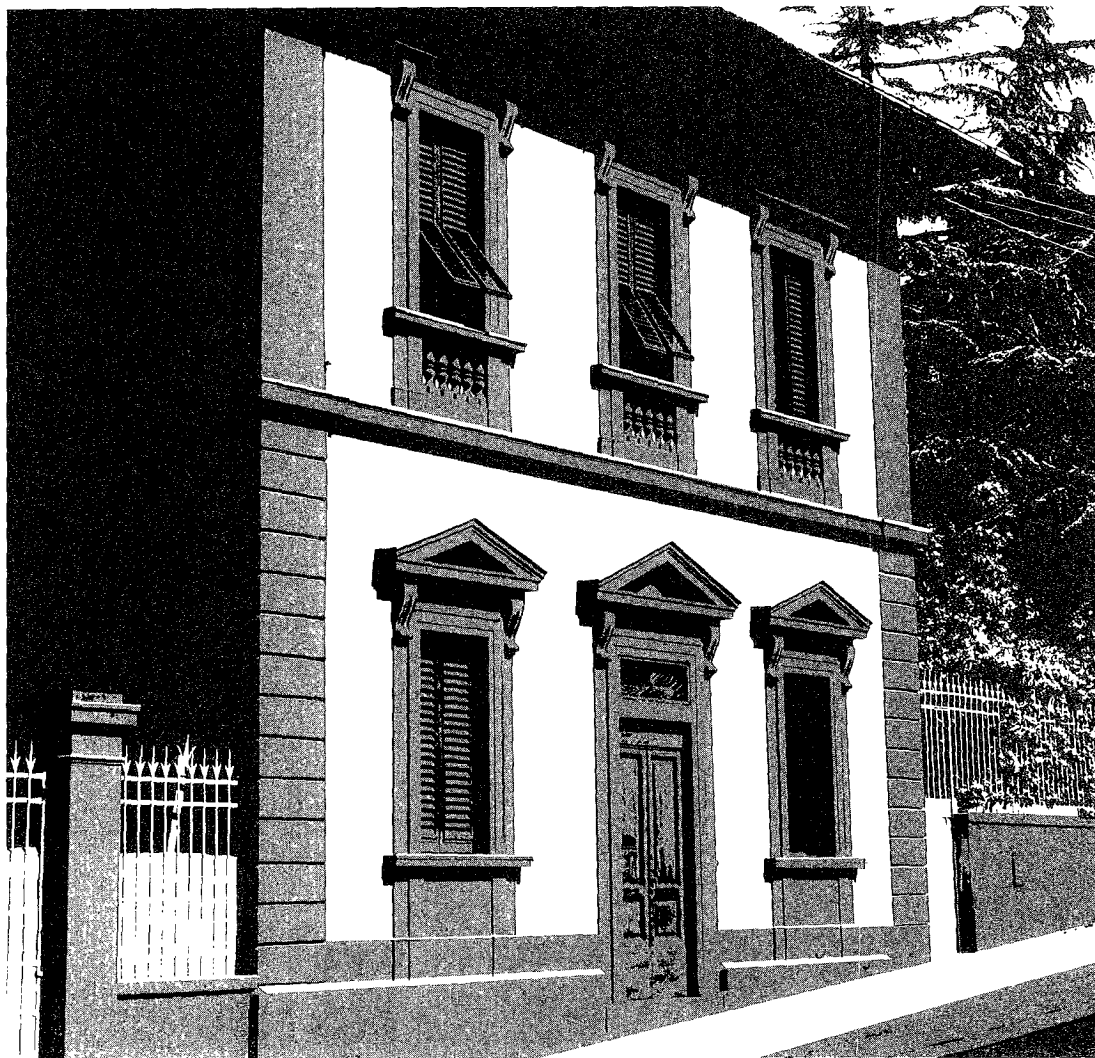


Review

JANUARY 25, 1973

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



The publishing house in Florence, Italy, was established in 1926. With 25 active colporteurs, and with the demand for materials from our churches increasing, the present building has become too small. Since local laws do not permit the expansion of the present facilities, church leaders are looking for a larger site and facilities. Besides publishing several books, the house publishes three monthly magazines—a church paper and two missionary magazines.

MOVING AHEAD IN SOUTHERN EUROPE

By M. S. NIGRI

It was my privilege last month to attend the year-end annual meeting of the Euro-Africa Division executive committee. On my way to Bern, Switzerland, the headquarters of the division, I visited some of our

churches and institutions in Portugal and Italy. These countries are now local fields of the new South European Union Mission with headquarters in Rome.

A measure of spiritual revival is evident in these two countries. Our

M. S. Nigri is one of the general vice-presidents of the General Conference.

(Continued on page 18)

A Tale of Two Cities

Last month Associate Editor Douglass and I spent several weeks in South America. We went in response to a recommendation of the Mexico City Autumn Council that a Spanish edition of the *REVIEW* be published at the Asociacion Casa Editora Sudamericana, our publishing house in Buenos Aires. For several days we met with the entire division committee at Montevideo. We wanted to be sure that there was strong support for the project.

There was.

Then we discussed with the manager and editors at Buenos Aires how we might implement the recommendation that set July, 1973, as the target date for publication of the first issue. The conversations were fruitful and mutually beneficial. Plans are moving ahead to produce not merely a Spanish-language translation of the monthly *REVIEW* but to further internationalize all editions of the church paper by including more overseas writers and by drawing on the creative talents of artists and designers in non-North American publishing houses.

After concluding our work at Buenos Aires we headed north to the headquarters of the Inter-American Division to discuss a Spanish *REVIEW* for that field. En route we stopped for appointments at São Paulo and Rio de Janeiro, then spent a day in Brasília, the 12-year-old capital of Brazil.

Back in 1960 when Brazil transferred the seat of government from Rio de Janeiro, where it had been since 1763, to its spanking new capital, I wrote an editorial about Brasília. (See *REVIEW*, May 26, 1960.) I had been impressed and excited by the dazzling achievement of building an ultramodern new city in only three and a half years on a vast uninhabited plateau. When I wrote, the population was only 120,000. Today, true to the predictions of its planners, the city has a population of 500,000.

The city is like no other place on earth. Many of its buildings are of futuristic design. Most are of concrete. Though functional in every respect, they are artistic in appearance, with tapered columns, domes, and spiral designs relieving the simple, severe lines. The Adventist church, just a few steps from one of the main boulevards, looks as if it belongs, with its towering sparkling-white campanile rising out of a square pool of water.

The tallest buildings in the city are the twin 28-story skyscrapers that provide space for congressional offices. These office buildings are flanked by the dome-shaped Senate and the bowl-shaped Chamber of Deputies. A series of ten-story ministry buildings lines the approach to the Plaza of the Three Powers, about a mile and a half from the commercial part of the city. These ministry buildings were erected in record time, one in only 28 days.

At night the brightly lighted city is a fairyland.

When I first wrote about Brasília 12 years ago, I had only read about it and been told about it. But the information I had received was remarkably accurate. Now as I gazed upon the city with my own eyes, my mind turned to thoughts of another city—the New Jerusalem. Of that city Jesus said, "In my Father's

house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3). Though I have never seen this city, I know that it exists (see Heb. 11:16), it is real, and it is glorious.

Within the city is a beautiful garden—Eden, the original home of Adam and Eve. The throne of God is in the city. A portion of the city is being readied for the faithful, who will be taken there at the second coming of Christ.

Ideal Conditions

As the eternal home of the redeemed, the city will surpass in beauty anything that eye has seen, but, more important, sin and all that pertains to its reign will have no part there. Its happy citizens will never grow old. They will never be tired, never be sick, never suffer pain. Gone will be the fear that death may snatch away a loved one. Gone will be sinful ambition, the frantic striving for first place. None will fear attack as he walks the streets; none will fear robbery. Absent will be the sharp tongues that slash reputations, the lying tongues that misrepresent, the irresponsible tongues that repeat unverified stories.

Disappointment will be gone too; and anxieties; and the unnatural pressures of twentieth-century civilization.

There every hope will be realized, every plan carried out, every faculty developed, every capacity increased.

Best of all, "the people of God are privileged to hold open communion with the Father and the Son. 'Now we see through a glass, darkly.' 1 Corinthians 13:12. We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between. We shall stand in His presence and behold the glory of His countenance."—*The Great Controversy*, pp. 676, 677.

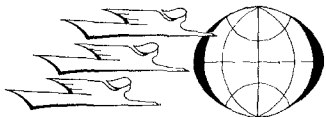
The Holy City is real. It is more real than earthly cities are, for it is made of eternal substances that will never be touched by the forces of depreciation and destruction.

The Holy City exists today on some heavenly body from which God rules the universe. Perhaps even now it is in complete readiness to receive the people of God. Even now its mansions await their tenants. Even now heaven's musicians are ready with the anthem that will make the arches of the Holy City ring when the redeemed enter its gates.

I had to wait 12 years before seeing Brasília. How long must I—and all who long to be at home with Jesus—have to wait to see the Holy City, the New Jerusalem? I do not know. I do know that the apostle John, having been shown the city in vision (see Revelation 21, 22), exclaimed, "Even so, come, Lord Jesus" (22:20). The sight of Brasília has deepened my own desire to see that city "whose builder and maker is God" (Heb. 11:10).

K. H. W.

Review



Advent Review & Sabbath Herald
123d Year of Continuous Publication

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MV, education, Sabbath school, and lay ac-
tivities departments.

In 1942 he assumed the same responsibili-
ties in the São Paulo Conference, where he
served for a year prior to being called back
into pastoral ministry. It was during his ten-
ure with the conference that he was ordained
to the gospel ministry.

For the next six years he led the São Paulo
Central church.

Elder Nigri accepted the position of presi-
dent of the Parana Conference, headquar-
tered in Curitiba, in 1950, and in 1952 he be-
came president of the South Brazil Union
Conference, where he served for ten years.

He moved to the South American Division,
with offices in Montevideo, Uruguay, in 1962
and served as secretary until 1970, when he
was elected to his present position.

The article on page 4 entitled "Team Thrust
for Evangelism Among Moslems" is the first
in a series about the Moslem world. The idea
for the series had its inception several years
ago when Kenneth Oster, the author, sat in
the office of the editor of the *Review* before
going overseas. The two men agreed that few
Adventists have precise information about
the rise and history of the Mohammedan
faith, and they little realize that so much of
the world today is influenced by the religion
that began in the Middle East during the sev-
enth century A.D.

The editor asked Elder Oster to write a se-
ries of articles, and he agreed. We believe
that the series will provide not only historical
information but will awaken a deep interest
in the challenge that confronts Adventism in
those areas of the world where the Moslem
faith is strong.

The article by Dr. Arnold Wallenkampf on
page 6 is both significant and timely. All
around us in the world are evidences that Sa-
tan is endeavoring to deceive even "the very
elect." Through miracles and other super-
natural phenomena he is endeavoring to lead
the world astray. In such a time it is important
that Christians earnestly study God's Word to
know how to distinguish the genuine from the
counterfeit.

A young writer whose name is becoming a
familiar by-line in Adventist publications is
Merikay. Her article, "Thanks for a Heritage"
(page 11), is a gentle and fond remembrance
of her happy childhood in Michigan.

A former student at Andrews University,
Merikay is now completing her B.A. degree
at San Jose State, while simultaneously
working as an editorial assistant in the book
department at Pacific Press Publishing As-
sociation.

In addition to having been previously pub-
lished in the *Review*, she has appeared in
Insight; also in *Good Housekeeping* and a
number of non-Adventist Christian maga-
zines. Two of her books have been published,
and at least three more book manuscripts are
in the process of publication. One of her more
recent writing coups was the winning of
fourth prize in the *Insight* Narrative Contest.

In her private life, Merikay is Mrs. Kim
Silver.

Some readers have expressed disappoint-
ment over our new policy on obituaries. We
share the disappointment of these readers.
We think, however, that our new policy will
give a more accurate picture of the total Ad-
ventist world. We invite our correspondents
throughout the world to send us obituaries of
leading laymen and denominational workers.

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Scan

News Briefs From the Religious World

UNION OF WHITE AND BLACK METHODISTS VOTED

JACKSON, Miss.—Two white regional
conferences of the United Methodist Church
in Mississippi have voted to merge with
their black counterparts.

ECUMENICAL NEW TESTAMENT IS PUBLISHED IN FRANCE

PARIS—An ecumenical French transla-
tion of the New Testament has been pub-
lished here. More than 100 Protestant, Ro-
man Catholic, and Orthodox scholars took
part in the project.

SCHOOL AID OPPOSED BY KENTUCKY BAPTISTS

LOUISVILLE, Ky.—Separation of church
and state in the areas of education and taxa-
tion was upheld by the 1972 meeting of the
Kentucky Baptist Convention here.

BOARD OF NCC RESOLUTION EMPHASIZES PRESS FREEDOM

DALLAS—A resolution reaffirming the
importance of press freedom was adopted
by the General Board of the National Coun-
cil of Churches. Only two of more than 100
Council delegates voted against the meas-
ure.

UNITED METHODIST MEMBERSHIP DROPPED 174,677 IN A YEAR

EVANSTON, ILL.—United Methodist
Church membership dropped 174,677 in
1972, and the total was 10,334,521 as the
year end approached, according to data re-
leased here. At the same time, total giving
to all denominational causes increased by
\$23,150,000, reaching an all-time high of
\$843,103,000 in fiscal 1971, the Reverend
John L. Schreiber, chief United Methodist
statistician, said.

OFFENDING "MEMORIAL" REMOVED FROM OLYMPIC GAMES SITE

TEL AVIV—An offending cardboard
"memorial" to Israeli Olympic athletes
killed in Munich by Arab terrorists has
been removed from the Olympic village.
The placard, bearing a Christian symbol—
the cross—instead of a Star of David, was
said to have been put up by an anonymous
West German. The placard was removed by
order of the West German Olympic au-
thorities.

FLORIDA SOLONS RESTORE DEATH PENALTY FOR CERTAIN CRIMES

TALLAHASSEE, FLORIDA—A bill rein-
stating capital punishment for certain
crimes has been passed by the Florida Legis-
lature. In the first such State action since
the U.S. Supreme Court struck down the
death penalty, as imposed under most "ex-
isting laws" last June, Florida legislators
established death as the legal punishment
for premeditated murder, the rape of a child
under 11 by a person over 17, and for the
sale of heroin when that sale results in a
fatal overdose by the user.

This Week

M. S. Nigri, the first South American to be-
come a vice-president of the General Confer-
ence, writes this week of his recent trip to
several countries of Southern Europe, a part
of the Euro-Africa Division (cover).

Elder Nigri, whose education includes both
business (Superior School of Business, 1933)
and theology (School of Theology, Brazil Col-
lege, 1937), began his denominational em-
ployment as an office secretary in the Rio
Minas Mission in Rio de Janeiro, Brazil, in
1934. He became a pastor in the Northeast
Brazil Mission in 1938 and worked there until
1941, when he was called to a multifaceted
position in that mission—secretary of the

TEAM

"THRUST FOR EVANGELISM AMONG MOSLEMS"

By KENNETH OSTER

ADVENTISTS in the heart of the Moslem world! The year? 1878. The missionary? Romualdo Bartola, an Italian businessman and self-supporting missionary. After having sent Adventist publications to Egypt for a year, he visited Alexandria, and soon seven souls were baptized and formed into a group, the first Seventh-day Adventist group to be organized in this part of the world.

Since that small beginning nearly 100 years ago, 41 churches have been established in the Middle East with a membership of more than 3,400. But numbers do not tell the whole story. Let us make a few comparisons.

For instance, the ratio of church

Kenneth Oster is Middle East Union evangelist.

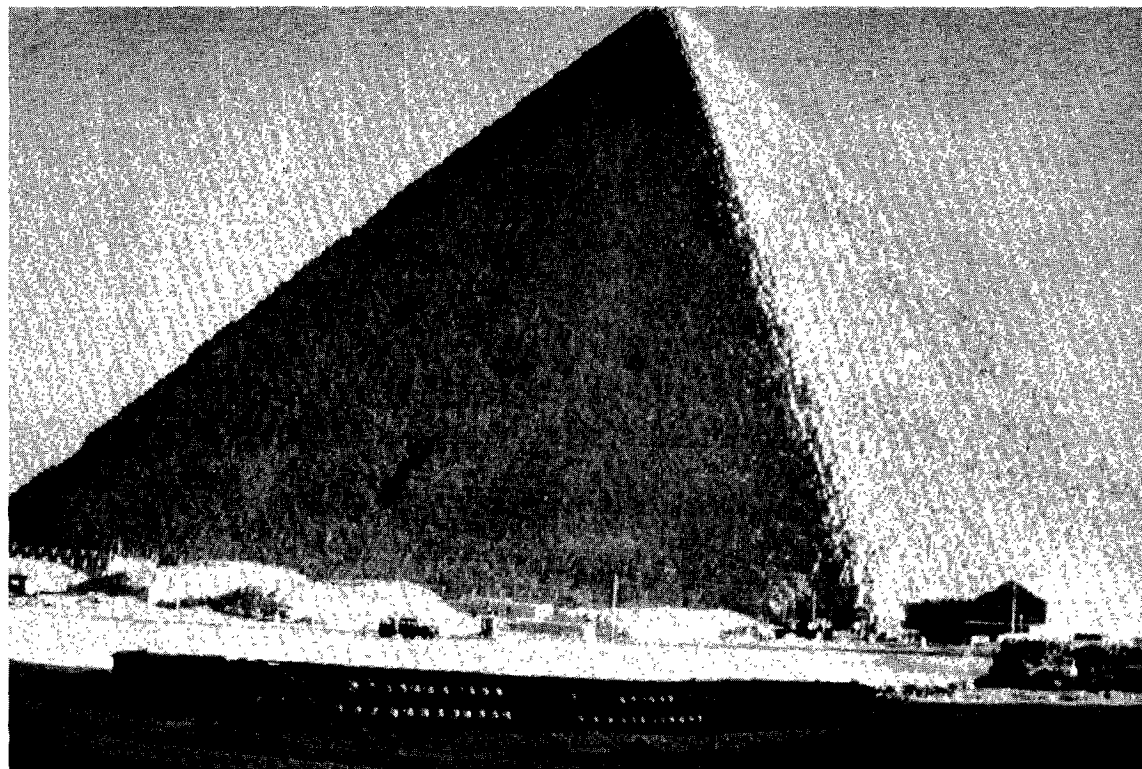
members to population in the Oregon Conference, according to the 1970 *Seventh-day Adventist Yearbook*, is about one to 100. That of the West Jamaican Conference is about one to 30. If the populations of the above named places were to pass in review at a rate of one person every second, in Oregon we would see an Adventist marching past the designated spot about every minute and a half; in West Jamaica, every half a minute.

Multitudes of the Middle East

For the multitudes of the Middle East, let us find a site made famous by Bible characters—and there are scores of them: Mount Sinai, where God wrote His law on tables of stone; Babylon, the beauty of the Chaldees' excel-

lency, now a heap of ruins; the Jordan River, where our Lord was baptized; or Cheops' Pyramid, already ancient history when Abraham sojourned in Egypt. Suppose we climb atop this gigantic tomb to watch the multitudes file by. We take up our vigil early in the morning, for we know to start with that it is going to be a long tedious wait. At six o'clock in the morning the sun is already hot as the Egyptians, the Syrians, the Turks, the Persians, the Sudanese, and the Arabians begin their march—passing us at the rate of one every second, the same rate at which we counted the populations of Oregon and Jamaica. The sun rises to its zenith. Its rays are unbearable. We have been straining our eyes for six long hours. We continue our vigil.

*Egypt is one of
the countries of the
Middle East whose
multitudes respond
to the call of
the minaret.*





The sun lingers long overhead, gradually diminishes in intensity until it dips below the horizon of a scorched Sahara. It is again six o'clock. We long for the first glimpse of a fellow Adventist, and lo, he is passing, and as he passes, in the one second of time allotted to him, he extends a warm *salaam*, "peace," and is gone. We must now wait another 12 hours before seeing another who believes in and anticipates the soon-coming Lord. The ratio of one believer to 40,000 population begins to grip our imagination!

But then we brace ourselves for another shocking realization. We learn that of the nearly 150 million people in the Middle East Union territory, nearly all are Moslems. We are surprised to find that 99 per cent of our church members come from non-Moslem minorities who constitute less than 1 per cent of the total population! We begin to realize that after almost 100 years of work the number of converts from Islam now in the Middle East can be counted on the fingers of two hands. We become startled and rightfully ask the questions: "What have we been doing all this time?" "When are we going to begin to work for the Moslems?" "Why has the work gone so slowly among them?" "Where did the Moslems come from, who are they, and what do they believe?" "How and where do they fit into the Seventh-day Adventist scheme of prophetic history?"

Who Was Mohammed?

In the early years of the seventh century a voice of mysterious import was heard in Arabia. This voice would present the universal church with its greatest challenge. Mohammed, a caravaner from Mecca, would soon be lauded by his followers as a prophet of God and denounced by his enemies as an impostor. In ten years of administration this enigmatic Arab would found a religio-political empire, which by 100 years after his death would extend in territory beyond the largest empires known in history. Its eastern boundaries would be lost in the steppes of Central Asia, and the west would be defined by the waters of the

Atlantic that lapped the shores of West Africa and Spain. This gigantic monolith would exercise the strength of an octopus with the innumerable legs or arms of a millipede. Of no transitory nature, Islam today accounts for one out of every seven people in the world. Five hundred million people around the circle of the globe respond to the call from the minaret as they turn their faces toward Mecca in prayer.

TEAM Is Born

After the 1970 General Conference session and the subsequent organization of the Middle East Union, a group of workers were associated together whose first and only responsibility was to respond to the challenge of Islam. Five evangelists with an aggregate of more than 75 years of experience in the Middle East were called from different language and ethnic backgrounds to form an evangelistic vanguard.

In their first meeting, under the chairmanship of R. C. Darnell, president of the Middle East Union, they adopted a name for themselves that represents the spirit of the Afro-Mideast Division. They are appropriately known as the TEAM, which initials stand for "Thrust for Evangelism Among Moslems." Members of the TEAM are: Harley Bresee from Lebanon, Manoug Menzatyan from Turkey, Salim Majeed from Iraq, Jack Bohannon from Iran, and Kenneth Oster also from Iran.

In succeeding articles I will give a historical synopsis of Islam and a report of TEAM activities.

(Continued next week)

When our senses deceive us

By ARNOLD V. WALLENKAMPF

LAST WEEK we noted that the criterion of our divine commission and the sign that we are God's loyal servants will not be miracle-working power. Our divine credentials will then be allegiance or loyalty to His Word. Even though miracles in the end proved that Moses was the servant of the true God, that Elijah was the valiant prophet of the God of Israel, that Jesus was indeed the Son of God, miracles in the last days will prove nothing as to whether their performers are the servants of God.

"The way in which Christ worked was to preach the word, and to relieve suffering by miraculous works of healing. But I am instructed that we cannot now work in this way; for Satan will exercise his power by working miracles. God's servants today could not work by means of miracles; because spurious works of healing, claiming to be divine, will be wrought."¹⁹

"The line of demarcation between our people and the world must ever be kept unmistakably plain. Our platform is the law of God, in which we are enjoined to observe the Sabbath day; for, as is distinctly stated in the thirty-first chapter of Exodus, the observance of the Sabbath is a sign between God and His people. 'Verily My Sabbaths ye shall keep,' He declares; 'for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.'"²⁰

Picture yourself standing in front of a large throng of people. One man is teaching religious doctrines

contrary to the Bible, but he performs miracles to prove that he is a servant of God. He has just made fire come down from heaven, or he has performed a miracle of healing. You still maintain that he can't possibly be a mouthpiece of the Most High God since he teaches unscriptural doctrines. Then he turns and challenges you to perform a miracle to prove that you are God's man and mouthpiece rather than he. The crowd supports his challenge, asserting his demand is fair enough and is similar to Elijah's challenge to the priests of Baal and apostate Israel on Mount Carmel. What will your answer be and what will you do in this dire situation?

Under these circumstances you will not perform any miracle to prove your divine ambassadorship. Amid these conditions, whom do you think the people, watching expectantly, will accept as the servant of God—you, whose teachings are according to the Bible, or the man who performs the miracles? Without a doubt the crowd will acclaim the miracle worker as the mouthpiece of God.

In the coming era of rampant miracles, God's servants will be challenged to perform miracles to prove that they are servants of God. Jesus received such requests. By the scribes and Pharisees (Matt. 12:38); by the Pharisees and Sadducees (Matt. 16:1-4; Mark 8:11-13); and by others (Luke 11:16).

Requests for Miracles Declined

Jesus humored none of these groups by performing a miracle in compliance with their entreaties. These were people who refused to accept Him as the Messiah. Thus they challenged Him to vindicate His claim that He was the Son of God by a sign or a miracle. But

Jesus never performed a miracle to convince any skeptic of His Messiahship. He did not want to overwhelm them with miracles, or in this way compel them to believe on Him. For evidence of His Messiahship He referred them to Moses and the prophets. He said that if they did not believe them, neither would they believe the miracle of one coming to them from the dead.²¹ Lazarus' resurrection proved His statement correct. Rather than accepting Jesus as the Messiah after His resurrecting Lazarus, "they took counsel together for to put him to death."²² Jesus did not even condescend to perform a miracle before Herod, although "Herod promised that if Christ would perform some miracle in his presence, He should be released."²³ Jesus never performed miracles when challenged by skeptics to do so.

The evidence now and in the coming storm that we are God's servants will not be miracles but allegiance to the Word of God. All religious teachings must be verified by the teachings of the Bible. Use of the name of God by His alleged mouthpieces will not be sufficient evidence that they are the followers of God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew,

Arnold V. Wallenkampf, former chairman of the department of religion and philosophy at Atlantic Union College, has recently joined the graduate faculty of Philippine Union College.

and beat upon that house; and it fell not: for it was founded upon a rock.”²⁴

For us successfully to go through the last-day temptations our confidence in the Word of God must grow so strong that we shall trust the Word of God rather than what we see and hear or perceive with our senses. Even when a miracle worker apparently brings up before us one of our recently departed relatives, we shall refuse to accept him as our dead loved one. In front of the crowd, which believes that one has verily been raised from the dead, we shall declare the person raised from the dead to be an apparition of the devil. We shall trust the Word of God, which says that the dead know nothing: “For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.”²⁵

Even Satan’s climactic miracle—his own appearance as Christ—will leave the elect of God immune to his deception and loyal to God’s Word. They will remember that at His second coming in glory to this

earth Jesus will not actually descend to this earth, but will hover in the clouds while the sleeping and living saints are gathered to Him in the clouds.²⁶

“The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. . . . The last great delusion is soon to open before us.”²⁷

“As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour’s advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: ‘Christ has come! Christ has come!’ The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the

earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion.”²⁸

In view of these almost overpowering delusions the question comes to you and to me:

“Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible and the Bible only?”²⁹

“Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested.”³⁰

In the gathering storm that will soon embroil us we must follow the example of Jesus in His confrontation with Satan. “Jesus met Satan with the words of Scripture. ‘It is written,’ he said. In every temptation the weapon of his warfare was the Word of God. Satan demanded of Christ a miracle as a sign of his divinity. *But that which is greater than all miracles, a firm reliance upon a ‘thus saith the Lord,’ was a sign that could not be controverted.* So long as Christ held to this position, the tempter could gain no advantage.”³¹

“Let us trust God’s word implicitly, remembering that we are his sons and daughters. Let us train ourselves to believe his word. We hurt the heart of Christ by doubting, when he has given such evidence of his love.”³² □

(Concluded)

Matt Visits Gram and Gramps—3

By RONAEE R. WHITTINGTON

FOR THE YOUNGER SET

“Gramps, what chores do you want me to do?” Matt asked. “I notice the grass is a little high.”

“Well, let’s start with the lawn, Matt,” said Gramps. “Do you know how to handle a gasoline mower?”

“No, we have an electric one, but please show me. I can learn how to run it.”

Gramps, who had a heart condition, had recently recovered from an operation in which surgeons removed a big blood clot. Matt knew of this and wanted to be helpful to protect Gramps’s health.

Gramps told Matt what to do then. Matt tugged at the cord and handle to start the engine. Wham! One spurt, and the mower jerked in Matt’s direction.

“Take it easy, Matt. Brace your foot against the machine so you have some leverage,” explained Gramps.

Matt braced his foot. “I’ll get it this time. I know how to do it.” He pulled on the cord, lost his balance and plopped onto the ground. The mower almost plopped on him.

Gramps got red in the face and began to frown. Matt got red in the face and went for the mower with deter-

mination. “I’m gonna get it this time!”

“Please pull the cord in a slightly outward direction, Matt. Do as I suggested at first.” Matt’s face just got redder, and he huffed a little harder. Brace of foot, pull, *spurt, spurt, spurt*, and the engine was running.

“Hurry, Gramps, adjust the throttle for me.” Gramps hurried to slow down the engine a bit.

“O.K. You’re off, Matt. The grass is yours.”

Up and down, up and down, Matt went until he had done the whole lawn carefully. Gramps was well pleased with the help he received. He commented, “Matt is a really steady, faithful helper.”

That caused Matt to put his chin down, grin a bit, and look embarrassedly at Gramps.

After a while Gramps announced, “Matt, Gram and I would like to drive to our cottage in Wisconsin and spend more of these beautiful summer days in the country. We thought we should go tomorrow. Can you get packed again?”

“I sure can, Gramps! I’ll be ready.”
(To be continued)

REFERENCES

- ¹⁹ Ellen G. White, *Medical Ministry*, p. 14.
- ²⁰ ———, *Testimonies*, vol. 7, p. 122.
- ²¹ See Luke 16:31.
- ²² John 11:53.
- ²³ Ellen G. White, *The Desire of Ages*, p. 729; cf. Luke 23:8, 9.
- ²⁴ Matt. 7:21-25.
- ²⁵ Eccl. 9:5, 6.
- ²⁶ See 1 Thess. 4:16, 17.
- ²⁷ Ellen G. White, *The Great Controversy*, p. 593.
- ²⁸ *Ibid.*, p. 624.
- ²⁹ *Ibid.*, p. 625.
- ³⁰ *Ibid.*, p. 593.
- ³¹ Ellen G. White, in *The Review and Herald*, May 14, 1908. (Italics supplied.)
- ³² *Ibid.*, Feb. 28, 1907.

IT ALL HAPPENED so quickly! I was driving along the Baltimore-Washington Parkway. It was a beautiful fall day, and the traffic was heavy in both directions. Passing me in the fast lane was a police wagon with a patrol car close behind. They were in a hurry and evidently were on some assignment. A few moments later swerving, flashing lights indicated they were pulling off onto the median strip, but only long enough for the wagon to signal to the patrol car. Then I saw it all.

A little dog was standing there, scared and shivering from fear. The officer gently picked up the frightened pup and placed it in the car and hurried again on his way. Yes, he was in a hurry but not too much so to mercifully and thoughtfully care for a stray dog in distress.

As I continued my journey I thought what a changed world ours would be "if only . . ." Yes, if only in the midst of our busyness we would slow down enough to do some act of kindness. This is the essence of true Christian living. Love is the fulfilling of the law.

It is reported that a few years ago a young, well-dressed Jamaican became known to every commuter on the Long Island railroad. He rode the five o'clock local. As soon as the train pulled out of the subway he would go to the front of the car and move to the back, greeting each passenger saying, "Please excuse me, but if any one of your family, or any of your friends are blind, tell them to consult Dr. Carl. He restored my sight." He had been signally blessed. He wanted to share this blessedness with his neighbors.

If you visit the Tate Gallery in London, England, you will see one of the most notable of Frederick Watts's paintings—"Sic Transit Gloria Mundi." A shroud covers the form on a bier. Nearby is a table upon which is an open book. A silent lyre leans against the table. On one side there is some armor and a shield covered with roses—blending the hard places with the finer things. In another place there lies a rich lord's mantle and trappings. The battle of life is over. The still form cannot read the book, nor wield the lance, nor yet smell the roses. The message stands clear in the German proverb written

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Saved to Serve

By W. JOHN CANNON

against the background: "What I spent, I had. What I saved, I lost. What I gave, I have." Giving is living. Is this not what the Master meant when He said, "By gaining his life a man will lose it; by losing his life for my sake, he will gain it" (Matt. 10:39, N.E.B.).

Serving one's neighbors is not an isolated act at a given moment of time but a dedication of life. In a speech before the British House of Commons eulogizing Lord Jellicoe, the Right Honorable Stanley Baldwin said of him: "His whole life was devoted to the service of his profession, and for that service he kept both body and mind in training and in subjection, so that when the time came and at whatever age it might find him, he at any rate, so far as all he could do,

would be ready to respond to the call, and would respond." This is the kind of life dedication called for if we are to be effective for those who need our help.

Service is a necessary outgrowth of a surrendered Christian life. "If he does not love the brother whom he has seen, it cannot be that he loves God whom he has not seen" (1 John 4:20, N.E.B.). Love and help for our fellow men are an integral part of our love for God. Man is happiest when he serves others. Someone has said that giving is living. So often in serving others we save ourselves.

A Dramatic Rescue

Two brothers were mountaineering in the Swiss Alps without a guide. A storm came up and they became lost. Freezing night temperatures threatened, and one was overcome by the cold. His brother sought to save him by vigorously rubbing his extremities. Friends missed them and a search party found them in the early hours of the morning. Both were alive. One had saved himself by struggling to save his brother.

So many need a neighbor's outstretched hand of help. Troubled minds abound. More than "nineteenths of the diseases from which men suffer have their foundation here. Perhaps some living home trouble is, like a canker, eating to the very soul and weakening the life-forces."—*Testimonies*, vol. 5, p. 444. About 10 per cent of the total population will spend some time in a mental hospital. They need the good news of salvation. They need faith. You could share yours. Then again there are so many unhappy families—perhaps your neighbor's. Why not share with them your secret for happiness? One million couples will seek help from a marriage counselor this year. Thousands more need help. God is looking to you to do your part.

Why not be a good neighbor all through 1973? Serve your friends, neighbors, and community by making sure that each one will serve by witnessing to at least one person every day. That would mean at least 365 witnessings during the year. Some would surely find a new relationship with the Lord Jesus. Will you join our band of witnesses? God is counting on you.

"Saved to lift my lowest brothers,
As the Highest lifted me;
Crucified with Him that others
May have immortality."

—F. E. BELDEN □

(Concluded)

The Favored Earth

By ELIZABETH BISHAI

Ah, trembling, troubled, weary earth—
black sheep of the universe,
How meaningless thy life would be—
trapped in frail mortality
But for the gift of God's own Son.
Life and hope in Him are one.
Ah, happy, vibrant, favored earth,
Rejoice at thy Redeemer's birth!

Does It Matter What One Believes?—2

How Shall We Arrive at the Meaning of Scripture?

Does it matter how one interprets the Scriptures? Does it matter what rules one follows? If two persons differ as to their understanding of a passage, is there a way of discovering who is right or whether both are right or neither is right?

To these questions, just as to those we raised in our previous editorial, Adventists would answer emphatically, It does matter. Then, as previously, we raise the question, Why do Adventists at times resort to devices—in this case shoddy interpretation—that give the impression it may not be all important what one believes.

If an Adventist gives to a passage an interpretation that does not hold up when the basic rules of interpretation are applied, how can he deny someone else the right to interpret the passage in his way? How does he arrive at the true meaning of a passage, and how can he be sure his interpretation is correct?

We do not have the space to discuss the various rules of Bible interpretation. Lengthy volumes have been written on this subject. We shall deal with but a few basic considerations.

Ellen White has warned, "We should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny."—*Gospel Workers*, p. 299.

Truth Can Afford to Be Fair

This challenge every teacher of truth should accept and follow. It may be he will have to give up certain arguments he has used for years and discard certain proof texts that at one time he thought were invincible. Ellen White has warned further, "There is no excuse for any one in taking the position that . . . all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation."—*Review and Herald*, Dec. 20, 1892, p. 1.

The affirmation, "Truth can afford to be fair," is significant. It is folly to try to bolster up truth with unsound arguments. It weakens truth's likelihood of being accepted. For every unsound argument we discard, diligent searching of the Scriptures may enable us to discover a dozen sound arguments.

How does one discover the true meaning of a passage? Can he take merely the words and apply them in any situation he chooses? Of course not. He must always raise the question, What did the Bible writer mean by the words he used? In the process of "inspiration of God" (2 Tim. 3:16) the following takes place: "Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind."—*Selected Messages*, book 1, p. 21.

When one reads the words he must go behind these words to the thoughts with which the Holy Spirit im-

bued the writer. It is these thoughts the writer attempted to express. But he had to use human language, which is imperfect. This problem Ellen White clearly expresses: "The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea."—*Ibid.*, p. 20.

Dictionary Definitions Inadequate

Therefore it is not enough to look up in a dictionary the words that appear in the Bible and then apply to the Biblical passage all the various shades of meaning that the words may have. Generally, Biblical writers used a word with only one of its meanings in mind. To attribute to the author other meanings than the words he used may have is to do injustice to him and to misunderstand what he is saying. We shall say more about this aspect of the problem in a subsequent editorial. How wonderful it would be, at least from the point of view of clarity, if each word represented only one idea! But this is not true in any language.

Hence in Bible interpretation it is not enough merely to read the words and then apply to them the meanings they have come to have for us in our various cultural backgrounds. It is not enough even to look up the meanings in a reliable dictionary. The question constantly raised by the interpreter must be, What did the Bible writer mean by the words he used? Or, to phrase the question differently, With what thoughts was the writer imbued by the Holy Spirit?

How does the reader discover this meaning? Ellen White gives us a helpful rule: "Let us in imagination go back to that scene, and, as we sit with the disciples on the mountain side, enter into the thoughts and feelings that filled their hearts. Understanding what the words of Jesus meant to those who heard them, we may discern in them a new vividness and beauty, and may also gather for ourselves their deeper lessons."—*Thoughts From the Mount of Blessing*, p. 1.

While this rule has reference particularly to an understanding of the Sermon on the Mount, we believe it can be applied also to the rest of Scripture. At least she applied it on this wider level.

A reconstruction of the historical background and immediate situation is therefore called for. We put ourselves in the place of the first hearers of the divine message. For example, if we are studying Romans, we enter into the thoughts and feelings of mid-first-century Roman Christians, to whom the letter was addressed. If we are studying Thessalonians we do the same for the Thessalonian believers. If we study Hebrews, we enter into the thoughts and feelings of Jewish converts to Christianity in that first century.

Lessons and Meanings Must Be Distinguished

This is the basic step in the understanding of Scripture passages. After we have arrived at the thoughts with which the Bible writer was imbued, which gave rise to his words, we can draw from these thoughts whatever lessons we wish. But these lessons must always be considered as such—simply lessons—and must not be set forth as the meaning of the passage.

Did the inspired writer always understand the full implications of the thoughts with which he was imbued? Of course not. Sometimes he was given actual words to write down. At least in vision often he heard actual conversation, which we would assume he would reproduce as accurately as he remembered it, aided

by the Holy Spirit. But the meaning he may have understood only in part. In predictive prophecy it is in fulfillment that the meaning becomes clear.

This is true of Old Testament predictions concerning the Messiah. Speaking of the salvation the Messiah would bring, Peter said, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that

have preached the gospel unto you" (1 Peter 1:10-12).

Hence, simply to exhaust the meaning a Biblical writer's words may have had to those who first heard them is not enough. But this must always be the starting point. On this level most interpreters ought to be able to agree, and in large measure they do. It is on this level that we can quote the Bible authoritatively. To the extent that we can support our doctrines on this level, it will be difficult to refute them. And our doctrines can be supported on this level. The only exceptions are those doctrines based on predictive prophecies, which require an additional step in their interpretation. Of this we shall speak later.

D. F. N.

(Continued next week)

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.]

SOME RISK OFTEN NECESSARY

The REVIEW is to be complimented for "A Christian and Marketable Securities" [Oct. 26]. Too many have the notion that it is wrong or sinful to purchase stocks or bonds. The cars we drive, the supermarkets we shop at, the jet planes we travel in, the refrigerators in our homes, our high standard of living, and, in many cases, our jobs are all made possible by the people from all walks of life who invest their money in stocks and bonds.

Some seem to confuse the risks involved in investments with gambling. Gambling is an unnecessary risk that accomplishes no socially desirable end. For example, it is unnecessary to wager which of two birds will fly off a telephone wire first. But risking money on an investment is necessary if society is to have the products it needs and finds useful.

JACK C. WERNER
Milwaukee, Wisconsin

ORNAMENT OR NECESSITY?

Re "Ornaments and Jewelry" [Nov. 30]: Many thinking members and nonmembers are confused by the values of people who strain at the gnat of wedding rings while so many spend thousands of dollars on unnecessary and ornate furniture, cars, boats, houses, clothes, and whatever. Hasn't the principle here been lost somewhere?

ELLA M. RYDZEWSKI
Arcadia, California

TOO BUSY FOR CHILDREN

"Too Busy," the story of a bird [Dec. 7], is touchingly sad, but how infinitely more sad is the eternal loss of countless children of parents who have been "too busy." I think especially of children of some of our workers, who have been so busy saving the children of others that they have had too little time to give to their own. "The harvest truly is plenteous, but the labourers are few." Can it be possible that the responsibility, at least in part, rests upon us all?

ANNA HALL
Battle Creek, Michigan



Transformation

By DUANE R. HAMILTON

Two arms outstretched upon a rugged cross

Encircling a world of sin—

His broken heart between the encircling arms

Paid the penalty for you and me.

The foot of the shameful cross is rooted firmly

In the earth, forever linked with man.

But above the thorny crown and the blood-crusted

Face, the head of the cross points heavenward

To lift a fallen world. The cross, no longer a

Thing of shame, but transformed, a

Glorious symbol of love.

THANKS FOR A HERITAGE

By MERIKAY

I REMEMBER Crooked Lake, pale blue in the morning sun, lapping at the grass-lined shore, promising adventure. My first 11 years were spent romping through the fields around the lake, splashing in and out of its waves, traipsing sand and water through the house.

Eleven years of sun and water, and parents who made it all worth while.

Now that I've grown up, and read the various experts on child rearing (from Spock to Mead to who knows who next?), I look to my parents as a refreshing exception to most of the rules.

Our lives were unstructured and casual, filled with warmth and the knowledge that we really mattered to someone.

* * *

Julie (my next-door neighbor and best friend) stayed at my house for the day while her mother went shopping. The heavy, gray skies kept up a continual drizzle. We had no television and it didn't take us long to run out of things to do.

"Why don't we play school?" Mom suggested. Julie brightened.

"Yeah," she said. "Let's play school."

We went into the living room. The small oil heater made the room cozy. Mom pulled a book off the shelf. It was a book on the westward expansion of America—her favorite topic. She loved pioneer stories and shared that love with us.

Merikay is an editorial assistant at Pacific Press Publishing Association.

"We'll read about the Blue Bucket Mine," Mom said. "Listen closely, and then when I'm through each of you draw a picture to illustrate it."

We sat enthralled with the story of the 12-year-old girl who collected pretty rocks from a stream. Her wagon train stayed by the stream for a week and then moved on toward California. She saved the pretty, peanut-shaped rocks in her little blue bucket.

**I look
to my parents
as a refreshing
exception
to most
of the rules.**

Several years later, while going through some things in the barn, her father and one of his friends discovered the blue bucket and the stones.

"This is gold," the friend said. "Pure gold nuggets. Where did you get them?"

No one could remember. An expedition was formed to search for the stream, but it was never found. The whereabouts of the Blue Bucket Mine is forever lost.

When Mom finished reading, Julie and I took paper and crayons and drew pictures to go with the story. Pictures from our own minds in green and orange and blue.

My memories of rainy days are filled with story-reading, picture-drawing, popcorn-eating times. When we grew a little older and Pat (my brother) and Beth (my sister) joined us, we learned songs, poems, and parts of plays. Mom was great and helped us master expressions and movements to go with our words.

* * *

I was 7 the first time Dad made the slide. It was Christmas vacation, and the snow drifted deep and light. I rode my silver "snow saucer" down the hill in front of our house. But the hill stopped so abruptly at the bottom it hurt.

I took the shovel and tried to smooth out a chute at the bottom—so I could slide out onto the frozen lake.

"Hey, what you doing?" Dad called from the top of the hill.

"There's a big bump here. I'm fixing it."

"Want me to help?" he asked. I smiled, "Yes."

Soon he was beside me, lifting huge shovel-mountains of snow, packing it down, shaping it, and shoveling more.

"I want to do it, too," I said. He let me take the shovel and work, while he packed and shaped.

Soon the snow slide was taller than I—sloping steeply down the hill and out onto the ice-covered lake. With my "saucer" he shaped the top of the slide. "You'll go a mile off this one," he said.

We hurried up the steps, puffing huge steam clouds as we went. In front of the door, we took the red-handled broom and brushed the snow-dust off each other. The wind blew it away in eerie, ghostlike gusts.

Dad went inside and came out with the hose. We hooked it to the faucet and then ran water onto the slide. Ran it slow, so it wouldn't destroy the shape. Every night he ran water all over the slide until the ice was strong as steel.

Then all my neighborhood friends brought their saucers to

honest. When they disapproved, we knew it. And we reacted accordingly. But they rarely forced us to do what they wanted.

"You can lead a horse to water but you can't make it drink," Dad always said.

We were not spanked much—but we also did not try bossing Mom and Dad around. We all shared our hopes and dreams, and no one laughed at them.

I wanted to be an inventor or a doctor. Mom and Dad gave me a chemistry set and a microscope and slide set. I did all the experiments in the book.

Pat was interested in muscle building so they bought him weights and books on isometric exercises.

When our interests switched to rock and insect collections, they helped us start our own ant farm and rock museum.

As the years went by and we entered the mixed-up teens, the folks continued to let us be ourselves. There was no big push for us to date. And there was no fearful holding back.

Mom and Dad treated us the way they wanted us to treat one another

use our slide. But I got the first ride. I tucked in my feet, gave myself a little jerk to get going, and flew with bumpy precision off the end and out onto the ice.

Dad was next. He took Baby Beth in his lap, tucked in his legs, jerked, and flew, spinning and laughing, down the slide. Pat and I talked him into building one every year after that.

My folks did not believe in preaching to us. They never set us down for long scoldings, never made a list of how we were supposed to act. But we knew. We knew because Mom and Dad treated us the way they wanted us to treat one another. Oh, not always. There were the arguments and tears because we thought they were unfair—but these were not the rule.

If the folks couldn't afford something, they told us. They were

"Daddy and I just feel that if you haven't got the right principles within you by now, nothing we say will make that much difference," Mom said.

They never emphasized the evils of getting "too involved," because they looked at love as a wonderful, growing experience. None of us ever felt pressure to hurry up and experience it all. Our affections grew slowly. We learned to enjoy people as themselves—not as objects—and to appreciate ourselves and the contributions we could make.

No matter what we wanted to do or become, they continually encouraged us. They believed we could become anything we wanted.

The years have passed faster than what is comfortable. Mom and Dad are still young. They still encourage us in our dreams and goals. The good times we shared together when we children were little are now spread thin over thousands of miles, via letter and telephone. But they're still there:

"Beth and I went shopping. Got all of her things for academy—brought back memories. Pat called Thursday night from Wisconsin.

Free and easy with lots of love

The Gymnasts will soon be home again and it will be good to have him back in the area."

"Received our first letter from Beth. She seems real happy at Cedar Lake Academy. I hope she goes on to college. She's always said she wanted to be a vet. She'd make a good one.

"Hope she has the same spiritual experience you and Pat had at academy."

"I've been thinking of doing a little writing for children. However, I won't write on social ills or injustices of today. I don't think their little minds have to be stuffed with problems that the adults of the world aren't solving. I think they should have years of carefree childhood—problems come soon enough. Now this is just my opinion. I don't expect agreement from you."

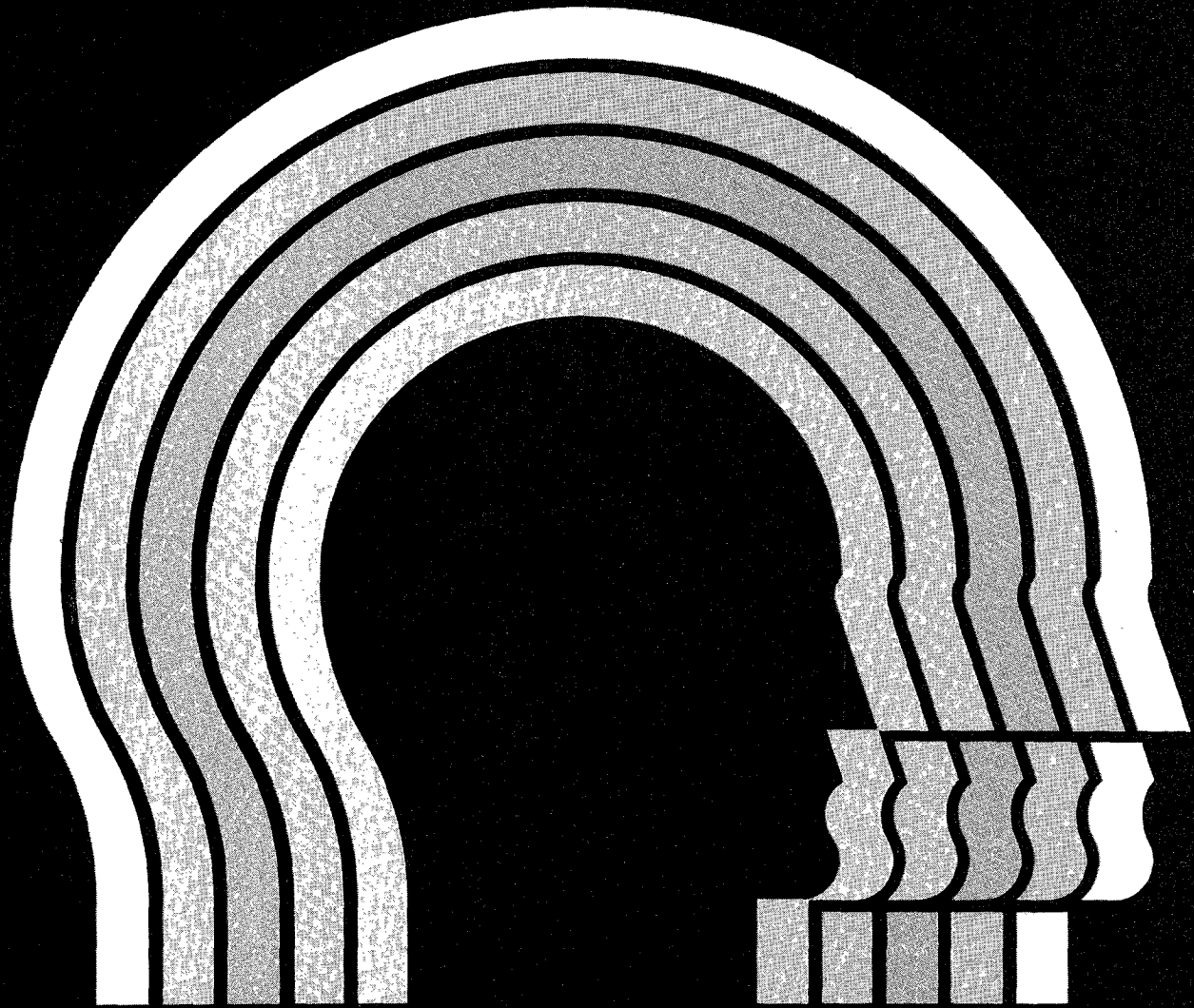
"Pat came home from college last weekend. It's always great to have him home. He's such a fine Christian example. Helps Daddy and me want to be more like Christ."

"Well, dear, we miss you but know you are building an exciting life with your husband. We pray the Lord will give you as much happiness as He's given us. Our prayers are always with you."

My parents let us grow up free and easy with lots of love, a little discipline, and laughter and prayers.

Thanks, Mom and Dad, for a wonderful heritage. □

**WHAT FAITH DID FOR
A BLIND MAN.
FAITH CAN STILL DO FOR
A BLIND WORLD.
FAITH FOR TODAY
OFFERING FEBRUARY 10.**



FAITH TO THE PEOPLE.

AN INSIDE VIEW OF WHAT'S HAPPENING AT THE NEW FAITH FOR TODAY:

THERE'S MORE THAN ME

WHAT IS THE NEW LOOK TO FAITH?

The "new look" to *Faith* is immediately recognized in *Faith's* updated filming.

But the "new look" goes beyond the screen. *Faith's* Bible courses are also being



Pastors William Fagal, *Faith* speaker, and Roy Naden, telecast producer, discuss new challenges.

rewritten and attractively designed.

In short, the "new look" is the result of a contemporary approach in communicating Christian concepts.

FAITH IS EXPANDING TO REACH THE PEOPLE.

To reach the people, you have to be where the people are.

Faith is expanding its program to invade the lives of disillusioned people and bring them a positive message from a personal Christ.

Every day, new challenges and opportunities are opening in the television minis-

try. *Faith* must continue to keep in touch with the contemporary mind.

Christ's methods of teaching were never out of date.

TUNE IN THE NEW FAITH!

To more effectively reach the millions of potential television viewers, *Faith* has introduced, with the new season, five up-to-date formats.

A captivating musical, featuring Flo Price, is just one of the exciting new programs coming your way from *Faith*. Dealing with current topics of interest in the world, all promise to be just as good.

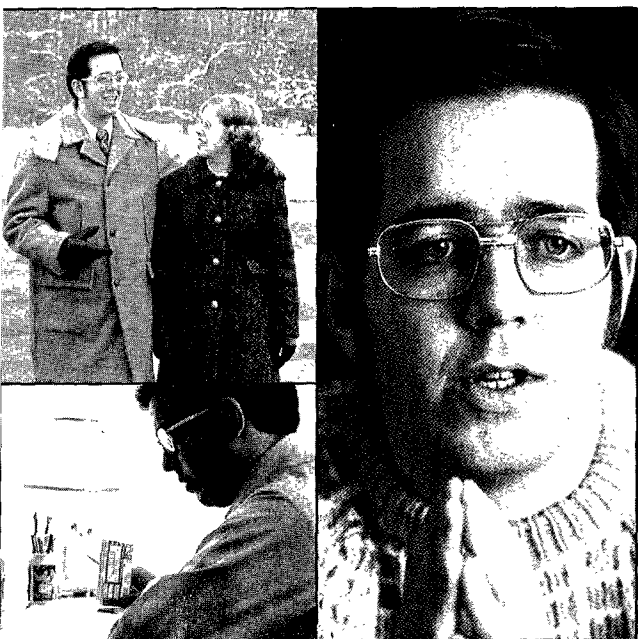
Tune in the new *Faith* and discover a relevant Christianity.



Scenes from the new season's film, "Knock, Knock, Who's There." A gripping account of the modern rebirth of the occult.



THE NEW LOOK IS THE EYE.



Completing his studies at Andrews University, Mark Regazzi discusses how Faith for Today led him from the University of Notre Dame, into the Adventist ministry.

ARE PEOPLE RESPONDING TO FAITH?

Ask Mark Regazzi that question, and you'll know the answer is yes!

Mark was a student at the University of Notre Dame when someone enrolled him in a *Faith* Bible course. After looking through the first lessons, he decided to view the telecast.

Thereafter, on Sunday mornings, Mark would leave his room as though heading for mass. Instead, he entered the deserted student lounge and, after viewing the *Faith* telecast, completed the lessons.

Soon, Mark visited a nearby Adventist church. Impressed with the people and what he heard, he continued to attend.

After completing two *Faith* Bible

courses, Mark made the decision to be baptized. In writing to the Fagals, he announced his plans to enter the ministry.

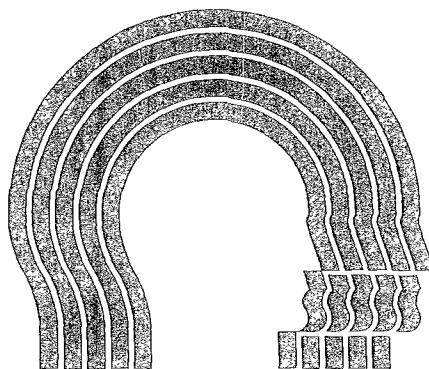
Just a few weeks ago, Mark Regazzi graduated from Andrews University.

Today, he and thousands of others know that *Faith* changes lives!

THE PEOPLE ARE COUNTING ON YOU.

If you are one of the many who supported *Faith* during this last year, 1,700 new church members wish to thank you.

But, think of the millions of people living in cities still untouched by *Faith*. Right now, we possess the staff and filming facilities needed to expand into these areas — all we need is your continued support.



The newly created Faith for Today Offering symbol for 1973. The rainbow, symbolic of faith, encompasses a stylized profile of man, the object of Faith's ministry.

On Sabbath, February 10, a special *Faith* offering will be taken in your church. How many new people we reach, how many lives we change, will be determined by your gift on that day.

Please join the new *Faith* on February 10, with your prayers and financial support.

The people are counting on you.



**JOIN ART LINKLETTER
ON THE NEW
FAITH FOR TODAY
JANUARY 28!**

*Check your local television schedule since this date will vary according
to station programming.*

Promoting the Spirit of Prophecy in Europe—2

The Attitude of Adventists to Ellen G. White

By D. A. AND EVELYN DELAFIELD

AT TIMES, before going to Europe, we were confronted by American Adventists who inquired how our people in Europe regard the *Testimonies* and the work of Ellen G. White. We had heard some reports that left us uneasy. But we did not know. We had been to Europe only on two short visits that did not permit time for balanced appraisal. Now, however, after nearly a year on the continent we can say that our believers throughout Europe share with the Advent body around the world confidence in this inspired gift. But there are degrees of confidence, depending upon how much information concerning Ellen White and her work each believer enjoys, and the Spirit of Prophecy books he has read.

A major problem has been the costs involved in the translating and printing of books in a given language for church constituencies of only 4,000 or 5,000 believers. This situation prevails in several European-language areas.

The causes that provoke unbelief and skepticism regarding the Spirit of Prophecy exist in Europe, but they exist also in America, and for that matter to a greater or lesser degree around the world.

We were greatly burdened to guide our believers in Europe into the study of the books available in the various languages. This is the way to protect our believers from the most vocal critics, that is, the Seventh-day Adventists who have never seriously studied Mrs. White and her messages or exposed themselves to the convicting Spirit of Christ.

Bitter E. G. White Critic Reverses Attitude

In one country a brother in a local church openly criticized the Lord's messenger. He was known among the believers as a bitter opponent of Ellen G. White. One day he turned to the *Testimonies* to find justification for his prejudice and bitterness. What was his amazement to discover Christ-centered messages throughout that breathed the spirit of heaven. True, there were honest delineations of the

sinfulness of human nature and the soul's desperate need of Christ. But he was pleased to note that Ellen White exalted Jesus and the saving power of the gospel to deliver man from his faults and sins.

With broken heart and spirit the brother repented, and his objections melted away. He yielded to the appeals of the Holy Spirit. He completely reversed his attitudes and now is leading his church into a new experience in *Testimony* study.

At a workers' meeting near Hamburg we listened to a German minister tell his fellow preachers about the time when he was selling the book *Steps to Christ* in a farm area. Early one morning he was greeted by a housewife who welcomed him into her kitchen. Her face was radiant and beaming. She explained with some excitement, "I know you. I dreamed about you last night, and you have a beautiful book to sell, and I want it."

It was a touching experience for this dedicated preacher. He never forgot the incident. He was convinced that there is a divine presence who is responsible for the Spirit of Prophecy messages.

In the Copenhagen church at Naerum, a faithful sister said to me, "Sev-



As Olaf Vetne (left), manager of the Norwegian Publishing House, looks on, D. A. Delafield holds Norwegian translations of E. G. White books used during the *Testimony Countdown* series held at Oslo, Norway.

eral years ago I left the Lutheran Church to become a Seventh-day Adventist. Naturally, my Lutheran mother was downhearted and depressed about this move. She thought I would lose my soul. She tried her best to bring me back to the Lutheran fold from my 'lost' condition. I told her that I had found in the Seventh-day Adventist message a new appreciation of Jesus Christ, His law, and His gospel. But she wasn't convinced.

One day, in desperation, she mailed me a book to read. And she wrote: 'If you want to know, my dear daughter, what real Christianity is all about, please read this book.' Well, when the book arrived I took off the wrapper, held it up in my hands, and there before me was the little volume, *Steps to Christ*, by Mrs. White!"

Steps to Christ is regarded with affection by our European Adventists. Many of the compilations, however, like *Counsels on Diet and Foods*, *Evangelism*, *Counsels on Sabbath School Work*, *Testimonies to Ministers*, *The Adventist Home*, and *Child Guidance* have yet to be translated and printed in most European tongues. The absence of these helpful E. G. White volumes in the local languages has not helped the church in Europe. The leaders in the Northern Europe-West Africa and Euro-Africa divisions are now planning a new Ellen G. White title every year in the principal languages of the countries involved.

Subsidizing New Translations

The leaders of the General Conference who met for Autumn Council in Mexico City last October laid plans to increase General Conference translation subsidies for language areas of special need for new Ellen G. White books not only in Europe but around the world. We can see the beginnings of a new day in worldwide Spirit of Prophecy interest and concern.

At the time of this writing, *Testimony Countdown* services are being conducted by our pastors throughout Western Europe and Great Britain. Thus the church in Europe, in America, and around the world joins hands in declaring their faith in the Word of God, the Holy Scriptures, and in the gift of prophecy vouchsafed to us by God for this, the world's most difficult period.

MISSION '73 is about to be launched. The Seventh-day Adventists on the great continent of Europe will move forward in the biggest evangelistic drive Adventists have made in the history of that part of the world. Naturally, we hope that our visit to its 22 countries will contribute something to the preparation of the church for that great evangelistic move forward. And in that forward thrust the Bible and the Spirit of Prophecy will be the safe guides, under God. □

(Concluded)

D. A. Delafield is an associate secretary of the Ellen G. White Estate. Mrs. Delafield is a Bible instructor at the Washington Adventist Hospital, Takoma Park, Maryland.

Moving Ahead in Southern Europe

(Continued from page 1)

leaders there have made new plans, created new methods, and developed firm leadership, and the results are most encouraging. Although certain serious restrictions still exist, it seems that the hearts of the Portuguese and Italian people are becoming more receptive to the third angel's message. The same is happening in Spain and Greece.

Samuel Monnier, president of the South European Union Mission, and I were present when the churches in the southern part of Portugal held their first regional meeting in Lisbon, the capital. The meetings began on a Friday evening and ended the following Sunday evening. The main subject was MISSION '73, which is the main concern of every worker in this union as well as in the division. It was encouraging to observe that everyone present in the large Central church in Lisbon, which was filled to capacity, responded to the appeal of a campaign in 1973, an unprecedented event.

After these meetings ended, we held a meeting especially for the workers. We noted their keen interest in the advancement of the work of the church. Ernesto Ferreira, president of the Portuguese Mission, is adopting the new plans and methods of evangelism and weeks of revival introduced by Arturo Schmidt, evangelist for the division. Plans are to obtain a bubble tent and to use it in evangelizing city after city in that beautiful country of Portugal.

From Lisbon we went to the city of Porto, in the north, where we met with workers in that field. It was indeed encouraging to witness the spirit of concern for evangelism in Portugal for 1973.

Accompanied by W. R. L. Scragg, Radio-TV and Public Relations secretary of the General Conference, we visited the Adventist World Radio studios in Portugal. We also went to Sines where we saw the powerful antennas and studios of Trans-Europe Radio from where Adventist programs are transmitted weekly in 16 languages to Europe, North Africa, and the Middle East. Allen and Andrea Steel, a husband-wife team from the U.S.A., are the coordinators for these programs in Portugal. The project is supervised by the Radio-TV Department of the General Conference, and managed by the Euro-Africa Division, but almost completely supported by members in North America.

During its year-end meetings, the Euro-Africa Division voted to send special thanks to the members of the North American Division for their support in this gigantic program of radio evangelism. The sacrifice many are making to maintain these broadcasts is already beginning to show results. They expect to see thousands of converts and millions awakened to the preparation that needs to be made for the return of Jesus.

In Portugal I was able to preach of the power of the gospel in my mother tongue. As I preached, I felt the eagerness of those countrymen to get ready to meet the Lord. As of September 30, 1972, we had 4,303 church members in Portugal. By the end of October they had baptized 291 converts. In 1973 they expect to baptize 750 more. The visit of Henry Feyerabend, an evangelist from Canada, in 1973 will touch and conquer thousands of hearts as he speaks and sings in the beautiful Portuguese language that he learned as a missionary in Brazil. Yes, the fields are ripening for the harvest.

According to Elder Schmidt, it is easier to conduct evangelistic campaigns in Portugal, and especially in Italy, than in South America, whence he came.

Growth in Italy

When I visited Italy I found everyone, from their new president, Antonio Bueno, and his 60 workers down to their 3,779 members, on fire winning souls. Italy, the stage of so many struggles and victories for the early Christians, is about to return to those golden days of evangelism that were started by Paul and heralded to the entire then-known world. Italy is on fire for Christ!

For example, up to November 6, 1972, there were 380 baptisms in Italy, with 500 expected before the end of this year. By way of comparison, during the entire year of 1971 there were 198 baptisms, representing a net increase of 3.1 per cent over the previous year. However, in the first six months of 1972 the increase was 7.2 per cent. Italy is leading the fields of the new union percentage-wise in tithe with a 19.2 per cent increase.

How is it possible to obtain such significant results? By searching for and applying new plans and methods of evangelism and conducting weeks of revival in practically every church all over Italy. In April, 1972, at a pastoral convention in Santa Severa, at which 60 district workers from Italy and Sicily were present, a goal of 300 converts in 1973 was set. But as we have already seen, there were 380 baptisms in just ten months! During these meetings Elder Bueno presented the challenge of conducting 118 weeks of revival, the last meetings to be held on

December 16, 1972, one in nearly every city whether large or small. Every worker became involved in this large evangelistic plan and conducted more than one series.

Among several encouraging reports was one I heard when I was leaving Rome for Bern. It came from the small church in Augusta, Sicily. Its 16 members conducted their week of revival and as a result five were baptized and seven enrolled in baptismal classes. This church grew almost 30 per cent in one week! It expects seven more candidates before the end of this year. If this materializes, this church will have grown 75 per cent during a few months' period. Isn't this the way to a new Pentecost?

Besides these plans, the churches in Italy are trying to conduct evangelistic meetings every Sunday night. A bubble tent is also being built and it will be inaugurated soon in the city of Turin in connection with a large series of public meetings conducted by the union evangelist, D. Visigalli. The leaders are planning to launch a large program for MISSION '73. It will not be surprising if in Italy there will be 1,000 baptisms in 1973.

My first contact in Italy on my present visit was with our Italian Publishing House in Florence. My heart was filled with joy as I heard of and saw the tremendous work they are doing under difficult conditions. I. Rimoldi, publishing house manager and editor in chief, told me the dream for a publishing house in Italy began to be fulfilled in 1925 when the General Conference sent a sizable donation that had been raised during Big Week. With it the present building was built and inaugurated in 1926.

Today, 46 years later, with 25 active colporteurs, and with the demand of the churches for printed material, the time has come to look for larger facilities and a new and larger building. Unfortunately, local laws do not allow expansion of the present building. Hence a move to another place is necessary in order to survive. Even though its 25 workers are crowded like sardines in a tin they are doing an excellent work. Beside publishing several books, they publish three monthly magazines—one church paper and two missionary magazines for the public: *Signs of the*



Italian Mission ministers, meeting with General Conference and division leaders in 1972, at Santa Severa, Italy, agreed to conduct an aggregate of 118 weeks of revival during the year.

Times and Life and Health. They run about 40,000 copies of *Life and Health* monthly, and are always sold out! However, they are already printing 50,000 of the last issue of *Life and Health* and 40,000 of the *Signs of the Times* for the large campaign of MISSION '73.

The publishing house will celebrate its jubilee in 1976. How wonderful it would be if they could celebrate it with the inauguration of new installations in a larger and more comfortable building in Florence. They are asking the Lord for this, because they believe what Mrs. White wrote in the *Testimonies*, vol. 8, p. 38: "Let the light of present truth shine forth from the press. . . . Help is needed in Italy. . . . A larger work should be done."

In one place where Mrs. White speaks of Italy she relates the advancement of our church in Italy to the publishing work. "Help is needed in Italy . . . and it is needed much more now than then."

Junior College Needs Enlarging

In Florence I also visited our school, which is a junior college of theology. Villa Aurora is a beautiful, spacious place, and its 90 students seem happy. They have about 15 theology students; however, they face the same problems of expansion, growth, and finance that the publishing house is facing. It is a difficult situation, and we are asking the Lord for wisdom. The present facilities were built in the year 1500, so that by enlarging the facilities they may be able to invite a larger number of young men and women to prepare themselves to evangelize Italy.

This was not my first visit to Rome. But it was my first opportunity to preach the gospel in the heart of the eternal city. I was able to do this on November 4. What emotion! What a privilege! To be able to preach where Paul preached, as well as Peter, and where martyrs died. Yes, our church in Rome will give its testimony before Jesus returns, as did the early Christians. If its members permit the Holy Spirit to overpower them, the world will be speechless over the testimony our church will give. The struggle will be hard. Our church is situated near Vatican City, on the shores of the Tiber River. There are only a few members now—187—but God expects them to be faithful until death.

During the ten days I spent in Portugal and Italy I had the privilege of preaching 26 sermons besides meeting various other appointments. On one occasion I preached eight sermons in 25 hours.

A new day is dawning for our church in Portugal, as well as in Italy. The message is going forward as never before, and with the launching of MISSION '73 we will be able to see the beginning of that revival that will engulf all our churches around the world, and pave the way for the return of Jesus.

I am grateful to my dear Portuguese and Italian brethren for their love, and especially for the inspiration of their faith and work which they brought to my heart. □



The 108-bed Hackettstown, New Jersey, hospital, scheduled to open February 4, stands as a monument to a faithful Seventh-day Adventist layman who witnessed of the Sabbath to a little boy around the turn of the century. The hospital serves a growing community of 300,000 people.

Hospital Monument to Faithful Layman Opens in New Jersey

By MILTON MURRAY

IN A FEW DAYS a new multimillion-dollar Seventh-day Adventist medical facility—located in the heart of America's northeastern seaboard—will open its doors. The stage will be set for acquainting many people with the saving and healing power of God. Thousands who live, work, and play in the Greater New York-New Jersey metropolitan area will learn firsthand of the lifesaving programs advocated by Seventh-day Adventists.

Scores of leaders, hundreds of workers, and thousands of other participants have been necessary to implement God's plan in such a large undertaking as in the building of this hospital. The role of each has contributed a measure of success. However, unheralded and almost lost to history is the impact a Seventh-day Adventist layman had on a boy at the turn of the century—an impact that provided one of the links in the chain of events that led to the establishment of the Hackettstown hospital in northwestern New Jersey.

The telling of the story began in the fall of 1967 when a church pastor soliciting a banker for an Ingathering contribution was told, "You have hospitals all over the world but not here. Our local community has been working for the establishment of a hospital for a long time. Why don't you Adventists help us right here in Hackettstown?"

At that moment a community leader prominent among the promoters of a hospital was passing on the side-

walk outside. The banker knocked unceremoniously on the windowpane and motioned for him to come in. After being told the reason for the summons, he was charged by the banker to bring the matter of "inviting the Seventh-day Adventists to help us build a hospital" to the attention of the hospital committee.

A couple of weeks later the banker heard that the committee had shelved the idea of bringing Adventists into the local hospital picture. "I was displeased with this turn of events," the banker reported, "so I called Dan Allen, a friend of long standing who was chairman of the committee. I told Dan, 'If there are good reasons for the negative decision, I will accept the decision. But I suspect you have not really given the matter much study.' I asked him as a personal favor to reopen the matter, ascertain the possibility, and make a real effort to find out about Adventist hospitals."

That conversation initiated a chain reaction that led not only to the building of the structure but also to the bringing together of men and women of God who are to witness for Him in New Jersey.

I had occasion to ask the banker why he insisted on asking his fellow community leaders to evaluate more fully the possibilities with the Seventh-day Adventists. He said: "I really didn't know much of anything about the church. In fact, I knew nothing. You see, to my knowledge, I had known only one Adventist and that was a long, long time ago."

"When I was small my father owned a bowling alley. He had a man wax the

Milton Murray is consultant for institutional development with the Columbia Union Conference.

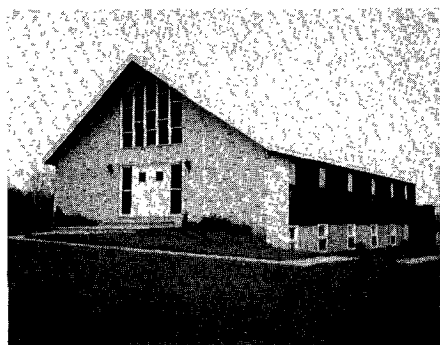
alleys who would not work on Saturday, or on Friday evening, for that matter. I was just a boy, but I remember asking him why. He replied, 'Well, you see, the Bible says to work six days and then rest on the seventh—not to rest on the first day, before working the six.' That seemed very logical to my practical way of looking at things.

"He was such a thorough worker and so honest that my father wanted him more than anyone else to keep his bowling alleys in good condition. I figured our community could use some people like that man."

Forging a Link

That's the story of the layman who waxed bowling alleys at the turn of the century and in so doing was helping to build the kingdom of God; he was forging one of the first links that brought a major hospital into being more than threescore years later.

That man may have felt like some of us who are not called to preach or to evangelize from the pulpit, not called to heal the sick, nor to teach, nor to follow one or another of the many careers in the organized work. But his commitment to God was reflected in highly polished bowling alleys, and an image was formed in the mind of a lad who was to become a prominent banker in a New Jersey town, a man whose influence was needed to bring about God's plan for a medical institution on the edge of what has been called the world's capital—New York City. □



**PERRYRSBURG, N.Y., SDA'S
DEDICATE CHURCH**

The Perryrsburg, New York, Seventh-day Adventist church building, the construction of which began in 1964, was dedicated recently. The congregation had its beginnings in 1927 when a group of 14 Adventists met in a home. In 1932 the worshipers at Perryrsburg were organized into a church. Later they began to meet in an I.O.O.F. hall and still later in an old house made into a sanctuary. The first service to be conducted in the new church was held in 1971. Among the participants in the dedication services were J. L. Dittberner, Atlantic Union Conference president; A. J. Patzer and R. A. Wesson, New York Conference president and treasurer, respectively. G. B. Edgerton is the present pastor.

**H. A. UHL
PR Director
New York Conference**

Newly Organized Union Has Great Potential

By C. L. POWERS

THE FORMER Mozambique Mission has been reorganized as the Mozambique Union Mission, effective January 1, 1973. At a meeting of a representative committee of 17 workers and laymen, held at the mission's headquarters office in Lourenco Marques, the work of reorganization was completed. Henrique Berg, the new president of the mission, and Joao dos Santos, the secretary-treasurer, had prepared for the meeting. Elder Berg recently came to the field from Brazil.

The union has been divided geographically into three sections—the North, the Central, and the South Mozambique missions.

The headquarters of the North Mission is situated in Mocuba. A. N. Pires is president and J. A. Vieira is secretary-treasurer. The first established work of the Seventh-day Adventist Church in Mozambique was in the Zambesi district of this mission. With permission of the governor general, Missionary Max Webster established the Munguluni ["Light"] Mission in 1933. The Munguluni Mission Training School was opened in 1940. Today the North Mission has some 11,790 members worshipping in 30 organized churches. In 1971, 1,185 new members were added to the church by baptism, most of whom were won by laymen. Their goal for 1972 was 1,300 baptisms.

The Munguluni school received official recognition in 1963 when it had an enrollment of only 25 students on the secondary level. Today it has 350 students. Sixty girls are housed in four rooms; often three girls must share a single bed.

The Central Mission, with A. N. Nunes as president, is to work out of Beira, the second largest city in Mozambique. This coastal resort town attracts thousands of tourists annually from Rhodesia and South Africa.

Popular Radio Program

In 1971 Elder Nunes approached the manager of the local radio station and offered to prepare a weekly children's program at no charge to the station. The 30-minute program that Elder and Mrs. Nunes presented soon became known as the Adventist Hour. So popular has it been with the station's audience that three programs a week are being aired. Elder Nunes and the writer visited the manager of the radio station to thank him for his kindness in granting this free time. This man promised that the Adventists would always be welcome on his program schedule. He also expressed appreciation for what the Adventist Church is doing in Beira.

One Wednesday evening, while I was

C. L. Powers is president of the Euro-Africa Division.

visiting a small African church with Elder Nunes, an unusual service was held—the inauguration of a lighting system. The owner of a large construction company in the city, interested in the work of Seventh-day Adventists, had provided lighting for the church. At the close of the ceremony this man was called to the front and presented with an autographed copy of the Bible. Pressing the Book to his heart, he said, "This is the most precious gift I have ever received."

At the close of the worship hour, this man invited Elder Nunes and me to visit his home the following morning to see his large garden and his modern farming equipment. After a tour of the grounds he asked several questions about Adventists. After we had prayed with him he told us that the previous day he and his family had agreed that they would keep only enough of their income to care for their needs and would give the rest to help worthy causes. His interest in giving had already been demonstrated by his gift to the African church.

In the Central Mission is Vila Pery, a city where we have no work. Recently some church representatives had occasion to visit the mayor of this city. He immediately asked about the work of the Adventist Church in that part of Mozambique. Formerly an educational supervisor in the area where the Munguluni school is situated, the mayor and the mission president had become good friends. It was obvious during the conversation that he appreciated the educational work of Adventists.

Some questions he asked were difficult to answer. "Do you plan to open a school in Vila Pery? Do you plan to build a church here soon?" He was obviously disappointed when he was told that the church must expand slowly because of lack of funds. Then he urged, "Come to our city. I will help you."

Although there are only three Seventh-day Adventist churches, with 168 members, in the Central Mission, prospects are bright for advancement and growth. During the past few years the European church in Beira has grown to 45 members.

Headquarters for the South Mission will be in Lourenco Marques, with the union officers accepting the added responsibility of directing this local field. A modern city of 600,000 inhabitants, Lourenco Marques has only two organized churches, with 314 members. Last month Mrs. Berg, wife of the union president, conducted the first Vacation Bible School ever held in Mozambique. The response was very gratifying. On the first day 116 attended, 91 of them from non-Adventist homes. We believe this city is ready for

a major soul-winning breakthrough. The new Mozambique Union Mission is urgently requesting a union evangelist to devote full time to the preaching of the message. Doors are wide open, but we dare not count on tomorrow.

The president of the Mozambique Union Mission will also care for the lay activities, Sabbath school, stewardship, radio and TV departments. The secretary-treasurer will also carry the educational, MV, public relations, and religious liberty departments. J. B. Abella is health and temperance secretary. The committee voted to request that the division provide a publishing secretary for the field. At present there is not one literature evangelist in Mozambique.

Since 1967 the Mozambique Mission has baptized more than 1,000 converts a year. At the time of the reorganizational meeting, the field reported 44 organized churches with some 12,280 members. More than 22,110 Sabbath school members are enrolled in 84 organized Sabbath schools, and 20,000 interested people attend 207 branch Sabbath schools. □



Dr. Charles B. Hirsch (center), secretary, General Conference Department of Education, presents the General Conference Medallion of Merit to Dr. A. N. Nelson, educator and Far Eastern Division veteran. Awards of service were given to Dr. Boyd Olson (left), secretary, Far Eastern Division department of education; and (from right) Marion Simmons, elementary education supervisor for the Far Eastern Division, and Dr. Toshio Yamagata, secretary of education for the Japan Union Mission.

SINGAPORE

Far Eastern Division Holds Annual Meeting

The Far Eastern Division annual year-end committee meeting, held in Singapore November 13 to 18, took as its theme the words "Reach Out." Much of the time was used by the 92 delegates and guests to discuss methods of reaching during MISSION '73 to the inhabitants of the more than a dozen Asian countries that make up the division.

MISSION '73, it was emphasized, means total mobilization of workers and laymen, united to use every possible means to win for Christ. It means to hold, nurture, and inspire for service an ever-larger number of persons who will stand loyal to Jesus until He returns.

Departmental leaders pledged to

work together as a team to reach this objective, and each worker present committed himself to make "Reach Out" the top priority of his ministry during 1973.

Guests from the General Conference who attended the year-end meetings, as well as the educational and lay activities precouncils, were M. E. Kemmerer, undertreasurer; C. B. Hirsch, Department of Education secretary; W. A. Howe, Department of Education associate secretary; and C. E. Guenther, Lay Activities associate secretary. Also attending were F. W. Wernick, president of the Lake Union Conference, E. G. McDowell and C. H. Tidwell, educational secretaries of the Australasian and Southern Asia divisions, respectively, and M. E. Cherian, president of Spicer Memorial College, Poona, India.

The educational precouncil was held at Manila, Philippines, from November 6 to 8. The lay activities precouncil was held at Singapore from November 8 to 10.

On Sabbath afternoon, November 11, the educational and lay activities departments held a rally at the Southeast Asia Union College auditorium. Four council delegates were accorded high honors in recognition of their outstanding contributions to the cause of Christian education. Andrew N. Nelson, a veteran educator and long-term missionary in the Far East, was given the Medallion of Merit, the highest award of the General Conference Department of Education. Citations of excellence in education were given to Toshio Yamagata, educational secretary of Japan Union Mission, and to Boyd Olson and Mrs. Marion Simmons, of the Far Eastern Division department of education. The awards were presented by Charles Hirsch.

F. M. ARROGANTE
President

Central Philippine Union Mission

WASHINGTON, D.C.

Workshop Brings Ethnic Groups Together

A human-relations workshop for laymen was held in the Washington, D.C., area October 27 to November 5, 1972. It stressed current problems and issues in black/white relationships in the Seventh-day Adventist Church, but was not confined to that one aspect. The workshop has been named by those who conducted it "A Mission of Reconciliation." On the part of those involved it was a search for unity and understanding in a brotherhood unhampered by racial or ethnic barriers. In the expressed opinion of those who participated this search was successful.

The workshop, one in a series, came about as a result of a similar one held for ministers in July last year. All the participants of this meeting were from Columbia Union Conference, and the event was planned specifically for them by their union administrative officials. The methods and techniques used in

both workshops were, with minor adaptations, those developed at Andrews University three years ago.

HRW XVII (Human Relations Workshop No. 17), the one held last July, represented a joint effort among the local conferences, which released their men to attend; the Columbia Union, which took care of recruiting, housing, and the other details needed to hold the workshop; and Andrews University, which released Charles C. Crider, a professor in the Department of Behavioral Sciences, to coordinate the day-to-day activities of the workshop.

Very early in HRW XVII the men involved began to sense that they had developed a climate of freedom and understanding in which they could attack the problems and issues involved in ethnic relations. It also became apparent that a religious dimension and a sense of fellowship were present to a degree that they had seldom experienced before in their ministry. No small part of the credit for the spiritual aspect of the workshop was due to the day-to-day efforts of George Rainey, of Atlantic Union Ministerial department, who led out in each day's devotional session.

As a result of the satisfaction they had from the Human Relations Workshop, six of the minister participants resolved to sponsor another for their own church members to see whether the experience they had shared could be duplicated for the laymen they were pastoring. Plans were cleared through the local conferences and the union. C. C. Crider was invited to return.

Among the ministers who sponsored HRW XX, the workshop for laymen, were pastors James Clements, Jr., of the Alexandria Emmanuel Temple; M. Dale Hannah, of the Sligo church; Roger L. Mace, of the International Brotherhood church; Mack W. Wilson, of the Emmanuel church of Sandy Spring, Maryland; John Smith, of the Dupont Park church; Hollis W. Wolcott, of the Silver Spring church; and W. A. Thompson, executive secretary of Columbia Union Conference.

All sessions of Human Relations Workshop No. 20 were held in the auditorium of Sligo Elementary School. Friendship bonds grew over an intensive weekend of meetings. Working in small groups, the participants developed a community feeling that transcended the boundaries of sex, race, or age.

Before the workshop ended, the participants decided to organize themselves into an association of concerned Adventist laymen. They hoped others in their respective churches would join. It was decided to meet frequently, perhaps as often as once a month. W. A. Thompson said he was ready to meet immediately with representatives of the 12 working groups to lay plans for the Columbia Union Conference to cooperate with the laymen.

The participants also decided to hold a postworkshop session to rededicate themselves to the task of helping improve relationships within the church. This was held December 10.

As Human Relations Workshop No. 20 came to its closing moments, words became too limited to express to one another everything in the heart. All gathered into a circle that stretched around the circumference of the gymnasium and sang two stanzas of "Blest Be the Tie That Binds." As those present moved around the circle to tell by a clasp of the hand and a look of the eye how much the fellowship had meant to them personally, expression of affection for newfound friends of both races told without words how much the experience had meant.

CHARLES C. CRIDER
Professor, Department of
Behavioral Sciences
Andrews University

MICHIGAN

Dietetic Association Meets on AU Campus

"Future Foods in Focus" was the theme of the fall convention of the Michigan Dietetic Association, held in November on the campus of Andrews University. This is the first time such a convention met on the AU campus, according to Clinton Wall, food services director for the university and chairman of the convention planning committee.

Among the many members of the Michigan Dietetic Association who attended were food-service personnel from hospitals, nursing homes, schools, colleges, universities, and factories. Members from the Northern Indiana District Dietetic Association were invited.

Program coordinator for the convention was Alice Marsh, president of the Southwestern Michigan Dietetic Association and chairman of the Andrews home economics department.

Four major lectures were presented. "Nutrition in a Changing Climate" was given by Dr. U. D. Register, chairman of the department of nutrition at the School of Health, Loma Linda University, California. Warren J. Hartman, vice-president for research and development in the Worthington Foods Division of Miles Laboratories, Elkhart, Indiana, discussed "New Development of Vegetable Proteins." Currently eight major companies are producing high-protein meat analogues, or substitutes.

Francis Fischer, of the department of nutrition at Case Western Reserve University, Cleveland, Ohio, gave a talk on the laws and practices governing school-lunch programs, as well as food services for senior citizens and the poor. Mrs. Fischer, a past-president of the American Dietetic Association, is chairman of the association's advisory committee on legislation and public policy.

A discussion of "Skylab Food Systems" by Robert Wheaton, program manager for the system by that name being developed by Whirlpool Corporation, closed the convention. Wheaton has been coordinating the research and

preparation of the 20-man Skylab team that is scheduled to spend 30 days in space this year. By that time the food will have been packed for three years, but still it will be edible and nutritious.

ELDYN KARR
News Service Editor
Andrews University

AUSTRALIA

Australasian Division Membership Tops 100,000

The growth rate of the Australasian Division indicates that at the present time church membership in the division probably has passed the 100,000 mark. The expectation that this would be so was expressed during the annual council of the division, held at Wahroonga, Sydney, Australia, November 21 to 23, 1972.

In his report the division secretary indicated that the baptized membership of the division on December 31, 1971, was 97,172, showing a net annual increase of 3,740. The home-field membership was 41,586, and the mission-field membership was 55,586. Australasia has a work force of 4,482 members.

The Australasian Division has 325 schools, with some 21,000 students and 970 teachers. Two thirds of the school enrollment is in the South Pacific mission fields.

The 1,860 Sabbath schools of the division contributed more than A\$703,220 to foreign missions, an increase of some A\$92,500 over the previous record year.

The division's temperance magazine *Alert* has increased circulation to more than 20,000 copies of each issue. *Signs of the Times*, the monthly evangelistic journal, has a circulation of almost 70,000.

Australasian Division literature evangelists delivered in excess of A\$670,800 worth of literature. They have set a goal to deliver three quarters of a million dollars' worth of literature in 1973.

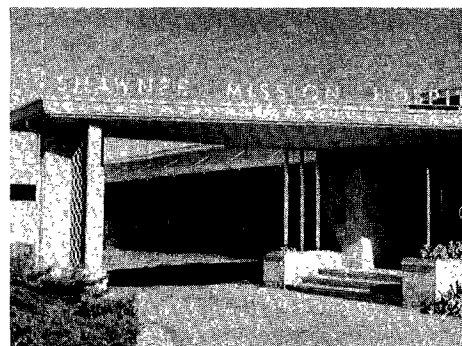
The radio-TV outreach of the Adventist Church in Australasia resulted in more than 22,900 enrollments for Bible courses and 750 baptized for 1971.

Earnings from the Sanitarium Health Food Company went up by 14.66 per cent for the year, and 13 factories manufactured more than 27,880 tons of health foods.

Contributions from division institutions for its missions program represented 34.4 per cent of the total budget. It is significant that 75 per cent of the division budget goes to the mission fields.

In line with General Conference recommendations, the public relations and radio-TV departments were combined. M. G. Townend is secretary and R. A. Vince is associate secretary of the new department.

M. G. TOWNEND
PR Secretary
Australasian Division



The Shawnee Mission Medical Center, which has a 198-bed capacity, is one of the latest additions to the growing number of denominationally owned medical institutions.

KANSAS

Shawnee Medical Center Becomes Church Institution

The Shawnee Mission Medical Center, Kansas City, Kansas, opened in 1961 as a private institution, was, upon the request of its constituency, accepted recently by the Central Union Conference as a denominational institution.

The first unit of this medical complex, begun by Paul Jackson and Dr. Al Armbruster, was opened to the public in June, 1961. It consisted of an extended-care nursing home, a two-floor building with 64 beds, and appropriate supporting facilities.

The early days of the institution were difficult ones, but soon the physicians of the area were using it to more than capacity. The needs of the community soon called for expansion. Thus, in 1966 a modern addition provided further supporting facilities and 70 more patient beds. With the addition of more beds, the general acute hospital bed capacity increased to 198. Last year the patient reservations office recorded 10,239 patients admitted.

One of the busiest services of the hospital is its emergency department, where more than 29,640 patients were treated in 1971. The operating-room book records more than 2,100 major operations performed and more than 3,300 minor operating procedures. The institution employs 753 persons to serve the needs of the sick and afflicted. The dollar value of business was recorded as above \$5.5 million. Last year 868 babies were born at Shawnee Mission Medical Center.

As the institution grew and expanded, the founders and the members of its constituency sensed the need for a broader base of support. In 1972, by unanimous vote, they requested the Central Union Conference to take control and give direction to the institution. The conference acceded to this request, and thus the Shawnee Mission Medical Center became a full-fledged member of the sisterhood of church-sponsored-and-operated medical institutions.

H. E. RICE
Board Chairman
Shawnee Mission Medical Center

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THE MORNING WATCH

news notes

Australasian

► Work is expected to begin on division office extensions next month.

► H. M. S. Richards, Jr., and the King's Herald's arrived in Australia on December 27 to attend the Pan Pacific Youth Congress at Canberra and engage in a brief itinerary in Australia and New Zealand.

► Three hundred and sixty-three people were baptized in the North New Zealand Conference in 1972. This is the largest number of converts ever baptized by any one conference in Australia and New Zealand in any single year. Reports from all unions within the division indicate that 1972 had the highest baptismal total for any one year in Australasia. Although official estimates have not been given, it appears that Australasia now has more than 100,000 members. Seventy-five years passed before Australasia reached a membership of 50,000. It has taken only 12 years to gain the second 50,000.

► The 1972 Australasian Division Missions Extension Offering was \$US-21,600. This is the highest ever received. Atoifi Adventist Hospital in the Solomon Islands will benefit.

► The Andrews University Seminary Extension School began at Avondale College on December 5 with 100 ministers in attendance. Lecturers were H. K. LaRondelle, from Andrews University Theological Seminary, and Dr. J. Wayne McFarland and J. R. Spangler, associate secretaries of the General Conference Health Department and Ministerial Department, respectively. Dr. A. P. Salom, of Avondale College, also lectured.

► The Papua-New Guinea Union Mission has appointed a special committee to give study to placing leadership in the hands of national workers. Already in Papua-New Guinea, the Solomon Islands, and the New Hebrides many positions formerly held by expatriates have been handed over to national workers.

M. G. TOWNEND, *PR Secretary*

Euro-Africa

► At the dedication of the Southern European Union's new offices in Rome, each of the five local mission presidents presented a plaque symbolic of his field for permanent display in the headquarters office.

► Sixty-four Five-Day Plans to Stop Smoking have been held in the Belgian-

Luxembourg Conference during the past two years. The church membership is 1,296, worshipping in 24 churches. Evangelistic work is being carried out in 40 centers of population.

EDWARD E. WHITE, *Correspondent*

Inter-American

► As a result of an evangelistic campaign conducted in Tegucigalpa, Honduras, by Bobby Roberts, 243 people have been baptized.

► Winston Cunningham, formerly district pastor in Guatemala, was recently nominated by the Central American Union committee to head the work in the Nicaragua Mission.

► Some 2,800 church members met in San Salvador, November 17 and 18, for the first Brotherhood Day celebration. Among leaders present were Theodore Carcich, a vice-president of the General Conference; the new Central American Union president Carlos E. Aeschlimann; and outgoing president G. E. Maxson.

► Dedication services were held for the Jalapa, Guatemala, church on Sabbath, November 25. Special guests for the occasion included General Conference secretary C. O. Franz, who preached the sermon.

L. MARCEL ABEL, *Correspondent*

North American

Atlantic Union

► T. O. Moore, administrator of the New England Memorial Hospital, Stoneham, Massachusetts, was among 19 members of the North Shore Health Planning Council recently elected to the council's executive committee.

► John Wood, instructor in Bible at Atlantic Union College, has been directing a drive to collect funds and clothing for students in the area of Bangladesh, where Atlantic Union College alumnus Edwin R. Hutchinson was killed on June 21, 1972. The funds and clothing are being sent to the school that Hutchinson was building.

► The new Utica, New York, church building was dedicated on October 28, 1972. The church had its beginning in 1913. Duane S. Johnson, an associate secretary of the General Conference, and A. J. Patzer, president, New York Conference, were among the special speakers. Russell Vaughn is the pastor.

► R. Curtis Barger, associate secretary of the General Conference Sabbath School Department, conducted several junior and earliteen workshops in Bermuda during the week of November 10-15. He was assisted by W. E. Peeke, Sabbath school secretary of the Atlantic Union Conference.

► One hundred and eleven persons have been baptized as a result of a six-week evangelistic series conducted in Bridgeport, Connecticut, by Robert

Connor. Two families of eight and one of five persons were baptized.

► A new program designed to screen persons predisposed to coronary heart disease has been initiated by New England Memorial Hospital in its continuing effort to provide health care for the communities it serves. This coronary-risk screening program, recently approved by the hospital executive committee in conjunction with Dr. Max J. Klainer, chief of medicine, and Dr. Felix Ades, chief of the cardiovascular division, began January 11.

EMMA KIRK, *Correspondent*

Canadian Union

► The Ontario Conference has made available \$2,000 to meet one quarter of the cost of advertisements on the church page of local newspapers, or for the listing of the churches in the yellow pages of the telephone directories in the conference.

► The Ontario Conference has voted to give two dollars for each one dollar used by the school for aids approved by the educational committee of the conference. The purpose of this move is that improvements may be made in the school's teaching aids.

► Academy students of Oshawa, Hamilton, Paris, and Willowdale, Ontario, participated in a program to sell the special Canadian issue of *Listen* magazine. Each school earned between \$70 and \$80 during the three-hour period, with proceeds to be used for school projects.

► E. Stanley Chace, president of the Medicine Hat College of Alberta, and a former professor at Walla Walla College and Andrews University, was the guest speaker of the Student Association at Canadian Union College, Lacombe, Alberta, November 18.

► The Grande Prairie company, Peace River district, Alberta, was organized as a church recently. A. W. Kaytor and M. D. Suiter, president and treasurer, respectively, of the conference, officiated.

► Book and Bible Houses of the four Western provinces of Canada have been consolidated into the Adventist Book Center, Calgary, Alberta. It is managed by Earl Coupland, formerly manager of the Alberta Book and Bible House.

► Canadian Union College, Lacombe, Alberta, has a flying club that owns a 1971 advanced Yankee Trainer, a two-seater, with a maximum cruising speed of 120 mph, for teaching flying. In addition, a four-seater Mooney Executive is being made available to the club. This plane is equipped with a turbocharger and has a maximum cruising speed of 250 mph. The club is also laying plans for building two planes. Upon completion of a training course, the student will write the private provincial examination given by the department of transport of Edmonton.

► Mr. and Mrs. George Schafer have been employed by the Newfoundland Conference to promote the program of Better Living throughout the communities of Newfoundland. A motor home has been outfitted so that they can present displays, demonstrations of harmful effects of smoking, distribute literature, et cetera. Radio and television stations there are greatly assisting their work through open-line programs, interviews, and spot announcements.

THEDA KUESTER, *Correspondent*

Lake Union

► In three hours on Halloween night Elkhart, Indiana, Pathfinders collected 600 cans of food, 74 articles of clothing, and more than \$14 in cash.

► Fifteen people were baptized in Munising, Michigan, following MISSION '72 meetings held by Robert Wiese. Eleven were baptized in Adrian, Michigan, after a series held by Lloyd Sellers and Richard Barron, director of health services for the Lake Union Conference.

► Dedication services were held recently for the Kalamazoo, Michigan, church. J. R. Wagner, Lake Region Conference president, took part in the program.

► Eau Claire, Michigan, members broke ground October 8 for a new church building. Adrian Roosenberg, a contractor and local elder of the church, is directing a volunteer labor program. Church members will help in completing the program.

► At a mystery Ingathering dinner on November 25, Frankfort, Michigan, church members learned they had collected more than \$825 by that date. This is the largest Ingathering amount ever raised by the congregation. The basic goal for the church is \$480.

► The Houghton Lake, Michigan, Adventist church presented its first community service award to the Houghton L. King family on October 28 in recognition of the service rendered the community by the King Nursing Home. Mrs. H. L. King, Sr., an Episcopalian, received the award.

► Nineteen women from the Owosso, Michigan, church spent 371 hours during a recent two-week period preparing surplus clothing for shipment overseas. The more than 4,250 garments packed weighed in excess of a ton.

► Betty Nickless, a member of the Grand Rapids Central church, in Michigan, has been named Conservationist of the Year by the Kent County Conservation League. Mrs. Nickless has cared for more than a thousand disabled wild animals in her home during the past five years. She was given an engraved bronze plaque and a check for \$100 to help pay for food and medicine for the animals under her care.

► A group of grades 5 to 8 students

conducted Health Emphasis Week at the Chicago Heights, Illinois, church, recently.

GORDON ENGEN, *Correspondent*

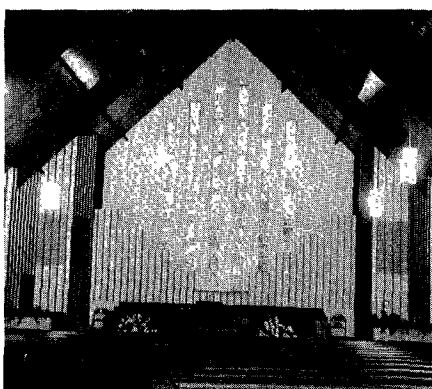
Northern Union

► Twelve people were baptized to climax a four-week evangelistic series in Beach, North Dakota, conducted by Halle Crowson, Northern Union evangelist, and Gary Councell, pastor. One of the high lights was the baptism of members of three generations of the same family—mother, daughter-in-law, and grandmother.

► Dale Kongorski and his wife completed a five-week Reach Out for Life series in La Moure, North Dakota, on December 3. Mrs. Kongorski presented health topics each evening, and sample foods were served on Saturday and Sunday nights.

► More than 300 Dickinson State College students attended temperance lectures presented by V. O. Schneider, North Dakota Conference temperance secretary, on a recent visit to their campus. Four separate one-hour sessions were conducted with Elder Schneider and Ed Scheresky presenting the facts on the dangers of tobacco. The lectures resulted from the work of Mrs. Richard Swenson, a conference church member who lives in Belfield and is on the college staff. Elder Schneider stated that enough interest was generated to merit a Five-Day Stop Smoking clinic, which will be held on the campus in February.

► "New Dimensions in Eating" was the theme of a food demonstration conducted in the social room of the State Savings Bank in Bedford, Iowa, re-



WICHITA, KANSAS, SDA'S OPEN NEW CHURCH

Construction of the new Wichita, Kansas, church was begun only a little more than a year before the opening service was held in it recently. Central Union president R. H. Nightingale preached the sermon. Also participating in the service were S. S. Will, Kansas Conference president, and Roger Brewer, pastor of the church.

CHARLES C. CASE
PR Secretary
Kansas Conference

cently. Jack and Jeanne Hardaker, of Loma Linda, presented a three-day series on nutrition, which was sponsored by the Delphos church.

► The Davenport, Iowa, church school raised \$825 for Ingathering, about \$200 over the school goal. There was one hundred per cent member participation.

► Gene Ewer of the Minneapolis, Minnesota, Northbrook church has been appointed coordinator of a Five-Day Stop Smoking Plan for the Twin Cities area. The churches in the area will work with him in providing and training teams to give metropolitan-wide coverage for this plan.

L. H. NETTEBURG, *Correspondent*

Southern Union

► Twenty-seven persons participated in a recent Five-Day Plan held in Edgefield and Johnston, South Carolina. The program was sponsored by the Tuberculosis Respiratory Association and was directed by Don Shelton, Drs. Tom Zwemer and Bruce Rice, and Lloyd Newman.

► Georgia-Cumberland has set a new record for itself for Ingathering with more than \$205,230 collected in the 1973 campaign. Leon Cornforth, conference lay activities director, reports that this is the first year the \$200,000 barrier has been surpassed.

► The Asheville, North Carolina, church recently dedicated a \$15,000 electronic computerized Allen organ. The gift was made to the church by L. F. Roberts, Jr., of Atlanta, Georgia, and his two brothers, James and Jack, in memory of their parents, Mr. and Mrs. L. F. Roberts, Sr., formerly of the Asheville area.

► Your Story Hour radio broadcast is currently being carried by 72 stations in the Kentucky-Tennessee Conference.

► A series of evangelistic meetings held in Maysville, Kentucky, by Grant Gunter and J. W. Newman resulted in the baptism of five persons.

► On January 1 the Southern Publishing Association, Nashville, Tennessee, began a four-day, 40-hour work-week schedule. This means that the offices and factory will be open from 7:00 A.M. to 5:30 P.M., Monday through Thursday and closed Friday, Sabbath, and Sunday. The factory departments of the publishing house have been on the four-day schedule during 1972, which has resulted in substantial reductions on both manufacturing costs and overtime. By putting all other departments on the same schedule, the over-all efficiency of the publishing house and its service to the field is expected to improve.

► Twenty-three seniors were chosen by the faculty and student senate at Southern Missionary College to select students for nomination to Who's Who in American Colleges and Universities.

TIME



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- change having appeal to all ages
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- AND a new feature—52 "My Service for Christ Records," which are reminder forms in which you can easily list your weekly missionary activities. The forms are perforated so that they may be removed each Sabbath and reported.

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Washington, D.C. 20012

► Meetings conducted in Cleveland, Georgia, by E. E. Cumbo, conference executive secretary, resulted in eight baptisms.

► Fourteen persons were baptized in Venice, Florida, as a result of meetings held by Florida Evangelist Rainey Hooper.

► Twice each month a Florida Conference Community Services van enters Century Village, an elite community of nearly 18,000 persons near West Palm Beach, Florida. The purpose is to do blood-pressure screenings and testing for diabetics. Thousands of pieces of literature are distributed and witness is made to this large segment of predominantly Jewish people.

► W. H. Patsel and Louis Brand baptized 13 persons as a result of meetings conducted in the Owenby Chapel on Sand Mountain, Georgia, a part of the Alabama-Mississippi Conference.

► Noble Shepherd is following up a three-week evangelistic crusade in Marianna, Florida, with a daily radio program at 12:30 p.m. on station WTOT. Five new members have recently been added to the Marianna church, a part of the Alabama-Mississippi Conference.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► Three new doctors have recently established their practice in the Southwestern Union Conference territory. Drs. Remy and John Cabansag have opened an office for the practice of medicine, and Dr. Bill Reeves has opened an office for the practice of dentistry.

► A new dental-medical service offered by the Southwest Region Conference, the Southwestern Union Conference, and local community medical volunteers recently gave physical examinations to children at Saint Paul's Industrial Training School, Caney City, Texas. The training school is an orphanage for black children. Their immediate dental needs were also cared for.

► A three-week series of meetings was held recently in an auditorium in Slidell, Louisiana, by James K. Hermon, Jr., pastor of the Hammond, Louisiana, district, and Cline B. Johnson, Southwestern Union Conference Ministerial secretary. At the close of the meetings 15 people united with the church. Several more are expected to join. This church of 22 members was organized last spring. It will almost double its membership in less than a year.

► Aneta Smith, a sophomore elementary-education major from Choctaw, Oklahoma, has been chosen to serve as a student missionary representing Southwestern Union College. She will be teaching English to nursing students in Taipei, Taiwan.

J. N. MORGAN, *Correspondent*

To New Posts

K. Eldon Baker, pastor, Poway-Ramona district (Southeastern California), from Olympia, Washington.

Ron Combs, administrative assistant, Portland Adventist Hospital (Oregon).

Larry R. Evans, ministerial intern, Moses Lake district (Upper Columbia), a 1970 Walla Walla College graduate.

Timothy Iwahashi, associate pastor, Gardena (Southern California), from Japan.

John Newbern, pastor, Sunnyslope church, Phoenix, Arizona, from Southern Union.

Burt Pooley, secretary-treasurer, Alaska Mission, formerly treasurer, Portland Union Academy, Portland, Oregon.

Mr. and Mrs. Don Schroeder, principal and elementary school teachers (North Dakota). He formerly taught in Boise, Idaho.

John Todorovich, pastor (Southern California), from pastor (Oregon).

Arlee Torkelsen, staff, Takoma Academy (Potomac), from staff, Platte Valley Academy (Central Union).

Don Winger, youth pastor, Carmichael (Northern California), formerly MV and temperance secretary (Kentucky-Tennessee).

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Deaths

DEVRIES, James Edward—b. Grand Rapids, Mich.; d. Oct. 20, 1972, Carson City, Mich., aged 82. He attended Cedar Lake Academy and helped his father build Cedar Lake's administration building and the boys' dormitory. He was a literature evangelist in north Florida. He assisted in the building of churches and church schools in Michigan, Florida, and California. Survivors include his wife, Edna Josephine; seven children; 30 grandchildren; and 13 great-grandchildren.

FORD, Orley—b. Dec. 27, 1893, Pullman, Wash.; d. Nov. 19, 1972, El Salvador, Central America. In 1917 he married Lillian Shalers. For the next four years they labored in Peru, and in 1921 they transferred to Ecuador, where they worked until 1930. That year he was elected president of the Guatemala Mission. From 1942 to 1945 he was president of the Costa Rica Mission. From 1945 to 1958 he was president of the El Salvador Mission. After his retirement he continued serving in El Salvador. Survivors include his wife; son, Robert Elden; and daughter, Sylvia Larson.

KURZ, Kurt—b. Jan. 16, 1907, Karlsruhe, Germany; d. Nov. 16, 1972, Columbus, Ohio. He married Anna Auperlee in 1932. He attended Broadview Junior College and then Union College, graduating in theology in 1938. He served pastorates in Kansas, Illinois, North Dakota, Nebraska, Wisconsin, and Ohio. At the end of 1971 he retired from active service, but gave part-time pastoral assistance to the Youngstown, Ohio, district. Survivors include his wife; a

daughter, Drusilla Viva; a son, Wilbur; and his mother, Wilhelmina Kurz.

UTLEY, Burl Samuel—b. Nov. 8, 1880, West Plains, Mo.; d. Oct. 26, 1972, Eureka, Calif. In 1901 he married Maude Breedlove. He traveled from Oklahoma to California in a covered wagon. As a member of the Fortuna church through the years he helped build and rebuild several Adventist churches, as well as the school on Newburg Road. Survivors are three daughters: Hannah Elizabeth Rogers, Olita Eliza Hooper, and Evonell Thompson; eight grandchildren; and 12 great-grandchildren.

Coming

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 Day	February 17
Christian Home and Family Altar	February 17
Youth/Family Life Week	February 17-24
Listen Campaign Emphasis	February 24
MV Day	February 24
Tract Evangelism	March 3
Church Lay Activities Offering	March 3
Sabbath School Visitors' Day	March 10
Spring Missions Offering	March 17
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

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the back page

Canadian It Is Written Telecast Slated

A series of It Is Written telecasts is to be produced in Canada. This means that the program will be more acceptable to television stations in that country.

Canadian Government regulations require that each TV station in the country air a fixed percentage of locally produced programs. Canadian-produced It Is Written programs will aid the stations in meeting this requirement and will facilitate the use of Adventist telecasts.

According to W. E. Kuester, public relations-radio-television secretary of the Canadian Union, the union will cooperate with George E. Vandeman and his staff in the production of an initial 13 weeks of programming. Later a full complement of 39 programs will be taped. A French version is also under consideration.

Elder Kuester states that the production of this program in Canada will make available public service time across the country. W. R. L. SCRAGG

Vietnam Bookmen Receive \$21,000

The sum of \$21,000 is being forwarded to the Far Eastern Division to be used to relieve an unfortunate situation that has developed in our publishing work in Vietnam. As a result of conditions growing out of political situations in that country, it is virtually impossible for our literature evangelists to work. For example, cities have been crowded with refugees, and transportation has been disrupted or not available.

Some weeks ago literature evangelists, publishing leaders, and publishing-house managers in North America were alerted regarding this problem. As a result an offering was received from literature evangelists and employees, which amounted to the above figure. These much-needed funds will be a great blessing to our literature evangelists in that troubled land. W. A. HIGGINS

Educators Meet in Philippines

A tri-division educational council, attended by leading educators of the Australasian, Southern Asia, and Far Eastern divisions, met for a three-day session recently at Philippine Union College, Manila, Philippines. This was the first time that a meeting of this kind was held for the divisions. The secretaries of the departments of education and presidents of the senior colleges attended the council.

Dr. Charles B. Hirsch, secretary of the General Conference Department of Education, was chairman of the three-day session. He was just beginning an itinerary in the Far Eastern Division. Assisting him was one of his associates in the Department of Education, Dr. Walter Howe, who had just com-

pleted a tour of educational work in the Australasian Division.

Among the numerous items on the agenda were graduate programs, extension schools, and a seminary that would serve the needs of upgrading teachers and preachers in the Pacific area, admission policies, adequate facilities, and getting qualified personnel.

Philippine Union College, the largest Adventist school in the world outside of the United States, is recognized and authorized by the Bureau of Private Schools in that country to grant graduate programs and degrees. The school has been requested to consider university status for its programs. This possibility was given favorable study by the council with recommendations that thought be given to the criteria that would be necessary for such an upgrading.

Church standards involved in such areas as competition in athletics, dramas, theater and cinema attendance, dress, music, literature, and campus life in general in our schools occupied a major part of the time of the delegates present at this unique meeting. Emphasis was given to the necessity of more fully meeting spiritual needs at our institutions. D. A. ROTH

People in the News

Albert E. Millner, 75, died in Oshawa, Ontario, January 3. Elder Millner spent 50 years in the ministry in pastoral and administrative positions. He had been president of the Ontario-Quebec, Manitoba-Saskatchewan, Alberta, North Dakota, Colorado, and Northern New England conferences before retirement in 1962.

Elbio Pereyra, elected field secretary, South American Division, formerly president, Austral Union.

Walter Ruba, elected publishing department secretary, Trans-Africa Division, formerly same position, South African Union.

H. L. Sauder, elected stewardship and development secretary, Trans-Africa Division, formerly of Loma Linda University.

North American Ingathering Report—8

Total funds raised through the eighth week: \$7,423,230.30. This is a per capita of \$16.14 per member in the North American Division.

The amount raised through the eighth week of last year's campaign was \$7,187,648.01. This indicates a gain of \$235,582.29 this year for the comparative period.

The amount raised during the eighth week was \$386,002.56 as compared with \$383,027.91 raised during the eighth week of last year.

Fourteen conferences have reached the Silver Vanguard goal. The New York Conference has raised a per capita of \$29.79.

Thirty-five conferences and five unions—Canadian, Northern, North Pacific, Southern, and Southwestern—have exceeded the total Ingathering funds they raised last year. C. C. WEIS