

Review

FEBRUARY 1, 1973

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

God Unchanged

By MIRIAM WOOD

Across the silent symphony of the sunrise the jet contrails
Slash like white steel bands. And somewhere out in space
Shining man-made satellites are speeding, sending back to earth
Their constant reiteration of man's challenge,
For all this immensity of awesome space once was God's,
and His alone.

Around the circle of a shrunken earth the glittering scientific
Intellects of human genius, ever thirsting for total knowledge,
total power,

Push beseeching millions toward the precipice of conflagration.
Humanity, inhumane and bestial, would annihilate hope.
And where is hope? And what will endure in the vast
timeless universe?

God will. From the pastoral dawn of man—a world in microcosm—
To the twentieth-century complexity, God has not changed.
The modern heart cries out, and finding God, is afraid no more.

The Foremost Cause of Skepticism

Perhaps never in history have so many people listened to God's Word. Never have so many professed to accept Jesus. Never have so many discussed religious topics.

Logically, then, we might expect a great upsurge in spirituality; we might expect obedience to God's commands; we might expect transformed lives.

Unfortunately, too often we see people relating to religion as they would to entertainment—they enjoy its ritual but are mere spectators; they do not take God's commands seriously; they do not reform their lives in harmony with Heaven's principles; they do not live by "every word that proceedeth out of the mouth of God" (Matt. 4:4).

This is particularly true in the religious world as a whole. People talk in general terms about loving God and obeying His commandments, but reject the seventh-day Sabbath; they say "Lord, Lord," but do not do God's will (Matt. 7:21-23). Sad to say, some Seventh-day Adventists also hear but do not do. They spend an entire quarter studying the subject of "Worship" in Sabbath school, but reveal no improvement in reverence; they study "the Sabbath" for 13 weeks but make no change in their Sabbathkeeping; they spend a quarter studying healthful living, but make no change in their diet and health habits; they spend an entire quarter on stewardship, but make no change in the ways they spend their time and money.

The Lord described a similar situation faced by the prophet Ezekiel:

"The children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not" (Eze. 33:30-32).

Jesus bluntly challenged the hearers-but-not-doers of His day when He said: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

Let us meet the issue squarely. There is only one right way to relate to God's word, and that is to heed it as verily as if God were speaking audibly amidst the thunder and lightning of Sinai.

"It is one thing to treat the Bible as a book of good moral instruction, to be heeded so far as is consistent with the spirit of the times and our position in the world; it is another thing to regard it as it really is—the word of the living God,—the word that is our life, the word that is to mold our actions, our words, and our thoughts. To hold God's word as anything less than this is to reject it. And this rejection by those who profess to believe it, is foremost among the causes of skepticism and infidelity in the youth."—*Education*, p. 260. (Emphasis supplied.)

In recent years ministers, educators, parents, and

others have done a great deal of heart searching to find out why so many youth are being lost to the church. All kinds of explanations have been offered for the high rate of apostasy. Youth leaders have been charged with being "out of it"; youth publications have been criticized as being old-fashioned; schools have been blamed for being too permissive. But not once have we heard anyone suggest that the greatest reason for "skepticism and infidelity in the youth" is that too many adults—parents included—treat God's word lightly. How can anyone expect children and youth to let God's word mold their actions, their words, and their thoughts, when adults, by example, indicate that God's word is not to be taken seriously? One of the great tragedies of present-day Adventism is that old-time reverence for God's word seems to be lacking. Obedience is selective—members obey if God's word does not challenge their way of life. The plainest inspired statements are rationalized away and explained as not being applicable today. Should we be surprised if youth relate to school rules as do their parents to inspired commands, if they consider the older generation hypocritical, if they dismiss as irrelevant any inspired statement that demands self-denial or self-discipline?

Seven Reasons

Why do so many adults (and youth) relate to the presentation of God's word as they would to a concert performance (Eze. 33:32)? Perhaps for at least seven reasons:

1. Self-satisfaction. Here is the Laodicean, lukewarm condition (Rev. 3:15-17). Without really thinking through the warnings and exhortations of God's word, many give assent to everything they hear, but conclude that the message does not apply to them.

2. And since it doesn't apply to them, they think immediately of someone to whom it does apply. (Perhaps the counsel of Matthew 7:3 should be considered here.) Thus the message merely entertains one, but does not change the life.

3. Natural pride keeps them from acknowledging their shortcomings. The Holy Spirit says, "Thou art the man" (see 2 Sam. 12:7), but unlike King David some are too proud to admit that God is speaking to them and calling for repentance. Thus their lives remain unchanged.

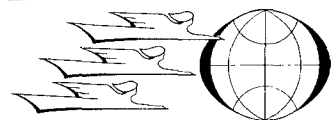
4. Many make no effort to see themselves as God sees them. In his poem "To a Louse" Robert Burns pointed up the truth that most people would be benefited by seeing themselves as other human beings see them; but how great would be the benefit if they could see themselves as God sees them! How great would appear their need for forgiveness and God's transforming grace!

5. A basic unwillingness to do what God commands. This was the problem of the rich young ruler in Matthew 19:16-22. Without doubt at times the counsel most needed is that which the soul is most reluctant to accept.

6. Known sin in the life. Nothing makes one so deaf

(Continued on page 15)

Review



Advent Review & Sabbath Herald
123rd Year of Continuous Publication

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SUBSCRIPTIONS: United States and Canada,
\$9.95. For each subscription ordered in the United
States or Canada to go to foreign countries, add
\$1.50 postage. Address all correspondence
concerning subscriptions to the Manager,
Periodical Department.

TO CONTRIBUTORS: Send news stories and
pictures, articles, and letters to the editor.
Unsolicited manuscripts are welcome but will be
returned only if accompanied by a stamped,
self-addressed envelope.

A quarterly edition of the *Review* in Braille is
published by the Christian Record Braille Founda-
tion, P.O. Box 6097, Lincoln, Nebraska 68506.
The Braille *Review* is free to the blind.

A monthly edition of the *Review* is printed by the
Stanborough Press, Ltd., Alma Park, Grantham,
Lincs., England.

An index is published in the last *Review* of
June and December. The *Review* is indexed also
in the *Seventh-day Adventist Periodical Index*.

The *Advent Review and Sabbath Herald* is
published every Thursday by the Review and
Herald Publishing Association, 6856 Eastern
Avenue NW., Washington, D.C. 20012, U.S.A.
Second-class postage paid at Washington, D.C.
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1973 at Annual Council.) The name for the
newly formed department is still under con-
sideration.

Elder Tarr began his denominational serv-
ice as secretary-treasurer of the Rhodesia
Mission in 1926, and worked in several capa-
cities prior to completing his B.A. degree in
1937 at Walla Walla College. He immediately
worked on his Master's Degree from the Uni-
versity of Washington and received it in 1938.

He returned to Africa as principal of Bethel
Training College and had been there four
years when he assumed the responsibilities
of educational secretary for the South Afri-
can Union. In 1945 he went to the division as
head of the education and public relations de-
partments, a joint position he held until 1955.

He has been in the United States since
then, spending three years in college work—
one at Southern Missionary College and two
at Atlantic Union College. He became an as-
sociate secretary of the GC Bureau of PR in
1958 and four years later became department
head.

Elder Tarr received his doctoral degree
from the University of Maryland in 1965.

Miriam Wood, whose incisive writing always
gets people thinking, is beginning her ninth
year as columnist (see *When You're Young*,
p. 12).

Mrs. Wood, who until recently was a high
school English teacher in Silver Spring,
Maryland, has traveled extensively around
the world. She is a witty speaker, as well as a
writer, and her subject matter covers a wide
range of interests.

In addition to two volumes of favorite col-
lected "When You're Young" columns, Mrs.
Wood has written *Two Hands, No Wings, All*



MIRIAM WOOD

My Dusty Babies, and a brand-new book, just
off the press, *A Different Kind of Love Story*.
She and her husband worked together on the
biography of F. D. Nichol in *His Initials Were*
F.D.N.

Mrs. Wood, a graduate of Pacific Union Col-
lege (B.A. 1938) and Maryland University
(M.A. 1965), is a member of the National Coun-
cil of Teachers of English and the National
Education Association. She has recently be-
come secretary to the president of Home
Study Institute.

PHOTO CREDITS: Cover, Kenneth H. Wood; pp.
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of the respective authors.

Letters

HELPING HUSBANDS

To the question discussed in the Home-
makers' Exchange (Dec. 21) ("How to Main-
tain Housework and Church Work When the
Wife Is Employed Full Time"), I was amazed
to find that the most obvious answer was not
once mentioned—the husband. Let him help
with the housework.

If the wife is sharing in the financing of the
home, the husband should share in its opera-
tion. It would be better for him physically and
mentally (yes, and spiritually and socially) to
join the other members of the family in house-
hold chores than to sit glued to the television
set, or to a personal hobby.

RAYMOND H. WOOLSEY
Takoma Park, Maryland

(Continued on page 15)

Scan

News Briefs From the Religious World

LIVING BIBLE TRANSLATED INTO 69 LANGUAGES

ATHENS—Dr. Kenneth Taylor's *Living Bible*, a modern-language paraphrase of the Scriptures, has been translated into 69 lan-
guages, it was reported here. More than 6
million copies of the English-language ver-
sion have been distributed in the past 18
months. Of these, 400,000 have been dis-
tributed in England alone.

MAGAZINE QUESTIONS BIBLE SMUGGLING

PHILADELPHIA—*Eternity* magazine, an
evangelical monthly published here, has
raised questions about the ethics of "Bible
smuggling" operations designed to provide
Bibles for Christians in Communist coun-
tries.

An article by a Mennonite clergyman and a
staff report in the December issue suggest
that Christians consider their own motives
and the motives of the organizations involved
before deciding to support such campaigns.
In addition, they ask whether Bible smug-
gling may not be actually harming the persons
it is designed to help.

"DESACRALIZATION" MUST END, CATHOLIC HISTORIAN URGES

NEW YORK—The process of "desacraliza-
tion" in the Catholic Church, especially the
liturgy (mass), must be "reversed" if the
church is not to suffer a "near fatal decline,"
Dr. James Hitchcock of St. Louis University
warned recently. He said that the decline of
the sacred is the greatest single problem fac-
ing Catholicism today, adding that the sphere
of "the sacred" essentially involves "the holi-
ness of objects."

GREEK COURT UPHOLDS WITNESSES SECT STATUS

ATHENS—A Greek court has ruled that
the Jehovah's Witnesses is a "sect of the
Christian faith" and has freedom of wor-
ship in Greece. The verdict, issued by the
Court of Berea, was considered highly sig-
nificant since Jehovah's Witnesses have
frequently been sentenced in Greek courts
on charges of proselytizing. The Greek Orth-
odox Church does not consider the Jehovah's
Witnesses to be a Church and has frequently
accused it of promoting "anti-Christian"
activities.

In the case heard in the Berea court, a
man was attempting to divorce his wife on
the grounds that her conversion by Jeho-
vah's Witnesses had created "a severe
shock" for the marriage. The court decided,
though, that "the husband must respect
whatever is relative to the religious con-
science of his wife. He has no right to prevent
her from carrying out her religious duties,
according to her religious convictions,
neither can he force her by any means to
change or alter them against her will."

Going beyond the question of divorce, the
court declared that Jehovah's Witnesses
"is a well-known religion and as such is free
and in its worship is unhindered and is under
the protection of the state and the laws."
Moreover, the court said, "J.W. religion has
no secret doctrines or secret worship.
Through their worship, the public order, or
moral customs or national emblems or
symbols are not offended. Through their
worship no proselytism is being effected."
Although the verdict maintained that Je-
hovah's Witnesses teachings contain "er-
roneous doctrines and mistakes," it held
that the group is a sect of the Christian
faith.

This Week

This week we present another in the con-
tinuing series of interviews with General Con-
ference department heads (page 6). At the
time E. W. Tarr was first interviewed he was
secretary of the GC Bureau of Public Rela-
tions, a position he has held since 1962.

At the October Annual Council in Mexico
City the first of a number of consolidation
proposals was accepted, affecting directly
the Radio-TV Department and the Bureau of
PR. These two departments were to be
merged beginning January 1, under the lead-
ership of W. R. L. Scragg, the former head of
the Radio-TV Department. (Elder Tarr had
announced his retirement effective in mid-



Proud heads of the alpaca and the llama seem to join the gracious Indian of the altiplano in remembering the glory days of the Incas.

Reflections on South America—1

LAND OF THE INCAS

By HERBERT E. DOUGLASS

WHAT IS IT LIKE to live three months in three weeks? Or to live seemingly inside of a high-powered vacuum cleaner whenever road travel is necessary? Or to thrill with a surprise a day, day after day, until the plane lifts northward for the last time from that exciting continent of South America?

Even as I could not prepare myself adequately for what was ahead by merely reading someone else's account, these weekly reports will not properly introduce you to the charm of the Peruvians, the road-way dexterity and daring of the Bolivians, the hospitality and elegance of Argentine manners, or the dynamic confidence of the modern Brazilian. But we will try to share impressions that may in some way open up new avenues of appreciation between the two great American continents and what the Advent message is doing for these wonderful people.

At the recent Annual Council in Mexico City plans for publishing

Herbert E. Douglass is an associate editor of the REVIEW.

the REVIEW AND HERALD in Spanish were voted. The target date for the first issue is July, 1973, and to facilitate all necessary details Kenneth H. Wood, editor of the REVIEW, and I were asked to visit the publishing houses in the South American Division where approximately 300,000 Seventh-day Adventists live.

En route, I stopped in Peru and Bolivia to gather material for this series of articles.

Not knowing when I left Dulles Airport that our messages announcing my arrival in Lima, Peru, had circulated through the interesting system of communication that sometimes baffles even the South American, I was fully prepared to spend the first week in Peru "on my own." However, my first South American surprise and probably my happiest was to meet Jim and Annie Patten at the Lima Airport. Jim, director of OFASA (the Seventh-day Adventist Welfare Service) for the nation of Peru, and neighbor friends in Angwin, California, for six years, now was to be my traveling companion un-

til I left the Inca Union one week later. I marveled at his Spanish proficiency, which he developed in only the past three years.

Soon we had cleared customs and boarded the plane to Cusco, the ancient capital of the Incas. Any other way would have taken days, but our 727 jet quickly left the coastal desert behind, soared over the erosion-riddled barrenness of the 20,000-foot Cordillera Andes that stretch out in jagged peaks like the tail of an old crocodile, from Ecuador through Chile, and within the hour covered the 350 miles to Cusco.

Cusco, "the navel of the world" to the Incas, lies snuggled at an altitude of 11,155 feet in a little valley of the Huatanay River. From the airport to the idyllic 200-year-old hacienda where we were to sleep two nights, we were transported amid the unforgettable perfume of the eucalyptus into yesterday. On these narrow, cobblestone streets, wide enough only for llamas, alpacas, and the hardy Indians, time seems to have stood still. The ancient bells of Spanish churches, the colorful local dress of the Quechua Indian where the women wear the white bowler hat distinguishing them from women of other areas, the open markets from dawn to dusk, all betoken the antiquity and charm of this ancient city made famous by the Incas.

Earliest records available put the arrival of the Incas around A.D. 1100. One of the legends of its founding describes how Manco Capac and his sister-wife, Manm Oollo, were the children of the sun, who sent them down to earth with a golden staff. When this staff sank freely into the ground it would be the sign of fertile earth, and there they were to establish a temple to the sun. The staff sank easily into the valley of Cusco, and the Inca Empire was founded.

The Incas were great colonizers and are often compared to the Romans in efficiency, order, and benevolent dictatorship. Although they were skillful irrigation engineers (their feats are visible yet today from Machu Picchu to the hills surrounding Lake Titicaca), the inventors of the suspension bridge and the hammock, and ingenious weavers and metalsmiths, no evidence has yet been uncovered that they knew how to write or what a wheel would look like!

Their understanding of architecture and masonry continues to astound modern experts. In a land of earthquakes they had learned how to outlive these monstrous

forces that have wrecked most every kind of building that the conquerors of the Incas and their descendants have erected to this day.

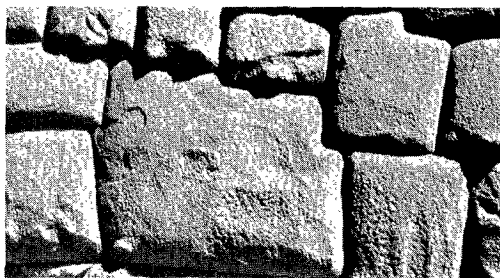
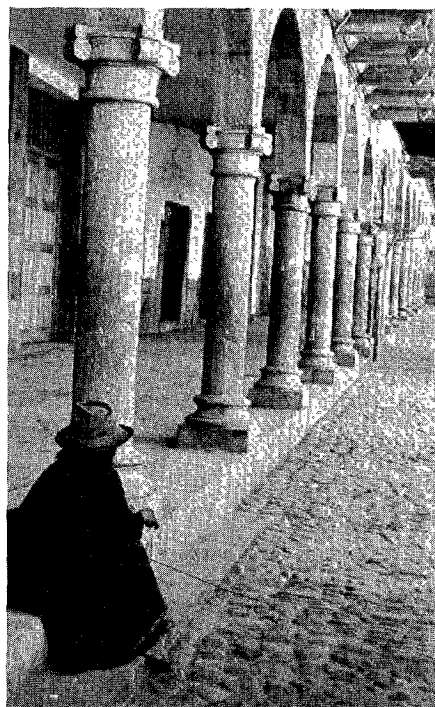
Many are the evidences of earthquake damage to Spanish churches and other buildings of the past 400 years, but the amazing fact is that many of the subsequently cemented buildings were built on the unshakable walls and foundations of the Incas. These mortarless walls, consisting of great stones, some weighing hundreds of tons, were quarried without blasting powder and moved without cranes or horses across mountains to their present sites. The masons, lacking steel tools, ground and fitted these blocks (most of irregular shape in order to beat the earthquakes) so perfectly that centuries and earthquakes later, knife blades cannot find a chink in most joints. Their walls still stand, monuments to artisans of exquisite grace, often curved with precise mathematical formula, such as the present lower wall of the Church of Santo Domingo. The mortarless, 12-cornered stone, in the Inca wall that is now one side of the Museum of Religious Art on Hatunrumiyoc Street is reportedly the most photographed stone in the world.

Cusco was a fortified city, protected by the overlooking fortress of Sacsahuamán and outposts such as Pisac and Machu Picchu. Fascinating is a mild word to describe Sacsahuamán, an intricate, massive fort system of three parallel zigzag walls, with 21 bastions that could have held a thousand men each. The mortarless masonry work, the use of living rock in the making of staircases, the attention to beauty and detail dazzles the modern mind that thinks it has already seen everything.

In this land of the Incas, stretching from the jungles of Ecuador through the altiplano to the shores of Lake Titicaca, hundreds of thousands of Indians worshiped in temples richly adorned with gold and silver. In place of the normal altars found most everywhere in heathenism were golden disks representing the power and glory of the sun. Profusely enriching their religious life were the beautiful gardens filled with flowers, shrubs, and life-size figures of animals molded of pure silver and gold.

The descendants of the Incas, the Indians, and the *mestizo* (mixed blood of the Spanish and the Indians) are still religious. Cusco reportedly has more churches, con-

Cusco, the center of Inca sun worship, is still a religious center where the rich and poor worship in richly embellished churches.



This mortarless 12-cornered stone fits snugly into this Inca wall, which has endured many earthquakes.

The terraced gardens at Machu Picchu are only one example of the phenomenal skill of the Inca engineers.

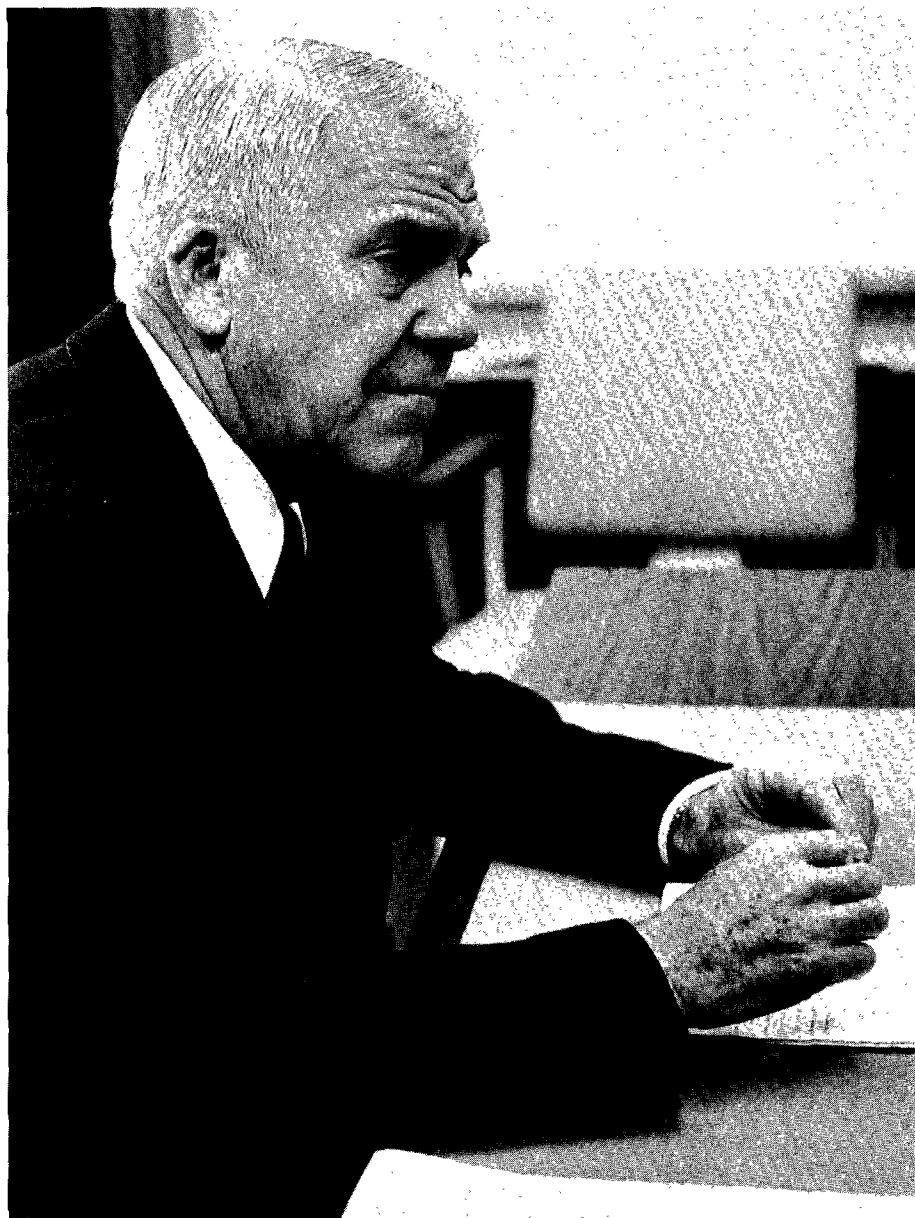
vents, and monasteries than any other South American city of its size. We saw them in their poorest churches and in their most sophisticated. Even though they were worshiping as members of the same general church, their approach and ritual were distinctively different. But even the poorer churches have great riches reflected in their magnificently carved wood pulpits or gold embellishments.

The message of the three angels of Revelation, however, is making its way in the land of the Incas. Progress is not as dramatic in this old Inca capital as it is among the Quechuas and Aymaras on the altiplano southward. Traditions run deep in old Cusco, but the Seventh-day Adventist Church is giving the truth about the great God of the universe, and men and women are responding. Our church is strong and growing.

Space does not permit an extended comment on the mind-boggling day-long visit to Machu Picchu, the long-lost city of the Incas, three and one-half hours north of Cusco by train. By train, yes, because there is no other way to get there unless one walks. Here until 1911, the jungle had kept its secret. The magnificent terraces, reaching to the pinnacles of mountains that would be a task just to climb, each filled with several feet of rich loam laid over a layer of gravel, were not only a gardener's delight but also monuments to prodigious labor and ingenuity. Their stone temples, baths, palaces, and fortifications have defied the rolling earthquakes of old Peru for many centuries.

But the best part of our trip, and this went for each day of our journey through this amazing land, was the new friendships we developed. Hours were spent on the trail, in the train, and over the dinner meal, talking about the story that is greater than all the Inca achievements we were being dazzled with—the story of God's plan for saving this world from its own destructive hand, and the return of Jesus. I remember the young physician and his wife from San Diego who want to learn more of the Adventist sense of mission, and the highly placed United States Government executive and wife with whom we are continuing our fellowship in Washington. And the list of wonderful people grew each day as the Lord of us all steers our lives across one another's path in His mysterious way of leading us all to Him. □

(To be continued)



Public Relations— A Biblical Concept

An interview with E. Willmore Tarr, secretary, GC Bureau of Public Relations

Dr. Tarr, I understand you have been connected with denominational public relations for a long time, for 14 years as associate and then director of the General Conference Bureau of Public Relations. Your work carries you into almost every corner of the world, where you conduct workshops and semi-

nars and meet with church leaders and members. We would like to know more about the work of public relations, and how we may all fit into it. First, I think you must know that there are still people who are puzzled to know just what the term "public relations" implies. Would you give us your thinking about this?

Yes, I know that some people have no clear idea what the term "public relations" means, and it is still true that though hundreds of definitions for public relations

may be found, it is easier to practice public relations than to define the term. Public relations activities for the church should center around two fundamental functions: (1) to convey and interpret information about public attitudes and reactions to members of the organization it serves, and (2) to convey information and impressions about the church to the public or to individual publics outside the organization. In essence what's involved is what the public thinks of a person or an organization. It's a program of policies and conduct that will help to build confidence in what we are doing and to generate understanding of what we are trying to do. One of the best definitions I know appeared in *Fortune* magazine a number of years ago. It defined public relations in just seven words: "Good performance publicly appreciated because adequately communicated." This includes much of the purpose behind public relations programs. The well-known industrialist Henry J. Kaiser was asked to define public relations to a group of businessmen and he said, "I have searched and searched for a good definition but I almost always come back to the Sermon on the Mount: 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'"

Could it be that much of the fuzziness that seems to be associated with public relations is due to lack of direction or long-range goals?

Let me say first that in many cases what appears to be lack of planning is doubtless due to the complexity of the communication process. In spite of the miracle of electronics by which the voice can be carried from one end of the earth to the other in a split second, we are only making a beginning in real communication.

You will readily see that it is not enough to conceive of church public relations as the buying of advertising space or time, the printing of a bulletin or church paper, or the sending of news stories to newspapers and radio stations. The church must do each of these, but it should plan to do much more. When rightly understood and used, public relations can help to break through barriers of apathy and prejudice and help the church to become more effective and more persuasive as a communicator of spiritual truths.

Your reference to the Sermon

on the Mount seems to indicate the possibility of Biblical support for sound public relations planning. Can such support be found?

Indeed it can, and may I add that public relations also has strong support in the writings of Ellen G. White. But talking about Biblical endorsement, I like to think of Jesus Christ as the greatest exponent of good public relations who has ever lived. His golden rule is indeed the way to all public relations success. His Sermon on the Mount is brimful of public relations principles. To cite one example: "First cast out the beam out of thine own eye." Here our Lord was giving us one of the first principles of good public relations, that public relations should begin at home, that if we want to succeed in public relations we must first set our own house in order. Good public relations begins first on the inside and then works toward the outside.

I would gather from some of your definitions, then, that good public relations is something that is deserved or earned.

Absolutely. It comes not through whitewash or even through publicity. It is a common misconception even in church public relations to think that the function of public relations is to make the church look good or to give it an appealing image even when it doesn't deserve it. Actually, this is far from the truth. In reality the function of church public relations is to present the church as it really is so that people will have truthful information instead of misconceptions for forming their opinions about the church. Again in His Sermon on

the Mount, Christ warned against building a façade instead of the real thing, when He gave His parable about the two houses—one built on sand and the other on a solid foundation.

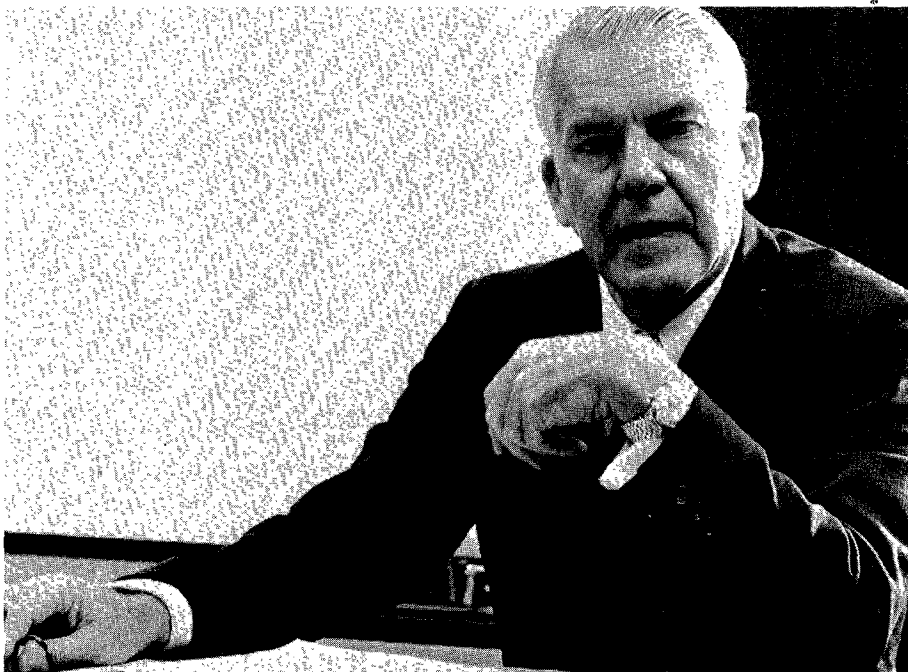
What about Spirit of Prophecy references you mentioned? Is there any compilation of these extant?

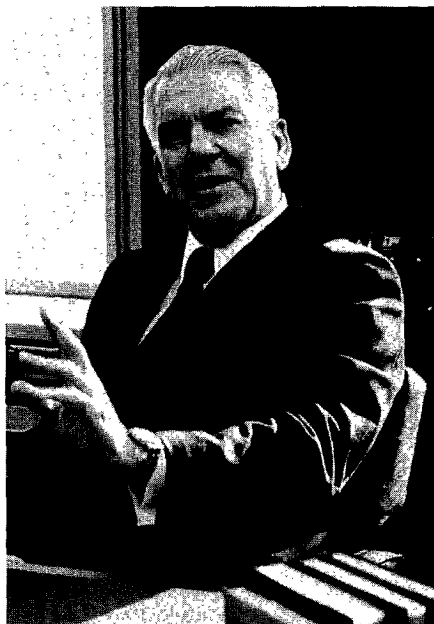
I am glad you asked this question for I can assure you there is, and it is an exceptionally good one. This compilation appears in the last chapter of the book *Breakthrough*, by Howard B. Weeks, published by the Review and Herald. Here divided into ten categories is the finest compilation of quotations from the pen of Ellen G. White that I have found on the subject. The principles of communication, human relations, and public relations appearing here are as yet unequaled in the great volume of secular literature on the subject.

Is the practice of organized public relations in the Seventh-day Adventist Church relatively new, or has it been with us a long time?

Some think of it as a relatively new concept, yet it is deeply rooted in our denominational history. The year 1972 marked the sixtieth anniversary of organized public relations work. In 1912 the General Conference set up a Press Bureau, with a former newspaperman in charge. But the work of public relations goes even further back in our denominational development.

In 1875, Ellen G. White wrote, "It is necessary that wise plans should be laid to secure the privilege of inserting articles into the





secular papers; for this will be a means of awakening souls to see the truth."—*Evangelism*, p. 129. It was therefore no accident that in 1876 camp meetings in the United States were given unusually good publicity. Writing in the *Review and Herald* of October 19, 1876, at the close of the camp meeting season, James White spoke of the dedicated publicity activities of Mary Clough, Sister White's niece. Of her work in writing articles for the newspapers about the camp meetings, Elder White said, "She has done a work with her pen which but few of our people, comprehend. . . . Put into the hands of our tract societies and our institutions \$10,000, and with this sum they cannot send out as much light as has been done this past season by means of the camp meeting reports." This public information program was carried far and wide that summer, reaching into more than two score cities of North America.

You mentioned the organization of a Press Bureau in 1912. Why and when did it become a Bureau of Public Relations?

In time the work of this office developed far beyond the "press bureau" function. With the addition of other media such as radio and television, it was renamed the Bureau of Public Relations in 1954. With its widespread field organization reaching to local churches and institutions the Bureau developed into a vast network of lay and professional workers dedicated to helping keep the world informed about the message and mission of the Seventh-

day Adventist Church and informing the church organization of what is being said about it in any part of the world. To get more of the background of denominational public relations may I suggest the reading of those portions of the *Seventh-day Adventist Encyclopedia* dealing with this subject.

Some people take issue with public relations, calling it boasting or "tooting one's own horn." What is your evaluation of this criticism?

I remind these critics of the words of Jesus, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Letting our light shine has nothing to do with boasting. It is simply the recognition of the fact that no one can feel respect for an organization or a church or have confidence in it if he knows little or nothing about it. Simply having the truth is not enough. We are what we appear to be, and unless we have a positive appearance, we have a negative image. It behooves us as a church to take advantage of every means the modern world can provide—preaching, teaching, the press, radio, television, motion pictures, advertising, and personal contact—to proclaim the church's message.

What has happened to Public Relations in its merger with Radio-Television?

You have reference to the action of the Annual Council at its recent meeting in Mexico City. This action provided that the Bureau of Public Relations and the Radio-Television Department of the General Conference merge as from January 1, 1973, on an interim basis, pending ratification at the General Conference session in 1975. Until a new name is chosen, most likely early in 1973, it will be called the PR-Radio-TV Department.

Does public relations have anything to say about reaching our community neighbors?

A church can communicate creatively by a planned program of community relations. Identification with community causes is essential. Wherever this message has gone forward in a seemingly miraculous way, involvement and participation of lay members has been the key. Participation in legitimate and worthy community causes will identify us as a people who are not narrow-minded and seclusive, but as a people who have a broad outlook of community needs and problems.

What are the principal tools of a church public relations program?

I should remind you that there are only two methods of reaching people—(1) through the personal and informing encounter, and (2) through the mass media of communication—writing, news releases, publications, radio, television, and advertising. Church public relations is involved in all of these. But more than skill and knowledge in the use of media and techniques through which ideas are communicated, public relations seeks to know and evaluate the environment in which we live and work. This involves research and information as to the opinions of the church's publics about the church and its message.

You mention research and feedback. For the sake of those whose concept of the church's public relations program is still that of merely writing releases for the newspapers, would you give us an example of how research is handled?

There are many ways, but possibly the most spectacular example is the Gallup poll conducted about two years ago. The over-all objective of the study was to measure current attitudes of the adult population of the United States toward Seventh-day Adventist teaching and activities. We developed ten questions in all, but I shall comment on the first two or three only. The first simply asked, "Have you ever heard or read about the Seventh-day Adventist Church?" Many of our people were quite startled to discover that one third of the population stated they had never heard or read about Seventh-day Adventists. This as you can see indicates that we have a vast unentered mission field right here at the home base.

The next question was designed to determine how the remaining two thirds of the population received information about the church. Of real significance was the fact that most people stated



they had received such information through friends and acquaintances. This as you can see points up the fact that the community-oriented activities of consecrated lay members of the church are of utmost importance.

The third question brought interesting replies—"What is the first thing that comes to mind when you hear the name Seventh-day Adventist?" Replies indicated that in the minds of many we are frequently confused or identified with other churches, Latter-day Saints, Jehovah's Witnesses, and occasionally with Christian Scientists. Obviously these do not really know the Seventh-day Adventist Church and should be added to those identified as such in the first question. Answers to this question would indicate that we must continue and indeed intensify our efforts to establish a clear and separate identity or image.

What happens as a result of these investigations?

There would be no point, of course, in taking a poll such as this or in making a survey if nothing is done about it. Now much has happened in the church in North America since 1970. To mention only a few of these happenings there is the National Evangelism Advertising Program in which a series of monthly advertisements, ten in all, were placed in 146 newspapers across the nation; Layman's Year of Evangelism 1971; and MISSION '72. We would hope that the percentage of those who have heard or read about Seventh-day Adventists would be increased as a result of all this. We can only be reasonably certain if a second similar national poll is made in the near future. This would give us a useful basis for comparison and future planning.

Besides public relations principles and philosophy, would you briefly list some of the day-by-day activities of the Bureau of Public Relations?

To mention only a few, these include cooperation with administration and other departments in the preparation and production of promotional material; production and distribution of church highway signs; religious news radio programs Dateline Religion and On the Air; motion pictures, the most recent being the popular film *Arrow of Prophecy*, produced jointly with the Radio-Television Department; publication of the monthly journal *Tell*; sending out news releases to the news media; production of public relations material for the use of PR secretaries; exhibits and displays at fairs; a continuing program of education through workshops, seminars, and other meetings. To these may be added the sending of a constant flow of information to people requesting information about the church, increasingly frequent efforts to counteract unfortunate publicity misrepresenting the church, and an unending search to find ways of improving methods of communicating for the church. In short, it is intended that these activities will lead people both within and outside the church to a better understanding of the Seventh-day Adventist Church and its urgent message for these times.

Matt Visits Gram and Gramps—4

By RONAELE R. WHITTINGTON

FOR THE YOUNGER SET

"GRAMPS, that sign says the Wisconsin State line is just one mile away. What happens then?" Matt was happy to drive to a new State.

"Here's the border, Matt. Read the sign," suggested Gram.

"You are now leaving Illinois."

"Read the next sign."

"Welcome to Wisconsin."

"'Cept for the signs, it looks pretty much the same," observed Matt. "Say, look at the big farms. And there's some cows. My dad used to raise dairy cattle. We don't have cows like that in Hawaii."

"Wait until you see the tomatoes. Do you like them?" Gramps loved fresh tomatoes.

Matt began to feel hungry. "I could eat a bushful. We don't get 'em fresh from the farm back home."

"Ooo-oo-o! Something just ran across the road up there! A bird! What kind was it?"

"This is pheasant country, Matt. The pheasants hide in the fields all around here. You'll see more wildlife at the lake where our cottage is." Gram was pleased to see Matt's interest in nature.

Arriving at the cottage, Matt immediately spotted a blue jay. Running after it to see where it was flying, he ended up in the back yard.

"Say, Gramps, you have a birdbath. Do you suppose we could get a bird feeder too, so we could watch all the birds around here?"

Soon a feeder hung in the lilac bushes. Each day Matt watched it from the back porch.

"Oh, look at those grackles. Are they ever greedy. They scare away the poor warblers and sparrows." Matt learned how to scare the grackles by slamming the back door.

"There's a pair of cardinals on the electric wires, Matt," said Gram. "See them next to the mourning doves?"

"You know what else I spotted on the wires, Gram? The squirrels walk on them. Yesterday I followed one, and it walked clear down to the lake on the electric lines. Talk about acrobats. I never saw that before."

"Keep an eye out for the raccoon. He keeps tipping over the trash cans," warned Gramps.

"Mom told me about him. She said he always went after corn cobs and chicken bones."

Matt went off by himself for a while, exploring the country. He had never been anywhere like this before.

"Gram," Matt panted in excitement as he ran into the cottage, "I chased a rabbit an' I almost caught him. I found his nest. There were even baby rabbits in it."

Another time he came running. "Gram, a bird's nest dropped from the tree. There are five eggs. One egg fell out of it, too. It's blue. What kind of bird owns it?"

"Let's get out our old Peterson bird guide and look it up. But I bet it's a robin's home," said Gram.

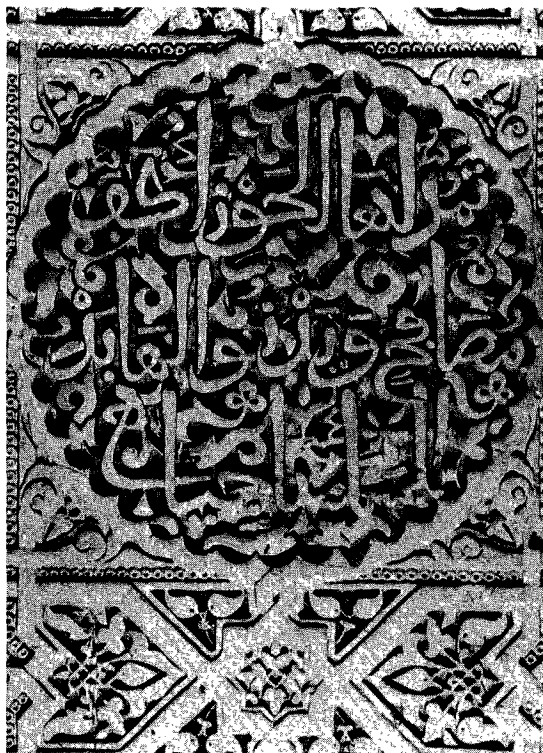
"Oh, Gram, I like the country so much. I can't believe I have to return to Honolulu."

(To be continued)

In closing, do you have any counsel you would like to pass on to members of the church?

I would like to remind all of us that to the public each individual member of the church is the church. You as a member must never forget that you are its ambassador in charge of public relations and what the public thinks of you and your church is after all up to you. Let me also remind you that church public relations is a serious business and the need for a strong public relations program has never been more imperative. But it should be clear to us that there is no need to wait for some master plan to be handed to us or some ultimate strategy to be worked out. Pointed instruction as to how our work for God will succeed has long been available in the Bible and in the Spirit of Prophecy. When we heed this counsel, when we make every effort to bring our message to the attention of people, when we begin our work by drawing near to the people and winning their confidence, we shall see decisive gains in the church's program, gains that will lead us onward with quickening pace toward the coming of our Lord and the setting up of His kingdom. □

A fragment of a poem by Ibn Zamarak in the Hall of the Two Sisters in the Alhambra Palace of fabulous Andalusia. The classical style of the seventh century A.D. reached its highest development in the Koran.



Who Was Mohammed?

By KENNETH OSTER

THE BATTLE LINES were drawn up. The small band of about 300 poorly armed Moslems was greatly outnumbered by the pagan Meccans. Mohammed had spent the night on his knees praying, not only for victory but also for the very survival of Islam. He poured out his heart repeatedly: "Lord, fulfill Thy promise. If this handful of Moslems perishes today, there will be none left to worship Thee."¹

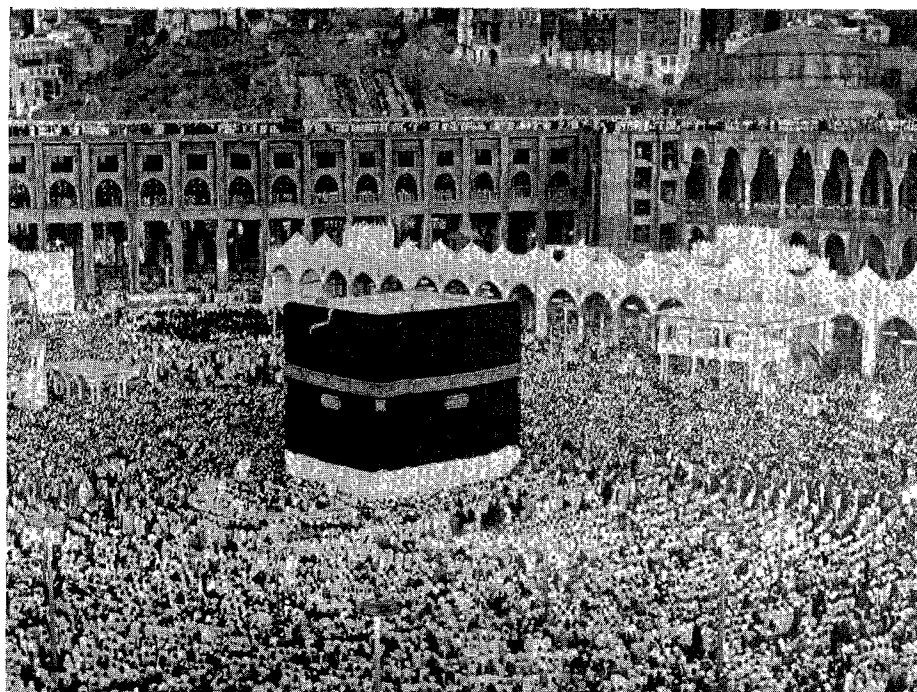
Under normal circumstances the Battle of Badr in A.D. 624 would have been an insignificant skirmish between two unknown Arab tribes in the desert, but at this one encounter the existence of Islam was at stake. The two-year-old Moslem community was threatened with annihilation by the superior enemy force. The successful outcome of this battle changed the course of world history.

The Advent of Mohammed

Who was Mohammed? Born fatherless (A.D. 570) and orphaned at an early age, Mohammed was first nurtured by his grandfather, Abdul Muttalib. After his grandfather died Mohammed was taken to the home of his uncle, abu-Talib, who brought him up in an idolatrous environment. Drinking and gambling were prevalent. Infant daughters were buried alive. Slavery was practiced with cruelty. Women were traded in the chattel

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The Ka'bah, most sacred spot on earth for all Moslems. In the "days of ignorance" the Ka'bah is said to have housed, among other idols, an icon of the virgin Mary. Today it is the focal point of the great monotheistic religion of Islam.



market. Rivalry and tribal feuds led to bloody conflicts.

In the first quarter century of his life Mohammed viewed with disdain the wretched conditions that prevailed. While in the employ of Khadijah, a wealthy widow, he accompanied her caravans to Syria and returned with unusual success. This resulted in their marriage, from which union three sons (all deceased in infancy) and four daughters were born.

At the age of 40 Mohammed claimed to have had a vision in which he heard a voice telling him to "recite" God's messages. These "recitations" (*Kor'an*) came to be looked upon as sacred instructions from God. The Koran is composed of 114 chapters, or suras, of varying lengths, arranged roughly according to length. Noteworthy among many, though largely unnoticed, is the injunction to "overcome evil with good."²

Harmony of Monotheism

The Koran, hence Islam, is committed to a harmony of the monotheistic religions. Their common starting point is Abraham the Hanif, held to be the pure primitive monotheist. The body of believers includes Moslems, Jews, Christians, and all who worship God without taking other gods besides Him.

It is not claimed that the revelations came down in written form but in a form of inspiration that provided Mohammed with the words to speak to others. As he gave his messages over a period of

time, various people wrote them down as they remembered them. A later secretary under the direction of the Caliph Othman collected all existing recensions and portions recorded on potsherds, stones, camel shoulder blades, leather, and memories of men, to form one volume—the Koran. The Koran contains Islamic legislation and deals with such items as pilgrimage, marriage, and prayer. New Testament stories appear in several suras. Apocalyptic and eschatological scenes are vivid in description. Disapproval of frivolity, contempt of arrogance, and encouragement of almsgiving as an atonement for sin reflect Nestorian overtones. Jesus is often spoken of as a messenger.

Mohammed's preaching began in Mecca in A.D. 610 when he was 40 years of age. The Quraysh tribal chiefs of Mecca immediately recognized in Mohammed's preaching a threat to their traditional way of life, and they began to oppose him. In the meantime two Arab tribes, Aws and Khazraj, in Yathrib, a city about 300 miles north of Mecca, called Mohammed to arbitrate their differences. He accepted their invitation, and thus found a new home for Islam. Under heavy persecution of his fellow Meccans, he executed his "flight" from Mecca in the summer of A.D. 622, which event, referred to by Moslems as the hegira, marks the beginning of the Islamic era. The year of the hegira is the first year of the Moslem calendar.

Under Mohammed's successful

administration Yathrib soon came to be called Madinat-un-Nabi, the city of the prophet, or Al Madina, "The City." Relieved of persecution, Islam grew rapidly in this friendly atmosphere. A humble mosque (Arabic, *masjid*, place of worship, passed to English through Old Spanish *mesquita*) was erected with a thatched roof, where the Moslems would gather for their daily devotions.

It was under these settings that the Meccans, incensed that they had allowed Mohammed to escape their grasp in Mecca, determined to annihilate him and his followers in Medina. With cavalry and camel brigade they marched northward. Mohammed and the 300 of his faithful devotees, hearing of the imminent attack, prepared for the worst. Battle lines were drawn up at Badr, a village about 80 miles south of Medina. Here the tide turned in their favor. Within a short time new Moslem victories brought Khosrow Parviz, the Persian emperor, to his knees, and the Moslems occupied the territories of the fragmented Byzantines.

The Battle of Badr a Harbinger of Greater Victory

In Arabia the Battle of Badr was but the harbinger of a greater victory as Mohammed negotiated in the Pact of Hudaibiyah for a peaceful entry into Mecca, subsequently destroying all idols and making that city his capital. Mohammed died suddenly in A.D. 632 (A.H. 10, that is, ten years after hegira).

He bequeathed to mankind three

things—his sword, his robe, and the Koran. Having left no male heir, the first (his sword) fell to the hand of the venerable and respected abu-Bakr as *Khalifa* ("successor," hence our word *caliph*) of Mohammed in his secular capacity as ruler and lawgiver, which will be discussed next week.

The second, his robe, was to be housed in his tomb in Medina to be venerated by future pilgrims. The

third, the Koran, was to be a guide for the settling of all secular, as well as spiritual, matters.

Mohammed declared, "*La Illaha ill Allah* ("There is no god but God")." Why this emphatic monotheistic affirmation? It was a reaction to the "Days of Ignorance" (*Jahiliya*), the pagan era of pre-Islamic Arabia, which gave small heed to religion. Whatever religion the Arabian had was basically

animistic. Objects such as wells (Zamzam is the well that it is traditionally claimed supplied Hagar with water to keep Ishmael alive, and it is still venerated as a sacred spot), caves, rocks, and trees became media through which the worshiper hoped to contact the deity.

A black meteorite was venerated as a fetish and housed in an unpretentious cubelike building called the *Ka'bah*. At the time of Mohammed the Tribe of Quraysh... descended from Abraham through Ishmael, was the custodian of this sacred spot. Allah, or *al-ilah* (the god), was the principal though not the only deity of Mecca. He was venerated as the creator and supreme provider.³ Mohammed's father, Abd-Allah, as the name indicates, was a "servant of Allah." The *Ka'bah* also housed idols to lesser gods and even included at one time a Byzantine icon of the virgin.⁴

This was the pagan polytheism of Arabia. Mohammed was calling the people away from idolatry and pointing them to the one God, Allah.

Corrupted Christianity was another factor preparing the way for the introduction of Mohammed's doctrine. The iconoclastic controversy and the disputes on the nature of Christ and the Trinity, Mariolatry, mediation of saints, relics, and prayers for the dead had so split up the church by the beginning of the seventh century that North Africa, Egypt, Palestine, Syria, and the East had all broken away from the mother church, either by excommunication or by their own will.

The One True God

Against this background Mohammed proclaimed the one true God, the Creator, the Preserver, the Merciful, and the Beneficent. This one God he determined to introduce to his people. He strongly condemned and fiercely attacked all kinds of idolatry—that found in the polytheistic Arab community in Mecca no less than the idolatry and polytheism incorporated into the Christian church from Greco-Roman mythology and ancient Canaanite cults. *La Illaha ill Allah* ("There is no god but God") was verily a message needed not only in Arabia but, lo, in Christendom as well.⁵ □

(Continued next week)

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When You're Young

By MIRIAM WOOD

Questions and Answers

Q. How much work should a young person have to do in his parents' home? I've gotten the feeling that I'm just an unpaid pair of hands and feet that exist for my parents' convenience. Why shouldn't THEY mow the lawn and wash the windows, etc.?

A. Your terminology interests me. You refer to the home as a "parents' " home. But obviously you live there too. You really didn't give me enough facts so that I can answer as intelligently as I'd like. For instance, do both your parents work outside the home? Is your mother's job necessitated because of your educational expenses? Is any extra help paid for in the home, such as a cleaning woman? I agree that a young member of the family in our modern society is not just an appendage from whom unpaid labor is required. Every person, young or old, is entitled to a certain amount of leisure in which he can contemplate the mysteries of the universe, if nothing else. Having said this, however, let me point out that parents do not exist solely for the convenience of their children. It works both ways. They are people in *their* own right, also, with interests and hobbies. But the onerous daily tasks of life must be carried on. And you ARE being given shelter, food, and clothing. (Perhaps you ought to check out the prices in your local supermarket!) I'd suggest that you sit down with your parents and quietly, dispassionately discuss the matter. Perhaps you could make a record of the time you spent the previous week on your household tasks. If it proves to be inordinately large, I can't believe that Christian parents would fail to see this fact and make an adjustment in your favor.

Q. I took a friend to the airport recently. While he was waiting to embark on the plane, after his flight was called, officials of the airline singled out certain passengers whose luggage they searched intensively. In each case, this was a long-haired "hippie" type. My friend, neatly dressed and barbered, was waved on through. This doesn't seem fair to me. Why should people be searched (or anything else discrim-

inatory be done to them) just because of the way they are dressed?

A. I'm assuming that the searchees were in the extreme segment of "hippiedom"—very long hair, possibly tied back in a pony tail, wild, scraggly beards, plus the standard uniform of ragged blue jeans and soiled denim shirt. (Incidentally, was it YOUNG people who said they could no longer accept look-alikeness and conformity? Pardon the digression.) Offhand, I'd say that since the airlines (as I'm writing) have not begun searching each passenger carefully—though this may be a legal requirement by the time you read this—they have to decide who is most likely to be defying the rules by smuggling drugs, firearms, bombs, or what have you. And whether you like it or not, the fact remains that clothes make a statement. They state whether one respects the laws of the society in which he lives, written or unwritten. It would follow logically that a person who flouts society's norms in one area such as dress might have no compunctions about flouting it in other areas, such as drug smuggling or hijacking. I'm not saying that he is bound to do this; I'm saying that respect for authority is somewhat of a totality. A "hippie" may and can be totally law abiding. He may be full of loving-kindness toward his fellow people and may never have used a drug even as medication, or held a gun in his hand. But the airline people probably use the law of averages in their searchings. Anyway, who in the world ever told you that life was "fair"?

Q. What books in the realm of spiritual guidance have you found most helpful?

A. I always come back to Ellen White's books, though I try to skim through as many new titles as possible. But compared to her depth and inspiration, most of the others are pretty thin stuff. When I'm lonely or sad or troubled or in a turbulent mood, *The Ministry of Healing* or *The Desire of Ages* changes all that. Next to Mrs. White, I'd nominate any of C. S. Lewis' books, especially *Surprised by Joy*. I enjoyed Keith Miller's *Habitation of Dragons*. Another very challenging book is Abraham Heschel's massive volume *The Prophets*.

RESPONSE FROM READERS

More on "Johnny Hates Spinach"

The article "Johnny Hates Spinach" (August 24, 1972) was met with reactions that surprised both the author and the team of readers who comprise the Seventh-day Adventist Dietetic Association's publications committee. The "spinach" article was submitted to this committee prior to publication, for critical reading. The committee included nutritionists from Loma Linda University, Kettering Memorial Hospital, and Andrews University. All members were given sufficient time to read the manuscript carefully and react fully. Each member replied with comments. All agreed to use the most simple description of protein value for the purpose of this article. Since milk and eggs carry the highest nutritional quality of protein of the nonflesh foods,¹ they are the best single sources to contribute significantly and economically to the protein (amino acid) requirement of the rapidly growing and developing human body.

Neither the author nor the committee members are unaware of the nutritional details so ably expressed by writers to the editor. The article was intended to be short and to the point, so the rather generally accepted term "complete" was allowed to express maximum protein value.² Meanwhile the purpose of this article was to aid mothers who are now faced with some of the common, everyday feeding problems of young children. There was no evidence that any of the letters to the editor were from mothers of very young children.

Had the article been lengthened to include a discussion of protein quality, supplementary values of proteins could have been discussed, amino-acid patterns compared, protein-efficiency ratios reviewed, and digestibility considered to offer a few approaches to the complicated study of protein value. Rather, the nonmeat animal proteins (milk and eggs) of highest biological value were considered to be the most efficient and reliable sources of protein and thus were presented as a wise choice for a portion of the protein in the diet of young children.

Soybeans, though potentially of good biological protein value, must be carefully prepared in a manner that will best release their amino acids for absorption. So long as safe sources of protein of highest biological value are available we can thank God that during these critical years of growth and development we have foods that supply sufficient essential amino acids³ in a form taken readily by young children and acceptable to their immature digestive mechanisms, and meanwhile supply liberally other nutrients that can easily be in short supply.

In countries, areas, or conditions where the protein efficiency of milk and eggs is unavailable to children,

nutrition for the young poses additional problems. Levels of certain essential amino acids, such as methionine, certain minerals, such as calcium, and some vitamins, particularly riboflavin and vitamin B₁₂ are often inadequate.

While these nutrients can be provided without the more "complete" protein foods, the question is "Will they get down Johnny?" This is what concerns mothers of young children.

Little Johnny can take only so much bulky food, such as spinach and other vegetables, and legumes, which often present digestive problems; and he should be given very few nuts, because of their high fat content. In proportion to his size he needs a surprisingly high amount of vital nutrients. During these years foods must be simple, but adequate nutrition is not a simple concern. Much of his food must be quite bland for his taste and for his digestion, yet it must include plenty of protein, minerals, vitamins, water, and some cellulose, in a good, relaxed, loving, happy atmosphere. And all for that promising mite of a human dynamo—Johnny.

In the article under discussion the mother of Johnny was directed to the four food groups and given assurance that this simple guide, which works for the family works also for young Johnny. The four food groups allow selection from all good foods and automatically exclude all inefficient foods (empty calories) such as sugars and separated fats. The four food groups allow cultural adaptation of foods, discourage narrowness in food acceptance, give opportunity to exclude flesh foods safely, and allow no room for such deleterious foods as tea, coffee, and alcohol. If poor foods, such as soft drinks and high-sugar-and-fat snacks, are used they are misapplied and do not belong in these food groups.

Direction from the writings of Ellen G. White was utilized in principle and not ignored. "Fruits, grains, and

vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet"⁴ appears to be an inspired outline of the four food groups—vegetarian style! Yet this plan was given 70 years before a guide called the four food groups was formulated as a reliable basic plan for food selection.

Speaking of giving up the use of non-flesh animal food, we are cautioned to "wait until the circumstances demand it,"⁵ and to "... not bring yourself to a time of trouble beforehand, and thus afflict yourself with death."⁶ "Some, in abstaining from milk, eggs, and butter, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into disrepute."⁷ "Milk, eggs, and butter should not be classed with flesh meat."⁸ "And the Lord will let us know when the time comes to give up these articles."⁹ "There is no necessity of creating a time of trouble beforehand."¹⁰ The moderate use of these articles of diet that are so nutritionally desirable is sanctioned until they must be discarded.

In summary, the rather old-fashioned word *complete* as it applies to proteins of the highest biological value¹¹ is useful in describing a diet for children that is nutritionally sound and highly acceptable. Using constant and consistent food supplementation within each meal, and with careful consideration of certain added nutrients, an all-vegetable diet may be safely used. Such a diet some elect to follow. Analogues of milk and meat are most helpful in this diet adding nutritional value and interest to all types of vegetarian diets. An all-vegetable diet requires much trained dietetic skill and ability to obtain a wide variety of foods. The teaching of such dietetic skill was not within the scope of this article.

In either case Johnny will do well if he is happy, if his food is suited to his digestive ability, and if he gets all the nutrients his growth and activities require. It is essential to remember, however, that all nutrients must be available to him simultaneously at the time each individual cell of his body needs them, if he is to develop the full potential God planned for him.

That is Johnny's mother's responsibility. We tried to help.

—ALICE G. MARSH

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- ³ *Ibid.*, p. 45.
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- ⁶ *Counsels on Diet and Foods*, p. 358.
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- ⁸ *Ibid.*, vol. 7, p. 135.
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- ¹⁰ *Ibid.*, p. 357.
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Heaven All Astir

By MAY SUE PIERSON

Angels holding; winds are blowing,
Straining to be free.
Angels flying; lights are flashing
Over earth and sea.

Heaven searching, heaven working;
Movement everywhere.
Glory blazing; wrath distilling;
Vials filled with care.

Books are closing; records drying,
Covered red and black.
Incense rising; curtains falling;
Tables all pushed back.

Mansions gleaming; gardens blooming,
Crowns upon a shelf.
All is ready for His coming—
All but man himself.

Does It Matter What One Believes?—3

Interpreting Predictive Prophecy

Last week we mentioned that when interpreting predictive prophecy it is not enough for the interpreter merely to try to understand what the Biblical writer meant by what he said; that for such passages an additional step is necessary. The writer's information concerning future events was limited to what the Holy Spirit chose to reveal to him. We illustrated this point by citing Peter's observation that the Messianic prophets "enquired and searched diligently" (1 Peter 1:10). Apparently they compared what the Holy Spirit revealed to them with what He had revealed to other prophets, so as to get a more complete picture.

The point we are making is that only when the event is fulfilled is the prediction understood with a reasonable degree of completeness.

Through visions Daniel was informed of the four world powers that were to come on the scene of human history. He was informed of the rise of the great anti-christ, of the judgment, and the ultimate triumph of good. Some powers heavenly beings identified for him, others they did not. It was left for those living in the time of fulfillment to identify the powers and events concerning which prophecy had spoken.

How is one to identify a certain power or a certain event as the fulfillment of a particular prediction? He must study carefully the specifications of prophecy, then in history find a power or event that fits these specifications. Like the Messianic prophets, he must enquire and search diligently, comparing what other prophets have said of future events.

It is precisely at this point that Adventists run into opposition in their interpretation of prophecy. Other interpreters select their own powers and events, and most frequently these differ from those selected by Adventist interpreters. While there was a time when many interpreters of prophecy agreed with us, this is no longer true. The reason is that Christians interested in prophecy are largely of the futuristic type. According to them, most of the events of the book of Revelation are to be fulfilled in the future. They do not believe in the historical method according to which the prophecies of Revelation have been fulfilling in their order throughout history.

Strained Interpretations

What has all this to do with our topic? Does it matter what one believes? We have mentioned that some Adventists employ devices that give the impression that it may not be all important what one believes. In the area of prophecy some present far-fetched fulfillments that strain credibility. While it is true that the Bible often does not name the powers or give many details as to events, thus giving rise to various opinions, there is a limit to speculation that all interpreters ought to heed. Strained interpretations lead those who hear them to reject them and to question well-established interpretations.

We give one example. There was a time when certain Adventist interpreters cited Nahum 2: 3, 4 as a prediction of the modern motor car. These verses read, "The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches

in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."

While some of the words can be made to fit the motor car, the prophet is not speaking of this modern invention. The immediate context as well as that of the entire book makes clear that the prophet is here predicting Nineveh's downfall and is describing the approaching military chariots that would bring about the city's capture.

Those who ignore the simple rule of context give endorsement to the taunt that the Bible is like an old fiddle on which one can play any tune he chooses. What one believes is important, and what one believes ought to agree with what the Bible writer meant by what he was saying. For one to extract from Bible passages meanings that are far fetched and fanciful is to grant others the license to do the same. Adventist interpretation ought always to bear up under the closest scrutiny.

D. F. N.

(Continued February 15)

Confused Ideas Regarding Salvation

A few weeks ago the World Council of Churches Commission on World Mission and Evangelism met in Bangkok, Thailand. The theme of the meeting was "Salvation Today."

When the planners of the council began to work many months ago, they quickly ran into a snag. What, they asked, is the Biblical concept of salvation? The theologians consulted were unable to agree on what that concept is. A great variety of ideas was suggested. Some of them even contradicted one another.

A brochure prepared for the council on this subject of salvation failed to emphasize at all that salvation for sinful man comes through Jesus Christ. The view seems to be that salvation, whatever that term may mean to the brochure producers, may come in a number of ways: by education, social reform, welfare relief, unions, various types of political action, and so on.

Although the Bible does not deny the value of many of these concepts, it emphatically does not teach that they are a means of salvation. Christ did not use any of these approaches to save people.

"Getting the Slums out of People"

Someone has remarked that "Christ did not go around getting people out of the slums; He went around getting the slums out of people." This is true. There is no record that He declaimed against war, or promoted education, or suggested such a thing as organized unions or prison reforms, or anything else to correct the social ills of His day. Why not? Because He knew that men's hearts had to be changed before social conditions would become more nearly equitable.

Society in most of the world has changed vastly since Christ's day. And, we are convinced, it has come about because of Christianity. Christianity did not try to meet the world's social evils head on. It worked as leaven upon men's hearts, thus changing their attitudes and actions. Only thus can real reforms be made.

True salvation comes to men and women today in the

same way it did when Christ's disciples preached, "There is none other name [we add, Or concept] under heaven given among men, whereby we must be saved" (Acts 4:12). By faith in Christ and through His working upon the heart and life, men are saved. This is the plain teaching of the Bible. Any other concept is illusory and false.

T. A. D.

SKEPTICISM

(Continued from page 2)

to the voice of the Spirit as dalliance with sin. A single sin, retained and cherished, will eventually extinguish the light of truth in the life and leave the soul in darkness.

7. Spiritual paralysis or stupor created by Satan to prevent the soul from preparing for the coming crisis.

LETTERS

(Continued from page 3)

THIS GENERATION

Re "This Generation Shall Not Pass" [Nov. 30]: In Matthew 24:33, what are the antecedents of the words "these things" and "it"? Most of us will agree that "these things" are the signs in the sun, moon, and stars of 1780 and 1833. "It" refers to Jesus' second coming. However, when we read verse 34, "This generation shall not pass, till all these things be fulfilled," we forget that "these things" do not include the second coming. "These things"—the signs of 1780 and 1833—were fulfilled in 53 years, or well within a generation.

CLAUDE H. MELTON
Gaithersburg, Maryland

Please note the *two elements* of this prophecy: (1) The signs in the sun, moon, and stars; (2) Jesus is coming. Now the following belongs to the first element: "Christ has given signs of His coming. . . . He says of those who see these signs, 'This generation shall not pass, till all these things be fulfilled.' These signs have appeared."—*The Desire of Ages*, p. 632. During one generation, the first element of the prophecy, "These things," did indeed appear.

OLEV TRALLA
Islington, Ontario

The answer as to the meaning of "this generation" becomes very simple. The generation that saw the sun darkened was also to see the stars fall. From May 19, 1780 to November 13, 1833 is only 53 years, which is well within one generation. To my mind, this is the *only* explanation that fits the prophecy.

LYMAN BOWERS
Angwin, California

MAN NOT AN ANIMAL

Caution is needed when the "sons of God" are placed in the "animal kingdom" without the slightest apology for so doing.

My dictionary says "an animal" is "a brute beast." And of "beast" it says, "any four-footed animal . . . (as) distinguished from man." "Any irrational animal" as "opposed to man." And of "brute" it says, "A beast; any animal destitute of reason: The word comprehends all animals, except man."

Scripture has made it abundantly clear that man is *not*, in any sense, a member of the "animal kingdom." Paul said, "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds" (1 Cor. 15:39).

In Acts 17:28, we read: "For in him we live, and move, and have our being; . . . For we

are also his offspring." Since I am a descendant of my father Adam, who was a "son of God," I refuse this "evolutionist" classification, Satanic in origin, as being a member of the "animal kingdom." And why? The following quotation from the *SDA Bible Commentary*, Ellen G. White Comments, on Gen. 1:26, 27, page 1081, should be sufficient: "Infinite love—how great it is! God made the world to enlarge heaven. He desires a larger family of created intelligences. . . . All heaven took a deep and joyful interest in the creation of the world and of man. Human beings [not animal beings, not "brutes," not "beasts," not "animals destitute of reason"] were a new and distinct order. They were made 'in the image of God,' and it was the Creator's design that they should populate the earth."

And thus we see why it is Satan's "studied plan" how he might deface, debauch, defame, and finally dethrone the "image of God" in that "new and distinct order" of human beings known as man. Paul makes this very clear in Romans 1:18 through 26.

GERALD H. RENTFRO
Riverside, California

NO ICHABOD YET

Re "Solomon and the Church Today" [Nov. 23-Dec. 21]: To suggest that the SDA Church could fail in its mission and be replaced by others is almost unthinkable, but it is true. For years I have accepted with uneasy faith the belief that our church could not fail to go through to the kingdom, that despite its failings God would work a miracle to revive primitive godliness among us. Who could think otherwise except bad-humored dissidents?

But now I recall another historical precedent in addition to that of Solomon's apostasy. Reacting against Jeremiah's warnings of ruin, the people were crying, "The temple of the Lord! The temple of the Lord!" (Jer. 7:4). God reminded them that He had abandoned the ark of the covenant to the Philistines in the days of Eli, then warned He was prepared to do the same again if they did not repent. And when the Lord leaves His temple, no matter in what period of history, the cry of "Ichabod" must soon be raised over it by those once thought to be the favorites of Heaven. God forbid that we should refuse to be admonished by the reproofs you have given. We regret to have merited them.

Four consecutive articles of this nature could not appear in the REVIEW without at least tacit approval from the top. This I cherish as a good omen. Perhaps the glory has not yet departed. Perhaps as leaders we have Moseses and Joshuas, as well as Aarons and Korahs. Much of the ominous situation in which we now find ourselves must be charge-

The experience of the disciples as Jesus prayed in the Garden (Matt. 26:40-46) parallels this, and the disciples' failure to meet the crisis when Jesus was on trial shows clearly the results.

Are we among those who listen to God's word "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument"? Are we among those who hear divine commands "but do them not"? (An easy way to get an honest answer on this is to ask another question: Do we know more of God's will than we are currently carrying out in our lives?)

Paul commended the Thessalonian believers for the way they related to God's word (1 Thess. 2:13). Should not we who live 1900 years later, with the coming of Jesus almost upon us, relate to God's word as did the Thessalonians? We must. Our eternal destiny depends on it.

K. H. W.

able to us, the rank and file. We often thirst for Egypt as we face the Promised Land. But I believe we are capable of repentance.

KEITH KENDALL
Riverside, California

I'm also gaining much from the series on Solomon. God is blessing, for we need the straightforward counsel we receive from the REVIEW.

ARDYTHE J. YOUNG
Keene, Texas

CREATIVITY REQUIRES FACTS

Re "Unleashing the Child's Creative Impulses" [Sept. 7]: I am not an educator, but a little common sense and observation of my four children and many others as they went through elementary school brings me to some conclusions.

We should encourage creative impulses, but not at the expense of such basic items as the three R's, health, Bible, geography, and general personal habits such as orderliness and perseverance. Creativeness will be greatly handicapped if it has no basic facts or right attitudes to work with. In elementary school a foundation is being built. Include creative questions and assignments, but build a firm foundation of facts and attitudes.

Students *should* sit in some orderly fashion and *should* be able to "spew" back information they have acquired. Elementary students *should* learn how to read, write, add, subtract, multiply, and divide. They should know their Bible, geography, and other subjects.

If a student can tell what he has learned, the teacher knows he has learned it. Why not attempt to find out what answers the teacher wants? The teacher should be requiring answers to questions that reflect important aspects of what has been studied. The child and his parents should know whether he is getting the facts. A letter grade (A-B-C-D-F) does this fairly well.

A student should know what the right answer is. If his answer is wrong he should know it and correct it. I am not against progress, but I want to be sure it is progress and not a mere social experiment where it is difficult to undo damage done as children move on.

I fear we could jump into "creative" teaching, pull the stopper, and let factual education go down the drain. Creative teaching is *not* new. Some teachers have been encouraging creative impulses for years but not at the expense of teaching basic facts. Let's not get the cart before the horse. Teach facts efficiently, and as the facts are learned, encourage creative use of these facts.

NORMAN L. WILSON
Macon, Georgia

LEARN TO TAKE

To receive a present in the right spirit is to give one in return.

By PATSY MURDOCH

ABOUT A CENTURY ago the English poet Leigh Hunt wrote, "To receive a present handsomely and in the right spirit, even when you have none to return, is to give one in return."¹

In his book *Try Giving Yourself*

Patsy Murdoch is a homemaker in Portland, Oregon, who occasionally finds time for free-lance writing.

Away David Dunn wrote, "Sincere compliments are among the finest gifts in the world, the most hungered for and the most appreciated by nearly all of us. Yet how few of us have learned to receive a compliment gracefully. Instead, we too often clumsily bat it back by making an awkward disclaimer which spoils the pleasure for both parties."²

Several years ago I told a pastor-friend, "I appreciated your article in the REVIEW."

"Oh, that!" he exclaimed. "That was just one of my old sermons. Apparently you weren't around to hear it."

Feeling knee-high to Nehemiah, I said, "With a new baby, I probably *didn't* hear it." Baby Tommy seemed to sense when the pastor was about to speak, and began fussing just about then!

STONE AND STORM

By ESTHER M. SCHLAHT

He has not known the full beauty of the dawn
Who has not waited through the darker night
When billows broke upon some rocky shore,
And with the morning's soaring shaft of light
New billows broke, of the soul's own aching.
Dull and heavy is the sound of a storm breaking.

Never a light so warm, nor so glowing,
As the light of a sun newly risen;
Never a soul so welcome a song
As the one cut free of its prison.

O that the mountain might move just a little
To more quickly admit all the light,
And the purple shadows grow shorter
The sooner bring end to the night!
Soon will the dawn into a new day burn;
Despite its beauty, no stone will turn.

Stones need not the warmth of the sun,
Nor the calm that follows a storm,
But the heart needs peace in which to grow
And love to keep it warm.

Remembered reaction

The pastor's reaction to my would-be compliment has stayed by me all this time. And whenever I think of it I am reminded of the first Christmas after Warren and I were married.

"What's the matter, honey?" he asked, seeing my downcast expression.

"I—I thought you would give me something personal for Christmas." A pair of lovely dressing table lamps he had given me appeared as outcasts.

I hadn't learned to take, and apparently the pastor hadn't either in his years of service.

In 1963, while leafing through the September issue of *Woman's Day* magazine, the title "Learning to Take"³ leaped out at me. Why, I thought, from babyhood we are taught that it is more blessed to give than to receive.

But as I read her article I understood what Emily Hahn meant. We need to learn to take such things as gifts and compliments. She herself once said, without thinking, "Non-sense," when she was told she looked nice in a certain dress.

Mrs. Hahn also told of a young woman who wanted to get her husband a special sweater out of her housekeeping money, and he very rudely and loudly turned it down. He hadn't learned to graciously accept.

I am sure that all of us have at some time offered a friend or loved one a gift, and heard him say, "Oh, you shouldn't have" or "You didn't need to do that." No, we didn't need to, but we wanted to! And then their reaction made the situation awkward.

Afraid of Appearing Greedy

Some years ago, while visiting my relatives in California, mother and I visited her mother. Grandma offered me a laprobe, which I gratefully accepted, for we then lived where it gets extremely cold in winter. Then grandma said, "I have a sweater that might fit you."

I looked at my mother with an expression of awe at grandma's generosity; but I later learned that grandma had interpreted my look as one that said I didn't think she was giving me enough! Dear little grandma! I think my letter of gratitude set her mind at ease.

Apparently I still hadn't learned to take! Actually, I think I was afraid of appearing greedy.

That, I think, along with Mrs. Hahn, is one of the reasons we are poor sports about receiving compliments and gifts. Another reason might be that we fear the person spent too much money for the gift. But those are poor excuses for injuring someone's pride.

David Dunn wrote of a married niece who gets many compliments and who has mastered the art of receiving them.⁴

Her technique is simple. First, a quick smile of appreciation. Then an equally quick "Thank you," which is followed by some phrase that takes the spotlight off herself. For instance, "Yes, isn't it a pretty dress. Mother sent it to me."

Mr. Dunn says his niece is not selfish about compliments, either. She never "bats it back," however, but waits for a later opportunity to return it, when it won't seem like barter.

I have tried this system, and it really works!

When we become Christians we accept God's gift of His Son, Christ.

We do not say, "Oh, You shouldn't have," although we might be tempted to when we think of how God suffered to see His Son suffer for us. And we might even think about saying, "You paid too much for Your Gift!" Yes, He did, but He wanted to! Knowing this, we gratefully accept His gift.

especially

FOR WOMEN

By BETTY HOLBROOK

Peaches or Prunes—or Both?

It was a beautiful Christmas candle-light service, one we had looked forward to for a long time; but behind us two teen-age girls had much more than music in their thoughts. On and on they went, whispering and giggling. We had been inwardly grumbling and hoping that they would be quiet when one of them sputtered, "I wish they'd have an intermission so we could talk." And though our patience was near the breaking point, we smiled grimly in spite of it.

The girls were out of place, of course, and breaking all rules of etiquette. But it did start some wheels turning about what courtesy is. We can learn from reading books or columns by today's leading experts on every minute detail of what is and what is not proper. Most of the rules are good. They're helpful in polishing and refining our actions and reactions. Too often, however, these become outward refinements—almost an artificial gloss—and we forget that basic to all Christian courtesy is a genuine concern and respect for others. Donald Laird expressed it better: "To handle yourself, use your head; to handle others, use your heart."

Little gems from Ellen White seem to clamor for attention when I read. Some sting a little, others give incentive. Let me share a few random ones:

"There is a great want of true politeness among us as a people."

"Make your home atmosphere fragrant with tender thoughtfulness."

Our Saviour warned us against pride, but not against grace and natural beauty. We should act our simple, natural self.

If we are selfishly looking out for our own happiness and interests, we are on the wrong track to find happiness even here on this earth.

"Christian graces can be developed only by careful cultivation."

I was walking near the office, thinking my own thoughts, when I spotted the little lady, visibly staggering under

Should we do less with our fellow men? □

REFERENCES

¹ Quoted in David Dunn, *Try Giving Yourself Away*, 3d ed., p. 117.

² *Ibid.*, p. 118.

³ Excerpts reprinted by permission of *Woman's Day Magazine*. Copyright © 1963 by Fawcett Publications, Inc. Also quoted with permission of Brandt and Brandt.

⁴ Dunn, *op. cit.*, p. 118.

her load of groceries. I felt hurried, and yet compelled to ask if I could help.

"Yes," she agreed. And we walked along, arm in arm; this time I was feeling the weight of the cans of food. I left a grateful new friend at her door. But the warmth I felt inside stayed with me all afternoon.

How different from what had happened several weeks earlier. It was Sabbath school, and, as I often do, I put my gloves and Bible on the aisle seat for someone from my family to join me for the church service. We were half way through the hour when an elderly gentleman, trying to slip in unnoticed, asked if I was saving that seat. I nodded. Yes, even though there were several empty seats on the other side of me. I felt uneasy as I saw him go from row to row, obviously timid and hesitant. But I was more uncomfortable yet when at the beginning of the hour of worship this same gentleman stepped into the baptismal font with our pastor.

"We have a real victory here this morning," our pastor began. "This brother has been struggling with the Holy Spirit for 40 years, and this morning he is giving himself in full surrender."

Had part of his struggle been because of church members like me? How many never see the workings of the Holy Spirit because we're obstructing the view?

Maybe John Salak's pithy wisdom can apply to courtesy: "Failures are divided into two classes—those who thought and never did, and those who did and never thought."

Our first impulse, more than likely, is to be rude, or whatever is most convenient for ourselves—selfishness coming to the surface again. It takes effort to be thoughtful of others. But I'm just old-fashioned enough to appreciate someone younger than I allows me to pass first, or when a man actually waits a few seconds to hold a door open for me, or when my husband walks around the car to open the door and see that I'm safely inside. My real concern, though, is to take the time to reciprocate. Life is just a little nicer, a little more interesting, when there's *give and take* of that kind.

Someone has said, "In growing older, we're supposed to get more like a peach inside, as we get more like a prune outside; otherwise, what's the point?" I hadn't really thought of "maturing" as being a combination of peaches and prunes, but I like it—especially the peaches on the inside.

Serving the Japanese Through the Tokyo Sanitarium-Hospital

By ILENE HALL

THE MORNING AIR felt fresh as I exercised briskly with workers at the Tokyo Sanitarium-Hospital. "One, two, three, four! Up! Down! Touch the ground!" Glancing to the left and right, I could identify the nursing-school director, Miss Takagi; the business manager, Mr. Oenuma; his assistant, Mr. Inoue; and even the medical director, Dr. Takaharu Hayashi, among the many enthusiastic participants.

A few moments earlier we had enjoyed an inspiring worship period. It was carried on in Japanese, but the melodies we sang were familiar to me. Now spiritually and physically refreshed, we could go about the day's activities.

I had come to Tokyo, the world's largest city, with a population of 11 million, at the request of the Far Eastern Division and the General Conference as part of a 22,000-mile tour as medical-records consultant for our mission hospitals in the Orient.

The Adventist Church in this great island nation, with a membership of only about 8,000, faces a tremendous challenge as it endeavors to present the three angels' messages. However, realizing that the health work properly combined with the spiritual is the right arm of the gospel, C. B. Watts, president of the Japan Union Mission and chairman of the hospital board, with his committees, is studying divine guidelines for the most effective methods of using this arm in winning the more than 100 million Japanese, whose religions are chiefly Buddhism and Shintoism.

Teaching Good Health to the Masses

Advantage is being taken by the hospital of the tremendous possibilities in radio, TV, and the press. In addition, various free community-health workshops are sponsored, and weekly prenatal classes, monthly pediatric clinics, diet and nutrition consultation, temperance projects, and children's Story Hours are being held. Many phases of evangelism are carried on by the large chaplain's department, including weekly meetings for children of all faiths. Some 300 attend these meetings.

A fourth of the student nurses and

Ilene Hall, retired after being director of medical records at the Florida Sanitarium and Hospital for 22 years, as well as serving in other hospitals, spent about a year recently in the Far Eastern Division helping organize medical records in several hospitals.

9 per cent of the employees at the sanitarium are not Adventists. Consequently, there is a real opportunity for personal missionary work right in the institution.

The Five-Day Plan to Stop Smoking was adopted early in its development by Dr. Hayashi and his staff. These Plans have been conducted with good results all over Japan and as farsouth as Okinawa. At present three or four Five-Day Plans a year are held at the sanitarium, and ten or more in cities other than Tokyo. Dr. Hayashi has been featured in a national TV Stop Smoking series. He has also written and published an attractive, well-illustrated paperback book in the Japanese language. This book, on quitting the tobacco habit, is available to the public.

I had been in Tokyo only a few days when I was invited to accompany Dr. Hayashi to a Stop Smoking Plan held at Kamakura, home of the "Big Buddha" and many beautiful temples and shrines. The 42-foot-high statue of Buddha has survived typhoons and earthquakes for centuries. The building originally surrounding it has long since been destroyed by the elements and natural calamities.

At the Kamakura Stop Smoking class Dr. Hayashi was assisted by the local pastor and lay members. The sessions were held in an attractive second-floor room in a modern hall on a busy thoroughfare of the city. Among those attending that evening were a number of distinguished-looking citizens, who listened attentively to the illustrated lecture on the value of a healthful diet in overcoming the tobacco habit. At the close of the program ushers had a large box of fresh whole-wheat bread at the door available for all who wished to get started on the "good diet."

While Dr. Hayashi was giving his lecture I was speaking by invitation on the same subject to a group of young people not of our faith in an English-language class in the same building.

Starting Small

The Tokyo Sanitarium-Hospital opened its doors on May 1, 1929. The original 20-bed frame structure was built by the students and faculty of the then Japan Junior College and personnel from Japan Union Mission. Dr. E. E. Getzlaff was medical director, assisted by Dr. Shogo Watanabe, former court physician for Prince Makasa. Dr. Watanabe had become an Adventist.

C. G. Oliver, Japan Union treasurer, served as the first manager. There were a matron, a cook, and six Japanese nurses.

In 1932 a dining room and four private patient rooms were added. That same year the hospital was incorporated and accredited by the Government.

For a brief period during the war in the Pacific the hospital did not operate, but soon afterward it was again in service. Progress became so rapid that new wings were added in 1951, 1955, and in 1961. It now has 130 beds.

Plans are in the making for yet another addition, this one to house the admitting and patients' business departments, medical records, the large outpatient department, clinics, and other special activities.

A school of nursing was begun even before the original Tokyo Sanitarium-Hospital building was completed, and the first class of four graduated in 1931. In recent years about 15 new students



A cook, a student nurse, and the sanitarium dietitian look in appreciation at some of the latest whole-wheat bread made by the baker (left). The Tokyo Sanitarium-Hospital serves a well-balanced vegetarian diet to all of its patients and its workers.

a year are added to the class, with about 45 continuously in training. Since 1952 the school of nursing has been certified grade A by the Government. The director, Tomoko Takagi, R.N., is working with President R. E. Klimes, of Japan Missionary College, and his staff to further develop the training program.

The student nurses have a homelike dormitory on the hospital campus. In the hospital Western-style furniture, chairs, beds, and tables are used. But chopsticks are the accepted utensils for eating. It is fascinating to see how skillfully the nurses manipulate them in eating spaghetti or even soup. In eat-



The author (right) takes a lesson in operating a Japanese typewriter in the business office of the Tokyo Sanitarium-Hospital. Japanese script has some 1,800 characters; so learning to use a typewriter in that language is a task.



Dr. Takaharu Hayashi (second, left), medical director of the Tokyo Sanitarium-Hospital, demonstrates to personnel of the Japanese TV network the effects of the smoke of one cigarette on a human lung. Manikin Tobacco Tara performs his role at right.

ing soup the solid portion is eaten with chopsticks and the bowl is then turned up to drink the liquid contents.

Associated with the medical director are 12 other physicians, nine of whom are Japanese. Dr. D. A. Bixel, of the dental service, is assistant to the director. In connection with the large evangelistic center in Tokyo Drs. William Tyndall and J. L. Nerness operate a busy medical clinic that is patronized by many foreigners and missionaries of other denominations.

A Popular Hospital

The Tokyo Sanitarium-Hospital had nearly 4,000 inpatients in 1971, and

1,548 babies were born there that year. There is such a demand for obstetric care that a number of women seeking admission for this service have had to be turned away. There is a daily average of 15 child patients in the pediatric ward. There is an average of 280 patient visits a day in the large outpatient department.

The hospital's immaculately clean kitchen and bakery are equipped with modern heavy-duty stoves, ovens, and decks. A qualified dietitian supervises the well-balanced vegetarian diet for patients and workers. Soybean milk is furnished by Japan Missionary College, which is 50 miles from Tokyo.

Eating Japanese Foods

I learned to eat tofu (a bean curd looking something like cream cheese) at the hospital, and vegetable tempura (made from any one of a number of vegetables, such as eggplant, squash, turnip, cucumber, and others) dipped in a specially prepared wheat batter and boiled golden brown in vegetable oil. The Japanese have a unique way of preparing green vegetables to preserve their color, shape, and natural flavor.

Of course rice cooked quite dry, often in a special rice cooker, is the staple food in Japan, along with a sizable amount of fish. The large Uo Ichiba, or fish market, near Ginza on the bay, is called one of the liveliest markets in the world, and, in keeping with the high sanitary standards of Japan, is very clean.

In the little food shops one can select the type of meal he wishes by pointing to the colorful genuine-appearing servings of food on platters on display in the windows, with prices attached. It took close scrutiny on my part to discover that the food samples were ac-

tually of wax or plastic, so nearly did they look like the real food inside.

As in other Far Eastern Division hospitals, I worked closely with administration and staff in expanding the medical-records system, installing the International Classification of Diseases and Operations, and other principles recommended by the World Health Organization. I found everybody eager to learn new procedures and efficiency methods in harmony with current medical-records practice elsewhere in the world.

It was a pleasant surprise to find the larger part of the individual patient's chart in English. Many of the staff speak it almost as well as their mother tongue. This is not surprising when we realize that Japan has one of the highest literacy rates in the world. In fact, by 1960 Japan and the United States tied for a rating of 97.8 percent literacy.

Japan's script, adapted from the Chinese, has been reduced from many thousands of characters to some 1,800. In the Tokyo Sanitarium the secretaries are adept at using both the Japanese-character typewriter and the regular English-alphabet machine.

The Tokyo Sanitarium has a lovely custom of showing its appreciation to its workers by taking them and their families on a several-day outing into the great out-of-doors, where they can relax, enjoy nature, and have a quiet spiritual retreat. (Different groups go on different dates to avoid interrupting the institution's program.) This consideration makes for unity of heart and hand in carrying on the great work of Christ in this corner of His world field.

I enjoyed my stay in Japan and my work at the sanitarium. I would like to go back sometime to see how God has blessed His work there since my visit. □



Government nurses are given instruction in prenatal care at the Tokyo Sanitarium-Hospital. The hospital school of nursing, begun in 1931, has a grade A certificate from the Japanese Government. Some 45 nursing students are being trained continually in the teaching program.

Angels Guide Laymen to Seekers After God

By W. E. PEEKE

PHILIP THE DEACON was guided by an angel to the Ethiopian eunuch. Peter was guided to Cornelius the Gentile. Ananias was guided to Saul of Tarsus. And today angels are guiding consecrated laymen who allow the Holy Spirit to have His way in their lives.

Mrs. Ann Durante was walking down a street in a small town in New York State. Passing a restaurant, she was impressed to go inside. She was not hungry, but she was willing to be led by God's Spirit. Inside, she found an elderly couple who owned and operated the restaurant. Mrs. Durante spoke to this couple of spiritual things and invited them to meetings being held at the East Palmyra church by Horace Walsh. They accepted the invitation, closed the restaurant early, and attended that very night. This was but the beginning. They were faithful in attendance. Before the meetings closed they made their decision to unite with the church. They were baptized and are faithful Adventists today, all because a lay member was willing to go where the Spirit directed.

This experience can be yours. What God has done through others He can do through you. Here are a few steps to such Spirit-filled witnessing:

1. Offer a prayer of commitment.
2. Go where the Spirit directs.
3. Talk about Jesus.
4. Expect results and praise Him for them.

In January two years ago two laymen, Robert Brown and Jay Connovich, were visiting from door to door in Palmyra, New York. They were calling to arouse

W. E. Peeke is lay activities, Sabbath school, and civil-defense secretary of the Atlantic Union Conference.

an interest in Bible study. One of the places they visited was the Northside Trailer Park. At one house they met Mrs. Frances Welch, who was interested in having her three daughters learn about the Bible. As a result, Bible studies began once a week.

Drawing Others

In August, 1971, a Vacation Bible School was conducted at the East Palmyra church, and Mrs. Welch's three daughters, Donna, Rosemarie, and Nancy, attended. They brought Cheryl Travis, their aunt, with them. After the Bible school was over, Cheryl took weekly Bible studies. Shortly afterward Cheryl and Mrs. Welch convinced their mother, Edith Collier, to attend the studies too.

One evening after the study, early in the fall of 1971, Mrs. Welch expressed her worry about the onset of winter. Her trailer had no skirting around it, and consequently the water and sewer pipes would freeze during the winter. She was concerned for her girls' welfare. There was no money to do the job, and none was expected in the foreseeable future.

Mrs. Brown took the problem to the church Dorcas Society, and the members agreed to do something about it. One of the members of the church, a builder, ordered the necessary materials. On a Sunday morning four men appeared at Mrs. Welch's trailer and began to work. In two Sundays the skirting was finished. Needless to say, Mrs. Welch was very pleased. Indeed, she was almost speechless.

Not long afterward the Welch family began attending the East Palmyra church on Sabbath. Mrs. Welch decided to be baptized.

In March, 1972, MISSION '72 evangel-

istic meetings were held in East Palmyra. Mrs. Welch, Mrs. Collier, and the girls attended many of the meetings. In April, a series of meetings were held at the Rochester Bay Knoll church by Evangelist Joe Crews, of the Amazing Facts broadcast. The Welch family again attended many of the meetings.

Elders Walsh and Crews visited with the family and discussed with them their plans to be baptized. On April 29, 1972, six members of the family were received into the fellowship of the East Palmyra church—all because of a knock on a door and loving care by church members. But surely angels of heaven had guided Mr. Brown and Mr. Connovich to the seekers for truth.

Two Were Praying

Mrs. Deborah Soto's experience of God's guidance was related in the November 23, 1972, REVIEW. Darell Kenny, director of communications in the Greater New York Conference, told how Mrs. Soto, while Ingathering with her friend Carmen Vega, was guided to the home of Anna Zacarias. They knocked at the door at the very moment Mrs. Zacarias had risen from her knees after praying to God for help. Mrs. Soto's prayer before leaving home to do Ingathering had been, "Fill me with Thy Spirit, direct me, use me." God answered both prayers. Today Mrs. Zacarias is attending the Adventist church. Her son is enrolled in the local church school.

Angels are guiding the footsteps of faithful laymen today as in the past. Experiences similar to what others have had can be yours. You can be guided by God's angels if you will commit yourself to Him in prayer and then go for Him where His Spirit directs.

Don't wait for people to come to you. Go to them. Talk about Jesus, His love, and what He has done for you. As you do, you can expect results, for God will use you.

"Christ has no hands but our hands

To do His work today.

He has no feet but our feet

To lead men in His way.

He has no tongue but our tongue

To tell men how He died.

He has no help but our help

To bring them to His side."

—Author unknown

Christ can use you, if you are willing. □



Anna Zacarias (left) prayed one morning for God to help her. At the moment she got up from her knees Deborah Soto (center), who had prayed for God to use her that day, knocked on the door. She was Ingathering with a companion, Carmen Vega (right). It was recognized that God had led in answering the prayers of each. Mrs. Zacarias now attends the Adventist church.

ENGLAND

Newbold College Hosts Mission Institute

For the first time an overseas Mission Institute for missionaries to Africa was conducted by the Mission Orientation Institutes of Andrews University on the campus of Newbold College. The institute, held some months ago, was organized by the Northern Europe-West Africa Division in collaboration with the General Conference and Andrews University. It was coordinated by B. B. Beach, educational secretary of the

Northern Europe-West Africa Division. Missionaries in attendance came mostly from the Northern Europe-West Africa and the Euro-Africa divisions. A few prospective missionaries were also in attendance.

W. R. Beach, a general field secretary of the General Conference, conducted a course on "The Science and Principles of World Mission." His years of administrative experience in the Southern European Division and as secretary of the General Conference, and his extensive contact with Adventist missions in every part of the world, were constantly in evidence as he dealt with a wide spectrum of mission concerns.

Gottfried Oosterwal of the Department of World Mission, Andrews University, spent a week at the institute, during which he supplemented Elder Beach's course with his interpretation of the work of mission from the point of view of the participant missionary.

R. L. Staples, also from the Department of World Mission, conducted a course on "Mission in Sub-Saharan Africa." This included a survey of the successes and failures of mission in Africa in the past and some of the reasons for these results, and an interpretation of the current problems and promises of mission in the new Africa. Dr. Oosterwal contributed to this course with lectures on Islam in Africa.

The lectures were informal, supplemented by films and discussion periods. The attending missionaries brought their own experiences and concerns regarding a wide spectrum of problems in mission.

Guest lecturers were Dr. Hollenweger, professor of mission at Birmingham University; Dr. Neville Cryer, general secretary of the British and Foreign Bible Society, and leaders from the Northern Europe-West Africa Division headquarters.

This is the first time that a world division operating in conjunction with the General Conference and Andrews University has organized a mission orientation institute outside North America.

R. L. STAPLES
Department of World Mission
Andrews University



CHURCH IS DEDICATED AT POMEROY, OHIO

The Pomeroy, Ohio, church was dedicated on November 4, 1972. Cree Sandefur, Columbia Union Conference president, was guest speaker. The congregation was organized in 1952 with 21 members. Construction on the building was begun in 1961 and was done largely by the members themselves as funds were available. The present membership is 34. Herbert Morgan is pastor.

CHARLES R. BEELER
PR Secretary
Ohio Conference

POLAND Adventists Gird for MISSION '73

Preparations for MISSION '73 campaigns in Poland began in June, 1972, with a ministerial institute held in Warsaw. During the institute careful consideration was given to the various features of MISSION '73. Much time was spent in prayer and study.

All the workers in Poland were present. Guest speakers were N. R. Dower, Ministerial Association secretary of the General Conference; W. Duncan Eva, president of the Northern Europe-West Africa Division, and his wife; and J. F. Coltheart, Ministerial secretary of the division.

We appreciate the kindness of the Polish Government in making it possible for these people to visit us.

In September a special training course was conducted for the evangel-

ists and ministers to prepare them for MISSION '73. District meetings were held across the union during September and October. The aim of these meetings was to reach out for all church members and inform them of the MISSION '73 project. In these meetings at least 80 per cent of the church members participated. At present, training programs are being conducted for members on the local church level. So far, 140 members have declared their interest in participating actively in the campaign in support of the ministers.

Our publishing house, Znaki Czasu, is preparing special literature and publications for the mission. Three thousand copies of the Bible have been acquired for the gift-Bible program. A special Bible course consisting of 25 titles will also be offered. Ten thousand copies of the course have been prepared. *Spotkanie z Biblią (Meeting the Bible)*, a new book by Z. Lyko that has just come off the press, will be of additional help to the campaign. Ten thousand copies of this book have been printed.

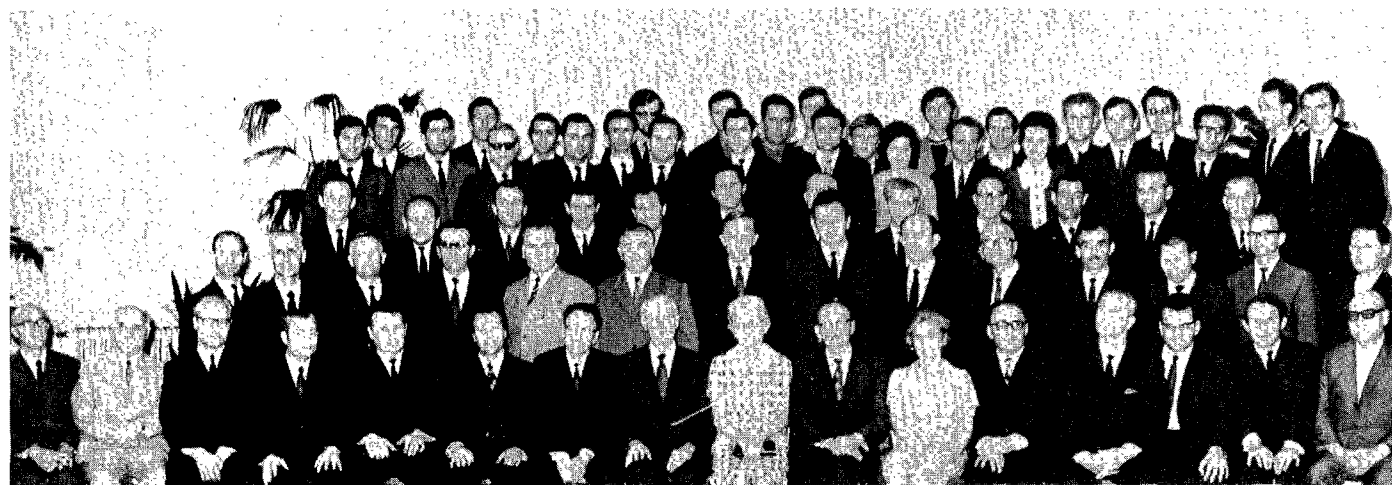
The Polish Spiritual Seminary, at Podkowa Lesna, is actively engaged in MISSION '73. The students are doing the work of literature evangelists each Sunday to place our literature in homes and to make contacts.

At the time of writing, 41 evangelistic crusades are in progress in Poland. Up to the middle of November, 201 persons have been baptized.

Recently each conference conducted a special project for getting addresses of new interests in new places as well as to help the ministers of small towns and villages in their evangelistic efforts. In the past three months 30,000 copies of *Znaki Czasu (Signs of the Times)* have been distributed and more than 1,000 books by our workers.

In October we organized a new church in Legnica in the West Polish Conference, and opened three new church buildings—at Radoszkowice, at Jaworzno in the South Polish Conference, and at Hajnowka in the East Polish Conference.

S. DABROWSKI
President
Polish Union Conference



A ministerial institute held in Warsaw, Poland, some months ago was the initial step in preparing for MISSION '73 evangelism in the Polish Union.

news notes

Australasian

► Ten women and two men recently completed a Home Nutrition Instructors' course in Hobart, Tasmania, reports B. Shollenburg, Australasian Division nutritionist.

► By mid-February it is expected that the Western Pacific Union Mission staff will have moved to Honiara, the location for the new headquarters.

► The Australian Council on Smoking and Health (ACOSH) is carrying a major portion of the Commonwealth Governments' antismoking campaign. Last week the ACOSH board appointed R. W. Taylor, Australasian Division temperance secretary, as chairman of its Publicity and Publications Committee. ACOSH is promoting a strong antismoking campaign for 1973. High light of the campaign is a project this year when Bathurst, New South Wales, will become a nonsmoking city for one week early in the year.

M. G. TOWNEND, *Correspondent*

Far Eastern

► The Far Eastern Island Mission now has nine organized churches and three companies. Six of the churches are in the Palau group of the Western Caroline area and three are on the island of Guam. The companies are found at Saipan, Majuro, and Anguar. The mission, which includes Guam and all of Micronesia in the Pacific Ocean area, also had a medical clinic, a dental clinic, two academies, and a mission office headquarters building. Palmer Wick is president, and Dick McDaniel is secretary-treasurer.

► The Week of Prayer at the Bangkok Sanitarium and Hospital in Thailand was recently conducted by Ralph Neall, head of the Bible department of Southeast Asia Union College.

► Nelida Castrence, formerly with the Miller Sanitarium and Hospital, Cebu City, Philippines, has left her homeland to become director of the Nairobi Clinic in the East Africa Union. She takes the place of another Asian, Christine Moniaga, an Indonesian, who completed her term of service and returned to her homeland. The clinic has a head nurse but no staff physician.

► Evangelistic meetings conducted in the 375-seat auditorium of the English Language Center, Seoul, Korea, are being well attended. Several baptismal classes are being conducted to handle the interests.

D. A. ROTH, *Correspondent*

Trans-Africa

► Some 350 people joined the baptismal classes at the camp meetings this year in the Zambesi Union, according to the union's president H. Carl Currie.

► W. J. J. Engelbrecht is the new president of the South-West Africa Field. Previous to this appointment he was the minister of churches in Durban. For many years Elder Engelbrecht has served as a youth director in conferences in the Trans-Africa Division.

► A Voice of Prophecy correspondence school rally attended by 2,000 people was held in Bulawayo, Rhodesia, recently. Twenty-eight students received their Voice of Prophecy correspondence school certificates.

DESMOND B. HILLS, *Correspondent*

North American

► President Nixon recently commended the Seventh-day Adventist Church for its Bangladesh relief program. In a letter addressed to Theodore Carcich, president of Seventh-day Adventist Welfare Service (SAWS), the President expressed his "appreciation as well as great satisfaction" for the work of the Adventist Church and other voluntary organizations in cooperation with the U.S. Agency for International Development (AID).

Atlantic Union

► Students at Atlantic Union College are raising funds and making plans to send more of their classmates to help in needy areas of the world. This year the college has five missionaries serving in various parts of the world. Adele Halvorsen is in Korea; David Gray is in Korea for the second year; Linda Lee and Marilyn Warden are in Indonesia; and Rich Dietrich and Mike Cabana are in Africa.

► The first Adventist Portuguese-Brazilian Youth Congress in the United States was held a few weeks ago at Camp Berkshire, New York. It was sponsored by the New Bedford-Rockdale, Massachusetts, Portuguese church. L. S. Ranzolin, an associate secretary of the General Conference MV Department, and M. S. Nigri, a General Conference general vice-president, were guests.

► Twenty people were baptized in Syracuse, New York, as a result of a seven-week series of evangelistic meetings conducted by T. C. Baker. During the series the Community Services van of the Northeastern Conference helped scores of needy families and individuals in the area.

► Fifty people became Seventh-day Adventists in Niagara Falls, New York, following evangelistic meetings conducted by Harold Kibble. More than 200 Bibles and 46,000 pieces of literature were distributed during the meetings.

EMMA KIRK, *Correspondent*

Canadian Union

► Dr. W. G. C. Murdoch, dean of the Andrews University Theological Seminary, spoke to the theology students of Canadian Union College, College Heights, Alberta, in late November in response to an invitation from A. V. Dick, head of the college's theology department.

► With the November 18 church offering of the Alberta Conference earmarked for Canadian Union College, several teams from the college were assigned to give special programs in their home churches. Teams were sent to Edmonton, Leduc, Lethbridge, and Medicine Hat.

► December 23 was New Members' Day at the Perth Avenue church, Toronto, Ontario. All members who had joined the church since January, 1972, by baptism, profession of faith, or transfer were invited to have lunch with the 1973 church officers. Philip Moores, president of the Ontario Conference, was the guest speaker at the 11:00 A.M. service.

► Approximately 100 persons, members of the dietary staff of the North York Branson Hospital in Willowdale, Ontario, and their families held an International Day social at the hospital recently. Countries represented among the staff were South Korea, China, Jamaica, Philippines, Israel, Italy, Germany, Holland, India, Burma, Indonesia, Romania, Ukraine, Barbados, Yugoslavia, England, South America, Fiji, Czechoslovakia, Hungary, and Sri Lanka (formerly Ceylon).

► The Trail, British Columbia, church was dedicated recently. The first Adventist family, the John Reiths, moved to the town some 90 years ago. In 1970 the Trail group bought the present church and refurbished it. John Popowich is pastor.

THEDA KUESTER, *Correspondent*

Columbia Union

► A new educational building is nearing completion in Franklin, Pennsylvania. The structure will house a church school and provide temporary housing for the congregation that was organized a year ago. Robert L. Smith is the lay pastor of the group, which is in the Allegheny West Conference.

► The Findlay, Ohio, church has opened a Community Services Center. After a year and a half of searching, members located an eight-room house, which was remodeled to fit the needs.

► Nat Franklin, a member of the Smyrna church, Lynchburg, Virginia, has read a chapter in his Bible every day since 1918. He began the habit while in the Army in World War I.

► Members of the Glen Burnie church in the Chesapeake Conference surpassed their Investment goal of \$2,500 by \$350. Ray Jerman led out in the program.

MORTEN JUBERG, *Correspondent*

Lake Union

► Thirty-six Chicago-area ministers recently received certificates for having completed a ten-week health-care seminar for clergymen sponsored by Hinsdale Sanitarium and Hospital. The ministers, representing a cross section of Chicago churches, included Lutheran, Seventh-day Adventist, Methodist, Baptist, Presbyterian, Congregational, and community congregations.

► A TV news team from Chicago spent nearly three hours at Hinsdale Sanitarium and Hospital on November 29 filming the preparation and serving of vegetarian food. As a result, thousands of Chicago viewers watching the six o'clock news that night learned about Adventist principles of nutrition.

► Kenneth Mittleider, Wisconsin Conference president, held a revival in the Raymond, Wisconsin, SDA church with the pastor, Larry Grahn, the last week in November. As many as 22 non-Adventists attended. Three people were baptized.

► Ruth Nestell, director of linen service at Hinsdale Sanitarium and Hospital, was recently presented with the highest award in Illinois for outstanding achievement in institutional laundry management.

GORDON ENGEN, *Correspondent*

Pacific Union

► At the close of the Ceres evangelistic crusade in Central California, 60 people were baptized in surrounding churches, and more are preparing for baptism. The meetings were conducted by Stanley Harris and Dave Parkhurst, Bakersfield and Ceres church pastors, respectively.

► Pro Musica, a 31-member Pacific Union College choral group, performed at a December standing-room-only concert in San Francisco's Grace Cathedral under the direction of Leland Tetz. Pro Musica will again perform at the cathedral for the Good Friday service on April 20.

► Paul DeBooy and Harry Garlick, Pacific Union Conference MV secretary and associate secretary respectively, and their wives were guests of honor of nearly 400 Southern California youth leaders recently. The group was gathered for the annual MV Pathfinder awards banquet to present Pathfinder Leader of the Year, Youth Leader of the Year, and Youth Leaders' Hall of Fame awards.

► A cruise ship hosting a Five-Day Plan to Stop Smoking in Hong Kong harbor was destroyed by fire. Unthwarted by the disaster, Japanese participants boarded an airplane and spent Thanksgiving in Hawaii, participating in the Plan. Takaharu Hayashi, medical director of Tokyo Adventist Hospital, and Kenji Soneda, temperance secretary of the Japan Union, coordinated the event, which also at-

tracted Japanese-speaking residents of Honolulu. Honolulu Pastor Harold Kono, coordinated the Plan, which was held in a Waikiki hotel.

► Proceeds from a fall festival at the St. Helena Hospital and Health Center sponsored by hospital volunteers and employees netted more than \$1,500 toward a new flash sterilizer for the surgical suite.

► More than 350 lay workers from 80 churches in Northern California participated in a 15-hour lay institute designed to teach members how to win others to Christ. J. B. Church, lay activities director for Northern California, served as teacher.

MYRON WIDMER, *Editorial Intern*

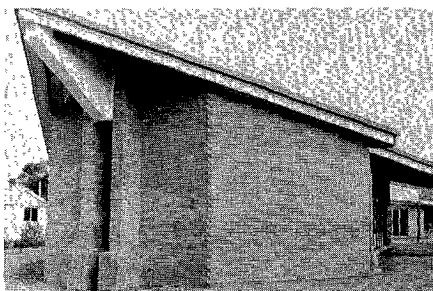
Southern Union

► N. R. Dower, W. M. Adams, and E. H. J. Steed, Ministerial Association secretary, public affairs and religious liberty associate secretary, and temperance secretary of the General Conference respectively, were guest speakers for the Alabama-Mississippi ministers, church elders, and deacons' meetings held at Camp Alamisco, December 15-18, 1972.

► H. H. Schmidt, president of the Southern Union, was guest speaker for the recent dedication of the Crestview Seventh-day Adventist church. Though located in Florida, it is a part of the Alabama-Mississippi Conference. The church building was constructed under the leadership of George Powell.

► A branch of the Adventist Book Center for the Carolina Conference has been opened at Triangle Junior Academy, near Raleigh, North Carolina.

► Glenn Fillman, Gerald Fillman, and L. D. Nichols conducted Bible classes at Greater Nashville Junior Academy,



NEW CHURCH IS DEDICATED IN NORTH QUEENSLAND

A new Adventist church was dedicated in Townsville, North Queensland, Australia, on December 2. The dedicatory sermon was preached by C. D. Judd, president of the Trans-Tasman Union Conference. Participating in the service were R. D. Craig, secretary-treasurer of the Trans-Tasman Union Conference, and E. I. Totenhofer, North Queensland Conference president.

After the dedication service G. D. Olson was ordained.

E. I. TOTENHOFFER
President

North Queensland Conference

Tennessee, as a follow up for the fall Week of Prayer. Eleven students were baptized on Sabbath, December 16.

► Clarence Southard, pastor at Ridgeway, Tennessee, baptized nine young people Sabbath, December 16, following a series of meetings in the church conducted by Author and Storyteller Josephine Cunningham Edwards.

► Members of the Madison, Tennessee, campus church solicited more than \$1,700 for Ingathering on a recent Saturday night. It is believed this is the largest amount ever solicited for Ingathering by any church on a single night in the Kentucky-Tennessee Conference.

► Georgia-Cumberland Conference evangelist Ned Bresee reports 13 baptisms at the conclusion of an evangelistic crusade he conducted in Graysville, Tennessee.

► It Is Written telecast covers nearly the entire Kentucky-Tennessee Conference territory. Since it has been televised in Lexington, Kentucky, 2,000 requests have been received for the special book offer. More than 3,500 calls for the book have been taken in the Nashville area.

► Nine persons were recently baptized in Maysville, Kentucky, during the Gunter-Newman crusade. On Sabbath, December 2, a new company was organized in Maysville.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► Connie Little, of Keene, Texas, and a sophomore at Southwestern Union College, was recently selected by the college to serve as a student missionary in 1973. Connie, an English major, will leave in September for Jamaica, where she will teach mathematics for grades five through eight and Bible for grades eight and nine.

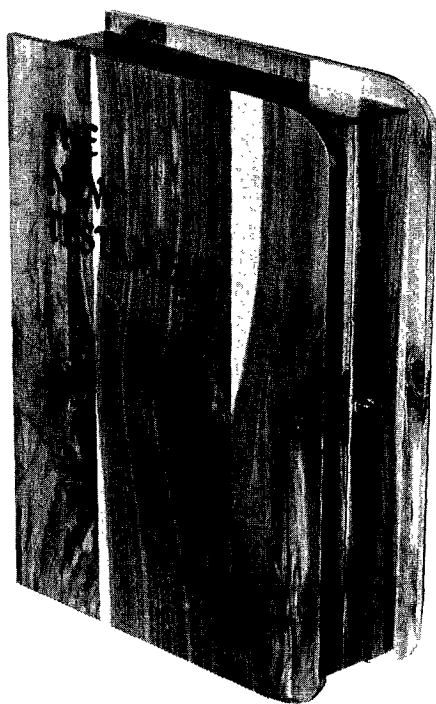
► Richard L. Stewart, Cleburne representative of the Sears Roebuck Foundation, recently presented a check to Southwestern Union College.

► An application is being filed with the Federal Communications Commission in Washington, D.C., requesting that Southwestern Union College be permitted to operate a noncommercial educational FM radio station. It is expected that the station will be operational by the summer of 1973.

► Funds continue to be received for the Dick Barron Evangelistic Center on the campus of Southwestern Union College. The center is to be completed as a memorial to Dick Barron, an evangelist who died in a plane crash. The object of the center is to add to the religious emphasis and training of future ministers and evangelists at the college.

► Herman Griffin, pastor of the Albuquerque Heights, Albuquerque, New Mexico, church, reports a recent Five-Day Plan to Stop Smoking in the area. Thirty-five smokers registered, 80 per cent of whom reported they had stopped smoking at the end of the Plan.

J. N. MORGAN, *Correspondent*



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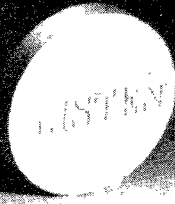


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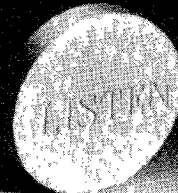
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the Beattitudes just For us
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A \$, And they Have Pretty
posters I cood Hang in My room
And Paper and Envelopes 2.
Cood We go 2 the Adventist book
center after School tomorrow And
Get all uv "God's Happy
Children"? Love you
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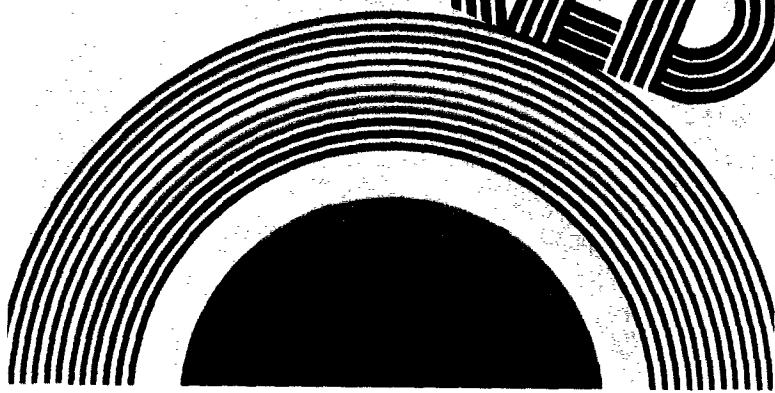


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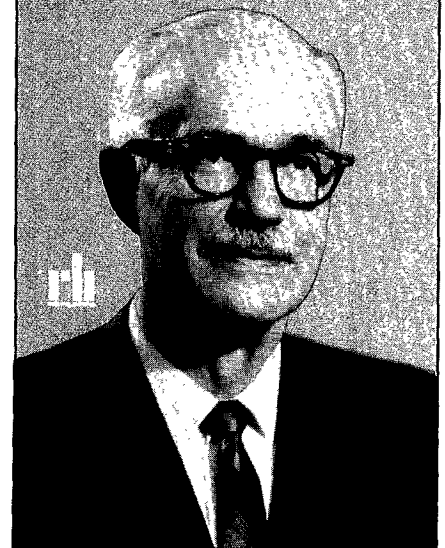
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RECIPE FOR DINNER CUTS WITH NOODLES

1 pkg. Loma Linda Dinner Cuts

1 large onion

1 pkg. Loma Linda Brown Gravy Quik (or your favorite variety)

1 lb. wide noodles

2 Tbsp. margarine

2 Tbsp. sour cream (or substitute)

1/2 cup well drained Dinner Cuts in Brewer's Yeast, cracker

crumbs, or flour, brown in oil.

SLICE the onion into thin slivers and braise in oil.

MAKE sauce of Gravy Quik.

PLACE browned Dinner Cuts in flat covered casserole.

Spread braised onions over them — pour sauce on top.

BAKE covered at 350° for 45 minutes.

COOK noodles, season with sour cream and margarine, and

spread on platter; arrange Dinner Cuts over them.



Bulletin Board

To New Posts

R. E. Finney, Jr. (U. of Montana '43) to be pastor-Bible teacher at Southeast Asia Union College in Singapore under the provisions of the Sustentation Overseas Service plan, and Verna M. (nee Garvin) Finney of Madison, Wisconsin, left Los Angeles, California, November 26.

Alice J. (nee Berg) Goertzen (CaUC) to join her husband at Ayer Manis School, Kuching, Sarawak, of Berrien Springs, Michigan, left Vancouver, B.C., December 13.

Pauline E. Long returning as director of food service at Solusi College, Bulawayo, Rhodesia, of Independence, Missouri, left Boston, Massachusetts, December 12.

Donald J. Sargent (LLU '44-B) to serve as physician at Mwami Hospital in Zambia, and Verda Vivian (nee White) Sargent of Bakersfield, California, left Washington, D.C., December 2.

James Van Blaricum (LLU '47) to serve as relief physician at Gopalganj Hospital, Gopalganj, Bangladesh, and Simonne (nee Haddad) Van Blaricum of Woodbury, Tennessee, left Nashville, Tennessee, November 7.

Wolfgang von Maack (SMC '72) returning as a national worker to be business manager of the Belém Adventist Hospital, Belém, Brazil, left Miami, Florida, May 25. Hazel I. (nee Bernal) von Maack and three children followed on December 18.

John R. Wahlen (LLU '57) returning as dentist at Seoul Adventist Hospital, Seoul, Korea. Victoria Irene (nee Miller) Wahlen (LLU '58) and three children of Loma Linda, California, left San Francisco, California, December 3.

Adventist Volunteer Service Corps

Carola Beth Brueske, of Angwin, California, to serve as dental hygienist at Seoul Adventist Hospital, Seoul, Korea, left San Francisco, California, December 3.

Jean Leigh Glen, of Merton, Wisconsin, to serve as Bible instructor, British Honduras Mission, Belize, British Honduras, left Laredo, Texas, by car, November 1.

Allan Raymond Payne, of Tempe, Arizona, to engage in evangelistic work in East Peru Mission, Tarapoto, San Martin, Peru, left Los Angeles, California, December 4.

Student Missionaries

Warren Erwin Nelson, of Vancouver, Washington (PUC), to be a teacher in Indonesia Union College, Bandung, Java, Indonesia, left San Francisco, November 12.

Deaths

FORNEY, Raymond T.—b. April 24, 1917, Williamsport, Pa.; d. Dec. 9, 1972, Philadelphia, Pa. At the time of his death he was a Bible instructor and literature evangelist in the Pennsylvania Conference. Survivors include his wife, Florence; son, Richard H.; and three sisters, Mrs. Robert Woodhouse, Mrs. Clark Giles, and Mrs. John Mulberger.

TAFT, Lester W.—b. July 31, 1900, Beaver City, Neb.; d. Nov. 11, 1972, Monett, Mo. He graduated from Platte Valley Academy, Shelton, Neb., and attended Union College, Lincoln, Neb. Later he received his B.A. degree from Emmanuel Missionary College, Berrien Springs, Mich. In 1923 he married Ethel Lea Hinds. He spent 48 years in the educational work of the denomination.

Camp Meeting Schedule

Atlantic Union		
Greater New York		
English	June 28-July 7	
Spanish	July 8-14	
New York	June 29-July 7	
Northeastern	June 29-July 7	

Health Personnel Needs

NORTH AMERICA

- 1 Operating room supervisor
- 1 Medical-surgical supervisor
- 1 Cardiovascular physiologist (Ph.D.)
- 1 Medical writer (professional manuscripts)
- 1 Radiological technologist
- 1 Computer programmer (research and application, also)
- 1 Pharmacist (registered)
- 1 CCU-ICU nurse
- Team leaders
- Staff nurses

For information, write Health Professions Personnel Register, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Because of immigration requirements this notice applies only to permanent residents of the United States and Canada.

Northern New England	June 28-July 7
Southern New England	June 28-July 7

Canadian Union

Alberta	
Beau Vallon and Peace River	July 20-22
Lacombe	July 6-14
British Columbia	July 13-21
Manitoba-Saskatchewan	
Clear Lake, Manitoba	July 12-14
Saskatoon, Saskatchewan	June 29-July 7
Maritime	July 27-August 4
Newfoundland	July 27-29
Ontario	June 22-24
Quebec	June 16

Central Union

Central States	June 21-30
Colorado	June 22-30
Kansas	June 5-9
Missouri	June 13-18
Nebraska	June 8-16
Wyoming	August 7-12

Columbia Union

Allegheny East	June 21-July 1
Allegheny West	July 1-8
Chesapeake	July 12-21
Mountain View	July 6-14
New Jersey	
English	June 22-30
Spanish	July 1-7
Ohio	June 22-30
Pennsylvania	June 14-23
Potomac	June 15-23

Lake Union

Illinois	June 7-16
Little Grassy (Southern Illinois)	August 8-11
Indiana	June 15-23
Lake Region	June 28-July 7
Michigan	
Upper Peninsula	June 22-24
Grand Ledge	July 19-28
Wisconsin	
Portage	July 26-August 4
Camp Wahdoon	May 18-19

North Pacific

Alaska (Log Camp)	July 27-29
Idaho	June 8-16
Montana	June 22-30
Oregon	July 13-21
Upper Columbia	June 8-16
Washington	July 5-14

Northern

Iowa	June 1-9
Minnesota	June 8-16
North Dakota	June 8-16
South Dakota	June 1-9

Pacific

Arizona	July 19-28
Central California	August 2-11
Hawaii	
Molokai	August 3, 4
Kauai	August 10, 11
Hawaii	July 27, 28
Mau	August 17, 18
Oahu	August 24, 25
Nevada-Utah	July 2-7

Northern California	
Fortuna	July 24-29
Philo	July 24-29
Paradise	August 14-19
Southern California	
Frazier Park	June 29, 30
Newbury Park	July 27, 28
Lynwood	September 19-22
Lancaster	October 5, 6
Pomona	October 26, 27

Southern

Alabama-Mississippi	May 25-June 2
Carolina	June 1-9
Florida	May 25-June 2
Georgia-Cumberland	May 23-26
Kentucky-Tennessee	June 1-9
South Atlantic	June 1-16
South Central	June 8-16

Southwestern

Arkansas-Louisiana	June 8-16
Gentry, Arkansas	July 13-21
Oklahoma	May 31-June 9
Southwest Region	June 8-16
Texas	June 15-23
Texico	

Coming

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

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Glimpses of Work and Workers in Trans-Africa

By DESMOND B. HILLS

Public Relations Secretary, Trans-Africa Division



Top, left: A piece of train track makes an effective bell for Elias Modiga, pastor of the Mahalapye, Botswana, church. There are 4,000 Adventists in Botswana, worshipping in some 25 churches. **Top, right:** England, South Africa, Australia, New Zealand, the United States, Sweden, and Rhodesia are represented by the families that met for a spiritual retreat in Malawi recently. **Bottom, left:** Dr. Wiley N. Young examines a dental patient in an outdoor clinic in Malawi. Cleo Bloom holds the instruments. **Bottom, right:** Having just repaired a punctured tire, youth leaders (from left) D. B. Hills, and D. Kasi, MV secretaries, Trans-Africa Division and North Zaïre Field, respectively, and H. W. Peterson, lay activities secretary, Trans-Africa Division, continue a safari in Zaïre.

the back page

IAD Had 40,000 Baptisms in 1972

More than 40,000 people were baptized in the Inter-American Division during that division's 1972 evangelistic thrust. Although not all reports from the unions are in, this is doubtless the largest number ever baptized by any division in the history of our world work. Our congratulations are extended to the ministers and church members in the Inter-American Division for this splendid achievement.

In a letter, B. L. Archbold, the division president, stated that plans are for even greater success in 1973.

N. R. DOWER

Language Schools Make Converts

The ten English-language schools in the Far East, all of which are staffed by student missionaries, continue to bring results. The first baptism resulting from the work of the English Language School in Phnom Penh, Cambodia, was conducted in December, 1972. The school, which has been in operation for six months, is staffed by volunteer workers—Ed Moore of the Adventist Volunteer Service Corps and student missionaries Ed Neudorf and Wayne Kablanow. Thirty-five students are now attending Bible classes.

"We have had 71 baptisms between the two language schools here in Seoul and in Pusan during 1972," reports Maurice Bascom, director of our schools in Korea. A building has already been purchased in Kwangju, Korea, for the newest language school, soon to open.

CHARLES MARTIN

Colporteurs Win New Members

Literature evangelists in the Inter-American Division were instrumental in the baptism of an average of 460 people monthly during 1972, an almost 100 per cent increase over 1971, when the average was 255.

Forty-four people were baptized in the Mountain View Conference, Columbia Union, in 1972, as a result of literature evangelists' contacts. This was 25 per cent of the conference's total baptisms. The conference also established a new sales record for itself in 1972; bookmen in that field delivered more than \$168,230 worth of denominational literature. They also enrolled 3,550 people in Bible correspondence courses.

D. A. McADAMS

E. G. White Volumes for Bookmen

The Pacific Press Publishing Association has just published *Prophets and Kings* and *The Acts of the Apostles* in large subscription-book form. The art work is comparable in quality to that found in the ten-volume *The Bible Story*. These large volumes will round out the new five-volume Conflict of the Ages subscription set, provide our literature evangelists with supplementary adult books to be sold with *The Bible Story*, and meet a long-standing request of our bookmen.

According to Ross Wollard, manager of the Pacific Press book department, the books will be ready for literature evangelists in March or April of this year.

Prophets and Kings was Ellen White's last effort to tell the story of the great controversy in the lives of Bible characters. It was first printed a year or two after her death in 1915. *The Acts of the Apostles* appeared in 1911.

D. A. DELAFIELD

Lay Evangelism Plans for NA

The North American Division Lay Evangelism Research and Planning Committee met in Washington, D.C., January 8-10 to develop and perfect plans for a wider evangelistic outreach. The committee is comprised of individuals representing various levels and departments of the church. It has contributed largely to a more effective and coordinated witness.

The committee, which cooperates with the MISSION '73 committee, did the initial work in developing the new Spirit-filled witnessing manual that will soon be introduced to the churches in North America. The most significant result of the January meeting was a plan to request a fund for research in soul-winning projects, a plan for the production of two pilot Super 8 sound cassettes for home TV use, and the recommendation of a plan for in-service training in personal witnessing-on-the-campus for academies, colleges, and universities.

V. W. Schoen and Lawrence Nelson, lay activities secretary and associate MV secretary for the General Conference, respectively, serve as chairman and secretary of the Lay Evangelism Research and Planning Committee.

L. L. BOCK

Retreat for SDA Military in Germany

The U.S. Army in Europe has announced that the annual Seventh-day Adventist retreat at Berchtesgaden, Germany, will be held March 12-16. American military personnel in Europe of any branch of the armed forces may attend this denominational retreat by making arrangements through their unit chaplain.

CLARK SMITH

North American Ingathering Report—9

Total raised at the end of ninth week: \$7,566,146.22. This amount surpasses last year's end-of-the-campaign figure, which was \$7,516,413.35, by \$49,732.87. The per capita for the North American Division is \$16.45.

At the end of the ninth week of last year's campaign the total was \$7,320,839.08. This year's ninth week shows a gain of \$245,307.14 over that figure.

The amount raised in the ninth week was \$142,915.92, as compared to \$133,191.13 raised during the comparative period last year.

Fifteen conferences have reached Silver Vanguard status. Seven unions and 41 conferences have exceeded last year's final totals.

The Atlantic and Columbia unions have four Silver Vanguard conferences each. The North Pacific and Southern unions report that all conferences in their territory have exceeded last year's Ingathering achievement.

C. C. WEIS