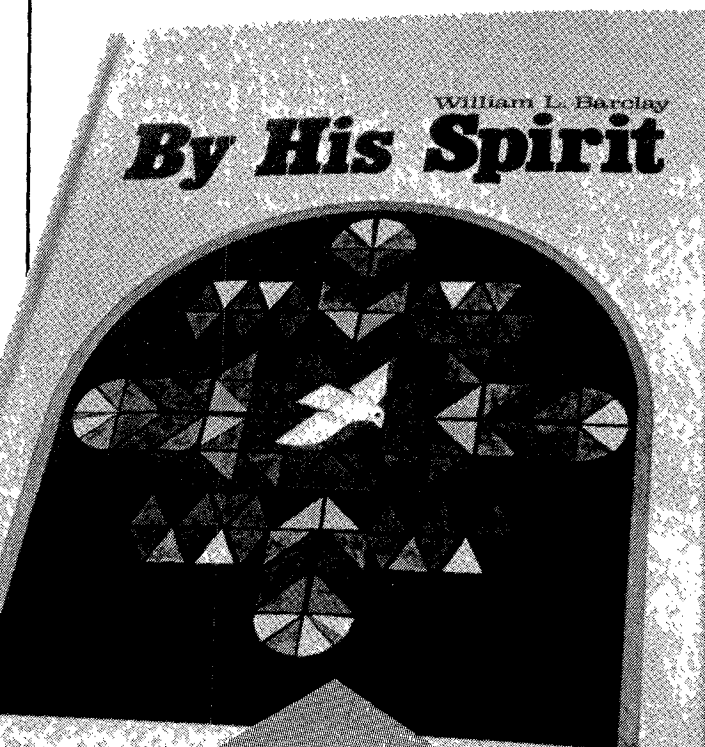
► The Ontario Conference has made available to its churches cassette tape recorders so that services of the churches can be recorded and the recordings sent to sick and shut-in members.

THEDA KUESTER, *Correspondent*

WANT TO FOLLOW GOD MORE CLOSELY THIS YEAR-1973? THEN START HERE

1973 JANUARY 1973

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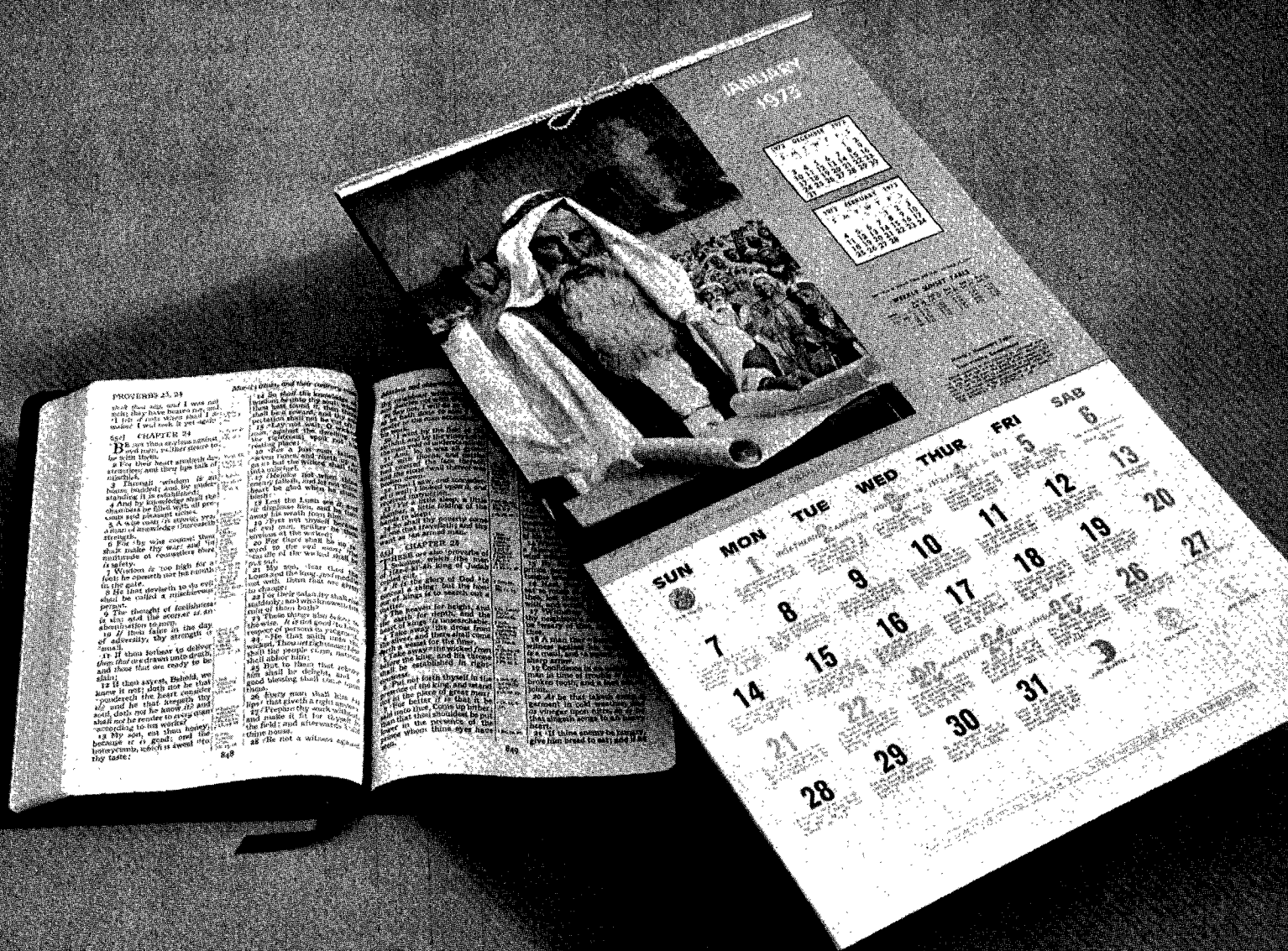
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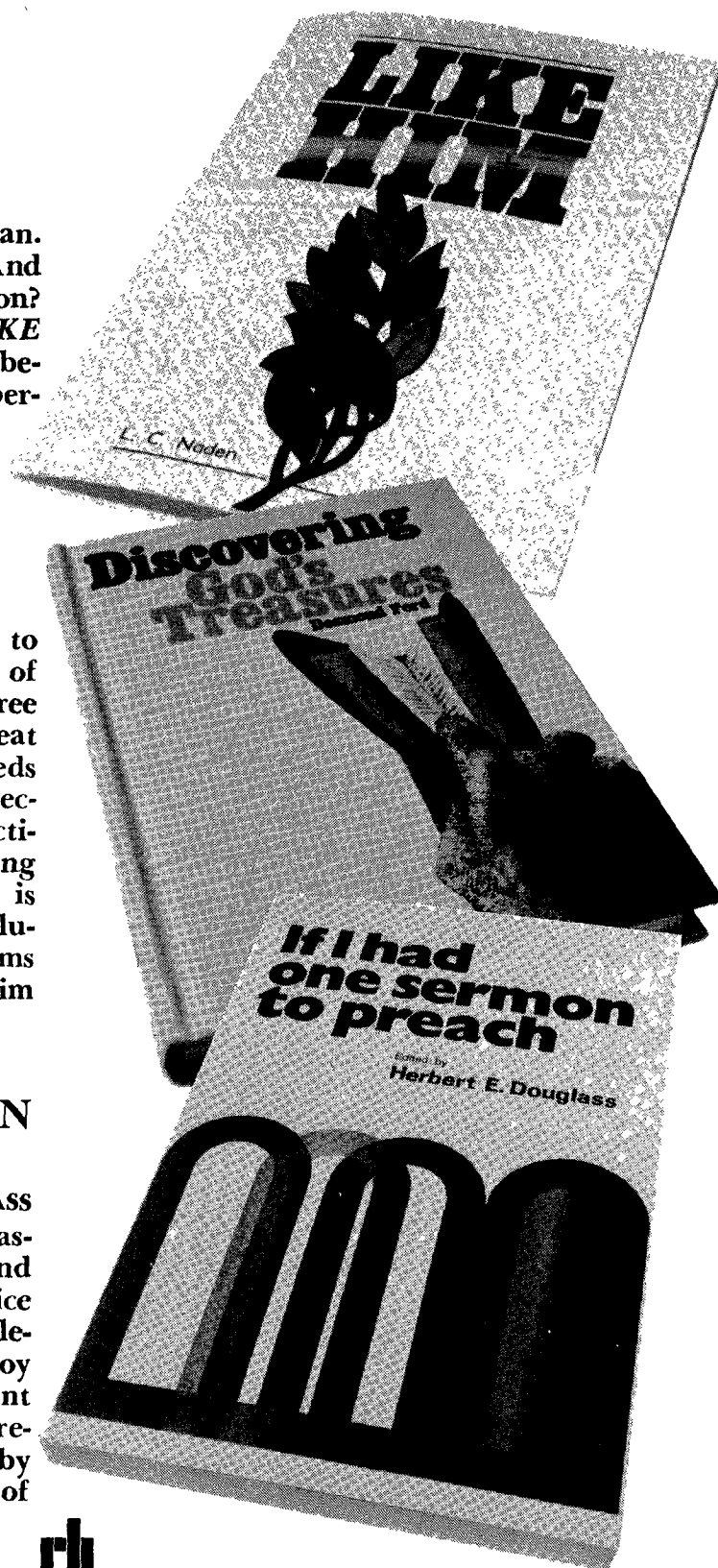
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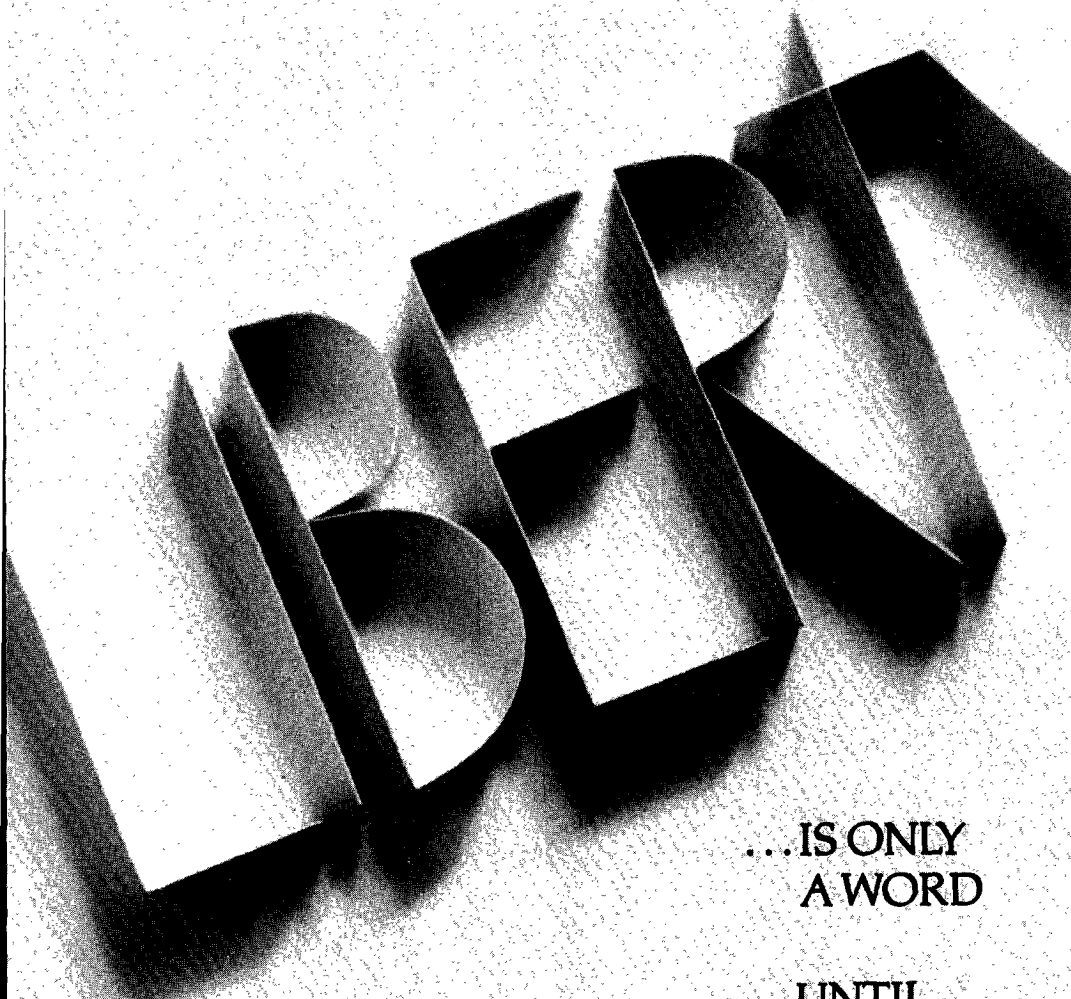
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Central Union

► Approximately \$50,000 in scholarships were recently awarded Union College students who canvassed last summer in the Central and Northern unions. These scholarships represent approximately \$100,000 in sales delivered by the student literature evangelists. Top awards to the Central Union students went to Daniel Kalthare, Felix Adetunji, and Shirley Van Sickle.

► N. K. Harvey, Kansas Conference secretary-treasurer, announced that the tithe increase over 1971 through September 30 of 1972 was almost \$37,920.

► The new 325-seat Oak Grove Heights church in the Missouri Conference was dedicated recently. The old church next door is now used to provide Sabbath school division rooms. It will later be developed into the new structure.

► The members of the Wichita, Kansas, church held their first service in the new church recently. R. H. Nightingale, president of the Central Union Conference, was the speaker at the service.

CLARA ANDERSON, *Correspondent*

Columbia Union

► Beverly Ely led a team of five women from the Plainfield, New Jersey, church in a vegetarian cooking school held in the Public Service Gas and Electric Company building in downtown Plainfield recently. Fifteen students paid \$5 each to attend the eight-week course.

► Eight converts have been baptized in Bridgeton, New Jersey, following an evangelistic series by Melvin Hale, trust-services director of the New Jersey Conference.

► Maryland State senator Mary Nock, church officials, representatives of a number of organizations, and many others attended the recent open house for the Adventist elementary school in Allen, Maryland.

► E. E. Cleveland, General Conference Ministerial Department associate secretary, promoted new emphasis for MISSION '73 at a recent special New Jersey Conference workers' meeting.

► Youth of West Philadelphia, Pennsylvania, have conducted services on street corners, which have resulted in evangelistic meetings in the West Philadelphia church. Also lay activities and health and welfare leaders are visiting homes, hospitals, and prisons and rendering on-the-spot aid whenever possible.

► The Richwood, West Virginia, church increased its membership by 45 per cent through its Reach Out for Life meetings last year.

► The Joint Commission on Accreditation of Hospitals' Board of Commissioners recently approved accreditation for the next two years for Kettering

Medical Center, Kettering, Ohio. Kettering Hospital has sought and received accreditation regularly since it was first eligible in 1965.

MORTEN JUBERG, *Correspondent*

Lake Union

► Twenty-eight people joined the Adventist Church at the close of the Reach Out for Life meetings conducted recently by M. Donovan Oswald in the Marion, Indiana, church.

► Dedication services were held recently for the Farmington, Michigan, church.

► The first Lake Region Conference youth spiritual retreat was held at the campgrounds in Cassopolis, Michigan, from October 27 to 29.

► Ralph M. Howard has been named Michigan Conference Layman of the Year for 1972. He was cited for his continued soul-winning activities at the Battle Creek, Michigan, Tabernacle. Twenty-four other people were also recognized for their missionary efforts in their local communities.

► More than 250 Pathfinder leaders and church school teachers attended a craft seminar November 5 at Grand Ledge Academy in Michigan. Thirty-six of the 39 Michigan Pathfinder clubs were represented, as well as one from Indiana.

► Pioneer Memorial Pathfinders distributed 75 baskets of food in Berrien Springs, Michigan, during Thanksgiving week.

GORDON ENGEN, *Correspondent*

North Pacific Union

► Young people of the church in Boise, Idaho, recently remodeled a condemned house occupied by two women in their eighties. The house that was destined to be demolished now looks "just as nice as any other house on the street," according to reports.

► Gerald R. Hardy, Ministerial secretary for the Oregon Conference, reports that MISSION '72 in Oregon was highly successful due to the "tremendous involvement of the laymen." Some 3,500 laymen helped during the 95 evangelistic series conducted. Thousands of others made personal contacts that swelled the average attendance to the meetings to 18,000.

► Dr. Charles Thomas, of the Loma Linda University School of Health, participated in a healthful living series conducted in November at the Sandy, Oregon, center.

► The Idaho Conference committee recently authorized the creation of a child evangelism center to supply materials for the children's division of the conference's Sabbath schools. Elsie Albertsen, wife of departmental secretary D. G. Albertsen, will coordinate the operations of the center.

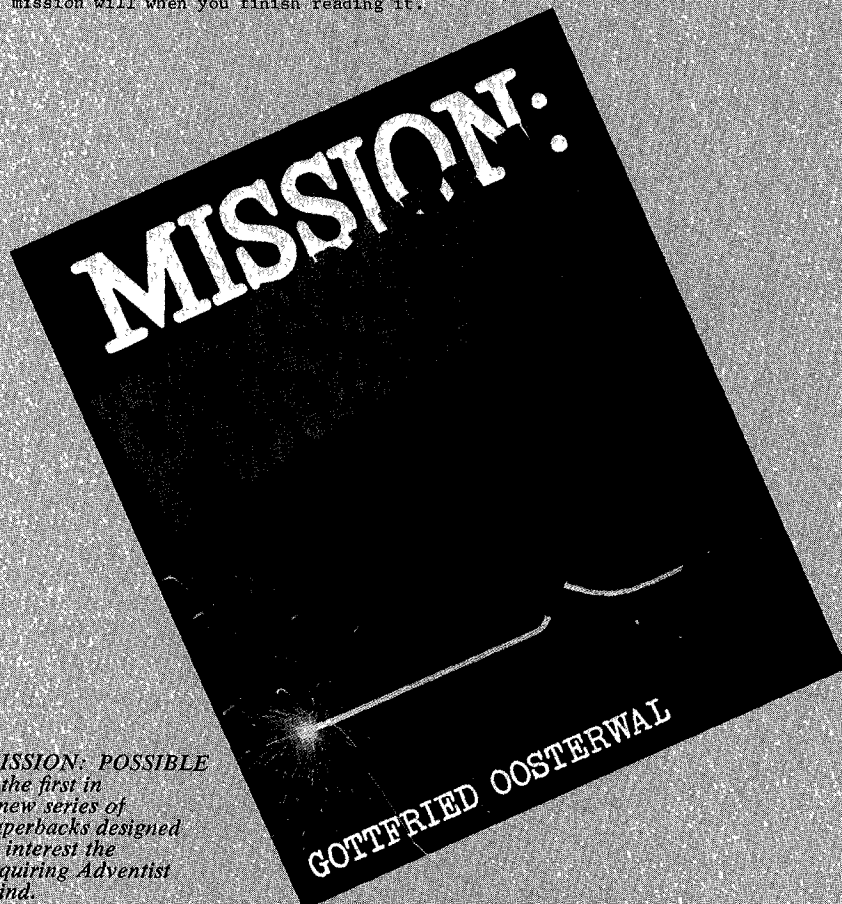
CECIL COFFEY, *Correspondent*

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Northern Union

► Bruce Hinckley, new pastor of the Carrington, North Dakota, district, presented a special Ingathering concert in Carrington on November 25. His parents and brother joined him in the concert. The proceeds of the concert went to the Ingathering program.

► "Ezekiel's Wheels," a mobile evangelistic center conducted by the youth of the Bismarck, North Dakota, church, was used last summer to witness to groups throughout the Bismarck-Mandan area and at the State fair in Minot, North Dakota. Activities included visiting parks where rock groups were meeting, conducting story hours on the bus, entering the Bismarck Centennial Parade, and witnessing at the Fort Yates Indian Pow-Wow. One former drug user has

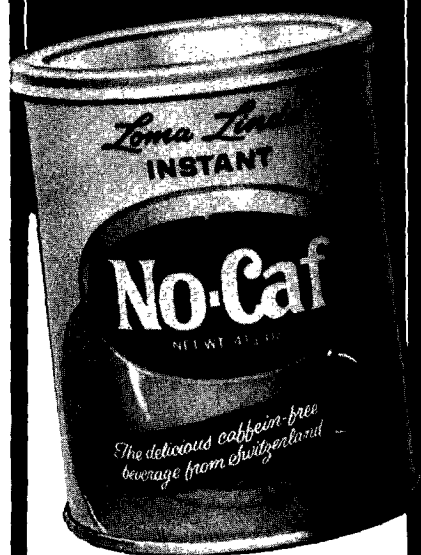
been baptized as a result of the group's witness.

► A recent Investment picnic and auction sale netted \$100 for the Albert Lea, Minnesota, church as Marvin Christensen, Investment leader, auctioned off an assortment of baked goods, vegetables, fruits, canned goods, and handcrafted items.

► Dorcas Society members of the Northome, Minnesota, church recently sponsored a bake sale at the Maranatha Book and Health Food Store in Grand Rapids with all proceeds going to aid flood victims. The store is owned and operated by Sidney Reiners, a member of the Northome church. Since the store opened in February, 1972, many Spirit of Prophecy books have been sold and hundreds of pieces of literature given away.

L. H. NETTEBURG, *Correspondent*

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Pacific Union

► Members of the Fremont, Northern California Conference, church dedicated their sanctuary on December 9. The church family was begun by a layman in 1955 and organized as a church in 1960.

► The fourth annual New Year's Bible reading, a nonstop recitation of the entire Bible, was conducted at offices of the Voice of Prophecy, Glendale, California, beginning at the moment the New Year, 1973, commenced. This was the first reading of truly international scope, according to Harold M. S. Richards, Jr., director-speaker of The Voice of Prophecy. Readers from at least 50 different countries participated.

► Florita Cook, retired newspaper reporter and former press secretary of Ojai, Southern California, has been honored by her community for church news reporting.

► California highway patrolmen recently gave safety demonstrations to the students of the Yucaipa, Southeastern California Conference, church school, where Myron L. Whiting is principal.

► Donald E. Duncan is pastoring at Arroyo Grande in the Central California Conference. He replaces Alan Wiegardt, who is now principal of a new school near Campbell.

► Castle Valley Institute's winter inspirational week was directed by W. H. Shephard, an assistant in the union health services department. A self-supporting school near Moab, Utah, Castle Valley is in its third year of operation.

► Nevada-Utah's five literature evangelists achieved a sales record during a December Big Week—\$4,568.

► Two new physicians are making their homes in Hawaii as they look to medical ministry. They are Dr. Harri L. Davies, who will be at Waimanalo, considered a depressed area on Oahu by the State of Hawaii, and Dr. Delia Cabansag-Dela Cruz, who is completing her residency in pathology.

► Dee Tatsuyama, a member of the Kaneohe, Hawaii, Pathfinder Club, won first place in the General Conference Pathfinder Silver Anniversary Poster Contest. Her poster will be used as the church bulletin cover for Pathfinder Day in 1974.

SHIRLEY BURTON, *Correspondent*

Southern Union

► A lay member of the Georgia-Cumberland Conference recently contributed \$30,000 to blanket the conference with the Voice of Prophecy radio broadcast and the It Is Written television programs.

► Ground was broken recently for a new \$1.4 million plant for the South-

ern Publishing Association. The new plant will be situated on six and a half acres of land in Metropolitan Industrial Park adjacent to downtown Nashville, Tennessee. It will contain 118,000 square feet of manufacturing and office space.

► Southern Missionary College, Collegedale, Tennessee, was promoted to full membership in the National Association of Schools of Music on Monday, November 20, at the Forty-eighth Annual Meeting of the association.

► A new company was organized on October 7, 1972, in Arden, North Carolina, by D. E. Kenyon. This was made possible through the combined efforts of the members of the Fletcher church, the Retired Workers' Fellowship, and the pastor. L. L. Moffitt will serve as the leader of the group.

► H. Brownlow recently conducted meetings in the Greenville, North Carolina, church. A field school was held in conjunction with the meetings. Thirty-one persons were baptized.

► Some 3,700 persons enrolled in the Wayout correspondence course at the Mississippi State Fair in Jackson, Mississippi. The booth was operated by Tom Dudley and Wayne Lewis, of Jackson.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► The witnessing of laymen Mr. and Mrs. James Beck and revival meetings conducted by H. B. Petry, have resulted in a new church group being organized in Beaver, Oklahoma. Six people have been baptized there and four others took their stand for the message. Negotiations have been made for church property.

► On September 30, Don Houghton, pastor of the Oklahoma City Central church, baptized the 500th member of the church. Five years ago, some 100 members of that church formed a new congregation on the south side of Oklahoma City. The South church has grown to more than 200 members, and a third church has been formed in a suburb with 21 members. Meanwhile, the membership of the Central church has grown almost to the place it was before the other churches were begun.

► "You Don't Need to Have a Heart Attack," was the topic presented by Dr. J. A. Scharffenberg, of the School of Public Health, Loma Linda University, at the Cleburne, Texas, Better Living Center. Dr. Scharffenberg's two lectures on the relationship of diet to heart disease was the first program in the new center. The center has been dedicated to health education as a public service in the community.

► Wayne Thurber, MV secretary, Southwestern Union Conference, was guest speaker for the Chisholm Trail Academy Week of Prayer, October 8-13. The theme of the week was, "Love Me, Keep My Commandments."

J. N. MORGAN, *Correspondent*

Newly Published

PACIFIC PRESS PUBLISHING ASSOCIATION

Trapped in Death Valley, by Vinnie Ruffo (128 pages, \$1.95). Hoping to gain riches quickly, the Bennett family joins a wagon train bound for the California gold fields. In the beginning all is excitement and adventure. But as the journey continues, hazards and hardships intensify until it becomes a desperate struggle for life. Finally they are left with nothing to cling to but the father's strong faith in God. **Trapped** is a Panda book especially appealing to junior-age children, written by an experienced author.

Ever Been Irritated? by Dan Day (32 pages, 30 cents). An Uplook book dealing with the problems of irritations and frustrations in our fast-moving society. It offers practical, Christ-centered ways of coping with daily situations.

Heal the Sick, by Norval F. Pease (64 pages, 50 cents). This book deals with the question of faith healing from a new perspective. Beginning with God's investment in man, the author explores His desire to heal, the common sense of health, the love and faith necessary for recovery, and other features of healing. A book that is honest, objective, and understandable.

The Glad Tidings, by E. J. Waggoner, revised by R. J. Wieland (144 pages, \$2.25). Waggoner's original message in 1888 of righteousness by faith rocked the newly organized Seventh-day Adventist Church at its foundations. It set off a revival and reformation within the church at that time. Here is an Adventist classic, a penetrating commentary on the book of Galatians, now republished in paperback.

Science and Christianity: a Partnership, by Robert E. D. Clark (192 pages, \$2.25). The author, a well-known scientist from England, examines the link between science and Christianity and questions the commonly held belief that the two are antagonistic. One valuable aspect of the book is the author's thumbnail sketches of the lives of a number of classical scientists who were devout Christians, yet who saw no contradiction between their scientific and religious lives.

SOUTHERN PUBLISHING ASSOCIATION

Shanghai Wolfe, by Mary S. Ogle (174 pages, \$4.95). Few people on the roster of missionaries to China have had as varied and exciting adventures as Wolfe Ismond. Born into a Jewish family in Great Britain, Wolfe went to Shanghai as an employee of the Eastman Kodak Company. Then he sailed to Canada to try his hand at farming, and there he joined the Seventh-day Adventist Church. Later, he returned to China until the Japanese invaded. Then he fled back to Canada. He was on his way back to China when World War II stranded him in the Philippines, where he was a prisoner of war for three years. Wolfe Ismond led an exciting, unusual life, and his story is one that will interest readers of all ages. With China in the world's spotlight, this biography is of special interest.

Sixty-five Plus, by Melvin Oss (64 pages,

50 cents). Many senior citizens live in fear of what lies ahead in their sunset years. Melvin Oss discusses such topics as growing old gracefully, health and sickness, meeting death triumphantly, and a happy future. Subtitled "Making the Most of Your Retirement," this book will be helpful for older readers.

So What's There to Live For? by Theodore Carcich (64 pages, 50 cents). The tragedy of our day is not crime, lawlessness, and war, says this author. Instead, the real tragedy is the loss of hope and optimism. We are living in a time of moral exhaustion when it seems that the stress of life is almost unbearable. But the author points out that God has not abandoned us; He will not fail those who trust Him. A comforting, encouraging book.

The Secret of Happiness, by Robert H. Pierson (64 pages, 50 cents). Do the Ten Commandments apply to life today? The author stresses the important relationship of law and grace in everyday living, pointing out that we must be aware of our sinful condition before God. The book emphasizes that we can have life only through Jesus Christ and that the principles of life are contained in the Ten Commandments.

Deaths

BIGGS, Ruby June—b. April 8, 1901, Indiana; d. Oct. 26, 1972, Fletcher, N.C. Mrs. Biggs was one of the staff who opened the Walker Memorial Hospital, Avon Park, Florida. She served as a nurse at Madison Hospital, Madison, Tennessee, and at the Washington Sanitarium and Hospital, Takoma Park, Maryland. She and her husband started a self-supporting medical unit at Springfield, Missouri. Survivors include three sisters, Alta Rosenberg, Delia Leaman, and Nellie North.

BRIGGS, Della Mabel Bemis—b. Oct. 10, 1882, Goshen, N.H.; d. Nov. 14, 1972, Loma Linda, Calif. She attended school at South Lancaster Academy in Massachusetts. In 1905 she married Jesse Arthur Briggs. Following her marriage, she and her husband engaged in colporteur work in New York State and California. Survivors include her two sons, Dr. Bernard D. Briggs and Dr. John Douglas Briggs; six grandchildren; and four great-grandchildren.

CROWDER, Kate Pauline Hutchinson—b. Sept. 4, 1918, Henderson County, N.C.; d. Oct. 29, 1972. She graduated from the Mountain Sanitarium and Hospital School of Nursing in 1941 and worked at Mountain Sanitarium, Hinsdale Sanitarium and Hospital, Florida Sanitarium and Hospital, and Madison Hospital, Madison, Tennessee. Her last work was supervisor of the women's physical therapy department at Mountain Sanitarium and Hospital, Fletcher, N.C. Survivors include her husband, Amos E. Crowder; daughter, Rita Kay Roberts; brothers, Paul and Raymond Hutchinson; and four sisters, Nell Gilliam, Myrtle Fletcher, Anne Mann, and Mary Alice Wynn.

GERHART, Oscar B.—b. July 5, 1906; d. Nov. 13, 1972, Deer Lodge, Tenn. He began his public ministry in Nevada, then served in Central California. He labored for 20 years in Canada. After spending a few years as pastor in Cumberland, Maryland, he served for five years as head of the Southern Union Bible School, after which he was pastor in the Alabama-Mississippi Conference for six years. His retirement years were spent in following up interests found through his literature ministry, and he was able to found a church in a dark county. His wife survives.

HARLAN, Russell M.—b. May 30, 1914, Takoma Park, Md.; d. Nov. 12, 1972, there. He was a great-grandson of J. N. Andrews, our first foreign missionary, who also was editor-in-chief for a time of the *Review and Herald*. J. N. Andrews' son Charles worked at the Review and Herald Publishing Association as well as J. N. Andrews' granddaughter, Harriet, the mother of Russell. Russell spent his entire adult life in the Review and Herald art department. Thus, four consecutive generations of this family served the Review and Herald Publishing Association. Russell was one of the top illustrators of the denomination, serving the Review and Herald for 38 years. Survivors include his wife, Katharine Becker Harlan; his mother; a sister, Mina Kirstein; two brothers, Elder Nevins Harlan of College Place, Washington, and Charles V. Harlan; two uncles, Vernon C. Harlan and Dr. John Andrews; and an aunt, Lulu Castler.

KLOSE, John Clarence—b. Sept. 9, 1892, Whitehall, Wis.; d. Nov. 7, 1972, Riverside, Calif. He attended Emmanuel Missionary College and began his service for the denomination as publishing secretary for the Illinois Conference. In 1918 he married Freda Swenson, and together they served in Korea for seven years. He served as home missionary and Sabbath School Secretary for the Southeastern Union and the Florida conferences. Later he was district pastor in Covington, Kentucky; Paris, Tennessee;

Sioux City, Iowa; Ann Arbor and Muskegon, Michigan. He also pastored the Paw Paw, Michigan, church until his retirement in 1962. Survivors include his daughters, Alyse Rice, Gladys Schlinkert, and Marjorie Geisinger; 11 grandchildren; four great-grandchildren; and a sister, Amy Klose.

MC LEOD, Al Foss—b. Nov. 18, 1936, Salt Lake City, Utah; d. Oct. 26, 1972, Charleston, W. Va. He graduated from Walla Walla College in 1965 with a degree in business administration. One year later he became accountant-treasurer of Walla Walla Valley Academy, College Place, Washington. In 1968 he became assistant treasurer of Upper Columbia Conference, and two years later became secretary-treasurer of the Mountain View Conference. Survivors are his wife, Lova Jean; daughter, Kimberly Jean; son, Terry Dean; his father and mother, Mr. and Mrs. G. L. McLeod; sister, Eva Adair; two brothers, Lee and Jim; and paternal grandmother, Mrs. Jo Myers.

Notices

General Conference of Seventh-day Adventists Insurance Service, Inc. (California) Annual Meeting

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.) Board of Directors will be held at 6:00 p.m. on Sunday, January 21, 1973, at Riverside, California. The purpose of the meeting is for the general business of the corporation and the election of directors in harmony with Article III, Section 2 of the bylaws.

CHARLES O. FREDERICK, Secretary

Correction

A Northern Europe-West Africa Division brief news item in the November 30, 1972, *Review* mistakenly stated that in West Africa "60 per cent of the population disbelieve the Bible, 50 per cent doubt the existence of God, and 90 per cent show little interest in religion." The statement, as reported by Dennis Uffindell, British Union Conference VOP director, should have been applied to the British Isles instead of West Africa. In the latter area a strong interest in religion is giving the Adventist message an encouraging impetus.

Coming

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
Church Lay Activities Offering	April 7
Loma Linda University Offering (Alternates With Andrews University)	April 14
Literature Evangelism Rally Day	April 21
Children's Day	April 28
Health and Welfare Evangelism	May 5
Church Lay Activities Offering	May 5
Disaster and Famine Relief Offering (Alternates With Servicemen's Literature Offering)	May 12
Home Foreign Challenge	May 19
North American Mission Offering (Alternates With Christian Record Offering)	May 19
Bible Correspondence School Enrollment	June 2
Church Lay Activities Offering	June 2
Inner City Offering	June 16
Spirit of Prophecy Day	June 23
Thirteenth Sabbath Offering (Inter-American Division)	June 30
Medical Missionary Day	July 7
Church Lay Activities Offering	July 7
Midsummer Mission Offering	July 14
Dark County Evangelism	August 4
Church Lay Activities Offering	August 4
Oakwood College Offering	August 11
Lay Preacher's Day	September 1
Church Lay Activities Offering	September 1
Missions Extension Offering	September 8
Review and Herald and Insight Campaign	September 8-October 6
Bible Emphasis Day	September 22
IMV Pathfinders	September 29

the back page

CAMP MEETING BOOK SALES CLIMB

Local conference book sales totaled more than \$1,504,900 during the 1972 camp meetings in the North American Division. This was an increase of some \$333,400 over 1971 sales. The Central California Conference camp meeting sales for 1972 was more than \$113,500. **BRUCE M. WICKWIRE**

ADVANCED-READER SERIES RELEASED

The last of a four-volume advanced-reader series for Seventh-day Adventist children in grades 7-9 was sent to Adventist Book Centers on November 21. These 800-page books are each composed of six units, relating to the subjects of secular and denominational history, Bible, geography, nature-science, regional literature, and current issues. Besides being suited to correlation with several areas of the curriculum, the basic skills of reading are taught in the books by the use of an accompanying work pad for book 1, and two work pads for book 3. Separate teachers' guides are prepared for each of the four volumes where the basic reading skills are noted.

These readers have been prepared by the General Conference Department of Education in harmony with a directive given by Ellen G. White. They provide profitable reading material for children from 12 to 14 years of age. **WALTON J. BROWN**

FIJI SDA'S AID STORM VICTIMS

When hurricane Bebe struck the Fiji group of islands on October 24 it left a trail of devastation. Many people were left homeless and destitute. The official in charge of relief operations in the central and eastern sections of the Fiji Islands readily accepted the offer of assistance by Naomi Nasausila, the Fiji Mission's welfare leader, and placed her in charge of the distribution of clothing to the needy. In the western division, Aisaki Kabu, the Fiji Mission radio-TV secretary, had two government vehicles placed at his disposal for similar work. These two leaders, with their helpers, have been of service to thousands of victims. **D. W. HUNTER**

FAITH FOR TODAY NEEDS SUPPORT

Faith for Today, which has been on the air for more than 20 years, longer than any other religious television broadcast, has at present more than 30,000 active students enrolled in its Bible school. Through the years in excess of 170,000 people have completed the school's courses. Hundreds have been baptized as a result of the program. This is the result of your investing in Faith for Today.

You may ask, What more can I do to help support

this continuing soul-winning ministry? Here are a few examples of what your gifts can do: \$1,000 will pay expenses for a series of Faith for Today decision meetings; \$100 will buy 14 minutes of TV time; \$25 will pay for two minutes of TV time; \$10 will pay for graduation of four Bible school students; \$5 will pay for 1,000 Bible-course enrollment cards.

You may also pray for this work and contact your neighbors and friends to encourage them to tune in.

When the annual offering is received on Sabbath, February 10, remember that Faith for Today reaches out for souls. You will want to have a liberal part in the giving. **M. E. KEMMERER**

PUBLISHING LEADER RETIRES

W. A. Higgins, an associate secretary of the General Conference Publishing Department, retired January 1, 1973, after 42 years of publishing-department service.

He has been with the General Conference nearly 20 years and has visited each division field. Simultaneous with his retirement a new book from his pen, *They Walk With Angels*, comes from the press. This book tells of soul-winning experiences of bookmen around the world. **D. A. MC ADAMS**

MISSION BECOMES A CONFERENCE

The 1972 Autumn Council, held in Mexico City, authorized the reorganization of the Antillian Union Mission in the Inter-American Division as the Antillian Union Conference. The union has had mission status since its organization in 1923.

The first union conference session was held December 4-7, 1972, in Rio Piedras, Puerto Rico. Theodore Carcich, a general vice-president of the General Conference, attended in company with the officers of the Inter-American Division.

In the session the following union officers were elected: Felix Rodriguez, president; C. D. Christian, secretary; H. J. Brignoni, treasurer; C. A. Pusan, auditor.

The Antillian Union Conference includes four conference-mission organizations: The Central Dominican Mission, East Puerto Rico Conference, North Dominican Mission, and West Puerto Rico Conference. As of September 13, 1972, there were 29,701 members in 233 churches. During the first nine months of 1972, 3,798 new members were added by baptism to the union. **D. H. BAASCH**

PEOPLE IN THE NEWS

Don H. Spillman, died Dec. 17, 1972, at Escondido, California. He served as a pastor, union evangelist, and for nine years, as president of the Washington Conference.