

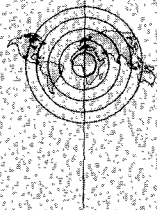
Review

JANUARY 3, 1974

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

An
Open
Letter
to the
68,260
Seventh-day
Adventist
Denominational
Workers
Around
the World

OFFICE OF THE PRESIDENT



General Conference of

Seventh-day Adventists

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Dear Fellow Workers:

During the last Annual Council, held in Washington, D.C. the Lord through His Holy Spirit came graciously near to us. On at least two occasions the agenda was laid aside and several hours were spent in seeking the Lord and discussing the most important matter that confronts every worker of this church in this late hour--preparing to meet our Lord.

In different places throughout the three General Conference office buildings, in various motels, hotels, and private homes, groups--large and small, composed of General Conference staff and leaders visiting from the world divisions--met in prayer bands. The Holy Spirit spoke to our hearts. New commitments were made. First things were made first.

A week after the Annual Council a special meeting of the General Conference staff was called in the Takoma Park church. Those of us in the world headquarters office feel that the work of revival and reformation should begin with us as leaders. All, regardless of position or work, gathered together to discuss how we can best follow through with the precious experience that came to us during the Annual Council.

We truly want to be in the vanguard of a great spiritual renewal that will bring to us an experience that will enable God to trust us with the outpouring of His Holy Spirit in latter-rain power for a finished work. We realize it is possible to serve God in the General Conference office, to hold a "high" position of trust, and still not be the victorious Christian examples God desires us to be. We want this picture and our condition to change.

(Continued on page 10)

100 Years of World Mission

This year marks the one hundredth anniversary of the beginning of organized efforts by the Seventh-day Adventist Church to carry the three angels' messages to "every nation, and kindred, and tongue, and people" (Rev. 14:6). One hundred years ago—in 1874—a handful of believers in North America sent John Nevins Andrews to Switzerland as the first foreign missionary of the church. Writing later, Ellen G. White said, "We sent you the ablest man in all our ranks."

Elder Andrews died in Basel only nine years after he began his work, but he set in motion the worldwide outreach of the three angels' messages. Today the Seventh-day Adventist Church has organized work in 193 countries of the 225 listed by the United Nations. Membership has reached 2,261,403.

Seventh-day Adventists 100 years ago burned with zeal to proclaim the gospel because they believed in the concept of "present truth" (2 Peter 1:12). They believed that "in every age there is a new development of truth, a message of God to the people of that generation" (*Christ's Object Lessons*, p. 127). They believed that the special truths they had discovered were custom-designed by Heaven to enable people to meet successfully the contemporary issues in the social, political, and religious worlds; and that these truths alone could preserve men and women from deception by Satan, Christ's great adversary.

Today, looking back from the perspective of 100 years, we can say as confidently as did the apostle Peter, "We have not followed cunningly devised fables" (2 Peter 1:16). Wrote Ellen White: "It is as certain that we have the truth as that God lives; and Satan, with all his arts and hellish power, cannot change the truth of God into a lie."—*Testimonies*, vol. 4, p. 595. Again, "The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth."—*Selected Messages*, book 1, p. 161.

It is essential that we today be as sure of our faith as were the Advent pioneers, for we are living in a time when spiritual darkness has settled over the world. "Human reasoning and the imaginings of the human heart are undermining the inspiration of the Word of God, and that which should be received as granted, is surrounded with a cloud of mysticism. Nothing stands out in clear and distinct lines, upon rock bottom. This is one of the marked signs of the last days."—*Ibid.*, p. 15. Through dissection, examination, and questioning, belief is being undermined not merely in the cardinal doctrines of the church but in the dependability and authority of the Bible itself.

Since "this is one of the marked signs of the last days," surely the second advent of Christ is near.



Adventists must not be contaminated by this trend toward doctrinal obfuscation, for doubters make poor crusaders. They make poor reformers. If a person does not have a settled, unshakable conviction that he possesses truth, he will not work and sacrifice to share that truth with others both near and far.

As we mark the one hundredth anniversary of the church's foreign mission enterprise, it is well that we reaffirm our certainty that the Advent message is God's truth for today. But it also is important that we reaffirm our historic position on the need for continual study of God's Word, and the need to maintain an open attitude toward new truth. Many are in danger of feeling that they possess all truth. They settle down with what they have, satisfied. They close their minds to new truth. They look with suspicion upon Bible students who become enthusiastic over gems that they have unearthed while mining God's Word. They refuse to examine the results of other people's study. As true Laodiceans they seem to say, "I am rich, and increased with goods, and have need of nothing" (Rev. 3:17).

This attitude is dangerous. With great earnestness and force, Mrs. White endeavored to awaken a holy discontent with the amount of truth already discovered. Less than a year after the 1888 Minneapolis General Conference she wrote: "Increasing light is to shine upon us; for 'the path of the just is as the shining light, that shineth more and more unto the perfect day.'"—*Counsels to Writers and Editors*, p. 35. Again, "The truth is an advancing truth, and we must walk in the increasing light. . . . We must have living faith in our hearts and reach out for larger knowledge and more advanced light."—*Ibid.*, pp. 33, 34.

Two years later, in 1892, she said: "New light will ever be revealed on the word of God to him who is in living connection with the Sun of Righteousness. Let no one come to the conclusion that there is no more truth to be revealed. . . . Many gems are yet scattered that are to be gathered together to become the property of the remnant people of God."—*Counsels on Sabbath School Work*, p. 34.

Cautious Attitude Toward New Light

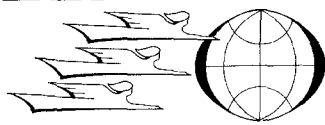
New truth will not, of course, contradict old truth, for truth is consistent with itself. Nor will all supposed "discoveries" be truth. Frequently a Bible student in his individual study will overlook an essential point. Thus it is important for "new light" to be evaluated by fellow Bible students. In the multitude of intellectual counselors there is safety.

"God has not passed His people by, and chosen one solitary man here and another there as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body. . . . Let none be self-confident, as though God had given them special light above their brethren."—*Counsels to Writers and Editors*, p. 45.

In searching for truth, we need to be careful, also, lest "under cover of searching for new truth, Satan shall divert

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Review



Advent Review & Sabbath Herald
124th Year of Continuous Publication

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in florals. But the ability for which she is best known is her musicianship on the piano and organ. She is often in demand as an accompanist for solos, as well as for Sabbath services in the Sligo church, of which she is a member.

Corinne worked as a secretary in the Southern California Conference office and at the General Conference prior to joining the *Review* staff. She holds her degree from Columbia Union College.

Idamae Melendy, who has been an editorial secretary for 20 years, is a graduate of Washington Missionary College (now Columbia Union College). Prior to joining the *Review* staff she was secretary to the manager of the Washington Sanitarium (now Washington Adventist Hospital) for 27 years. Her first experience with writing came when she was editor of the school paper at Mount



Corinne Wilkinson



Idamae Melendy

Vernon Academy. She has been published in *Life and Health*, *Signs of the Times*, *The Youth's Instructor*, *Primary Treasure*, *Our Little Friend*, and of course, the *Review*. She is also owner of the Happy Home Herd of six goats, and has been a member of the American Dairy Goat Association since 1960. Her articles have been published in *The Dairy Goat Journal*. One of the reasons for this interesting "hobby" is that her highly sought-after goat's milk provides her an opportunity to meet people with whom she can share the joy of being a Seventh-day



Jocelyn Fay



Pat Hill

Adventist. Several have been baptized as a result of her contacts through her goat farm in Spencerville, Maryland.

The newest member of the staff is Jocelyn Fay. She lends a certain cosmopolitan flavor because she spent the past almost-three years working in the Far Eastern Division office in Singapore. She traveled widely in the Far East, and on her way back to the United States in the summer of 1973 she spent two months in India and Europe. She became a *Review* editorial secretary four months ago.

A graduate of Atlantic Union College in 1967, Jocyey holds her degree in art with em-

phasis on art history. To help finance her education she worked in the public-relations office in college and she also was involved in student publications. Her first job after college was working with Gordon Engen in the Lake Union as assistant editor of the *Lake Union Herald* for three years. She credits Elder Engen with getting her interested in photography.

Pat Hill joined the staff last June, coming from Little Creek School in Tennessee, where she had worked for two years, first as secretary, later as dean of girls.

A graduate in religion in the Southern Missionary College class of 1971, Pat is already involved in Sligo church activities.

And she has a special talent that enables her to work in non-Adventist homes as a witness—she is a talented seamstress who capitalizes on her ability. She designs and makes all her own clothing.

Missing from our staff, after five and a half years, is Rosemary Bradley, one of our editorial secretaries. Miss Bradley was married December 23 in California and has moved from the Washington area. She and her husband, Raymond Watts, will probably locate permanently in the Chicago, Illinois, area where Mr. Watts is a management consultant.

Though we are saying good-by to Miss Bradley as a regular member of the staff, we hope that she will contribute articles to the paper frequently.

For those who may wish to get in touch with Bill Moors, director of the prison work conducted in Jackson, Michigan, described in Gordon Engen's article (page 6), we give his address: 2701 Longview Drive, Jackson, Michigan 49201.

Responding to the request of librarians and others, beginning with the volume 151, the volumes of the *Review* will be numbered sequentially, as well as each issue individually. For the first issue (the current issue) the two numbers are the same, but after this the figures in parentheses will continue the numbering, whereas the other numbers will number each issue separately as in the past.

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Letters

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

Time to Sell the TV

Your editorials on TV [Oct. 25, Nov. 1] did for me spiritually what Mennen Aftershave is advertised as doing for bleary-eyed men in the morning (Slap! Thanks, I needed that).

In addition to the murder, sex, theft, there are an infinite number of other matters that are equally harmful about television such as:

1. The constant oversell in commercials that breed cynicism, especially in children. Toys seldom are as much fun as they are advertised to be. The little racers con-

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This Week

In this first issue of the new year, we are continuing our five-year-long tradition of publishing the pictures of the editors. We are also publishing pictures of other members of the staff, together with brief personal sketches.

Corinne Wilkinson, who joined the *Review* staff in 1970, is a china painter, specializing



GOOD NIGHT UNTIL THE MORNING

By F. M. ARROGANTE

THERE IS nothing we love more than life, and there is nothing we dread more than death. Man is willing to go to endless lengths to preserve life. The rich will spend their wealth to put off the hour of sorrow. The poor would part with or mortgage everything in their poverty to fan the spark of life.

Death reduces all men to the same rank. Death is a word that men struggle not to pronounce, and yet all must pronounce—the prince and the peasant, the fool and the philosopher, the murderer and the saint. Death disappoints all hopes and frustrates all ambitions, yet has the power to solve all problems and heal all wounds of life. Man has an appointment with death.

F. M. Arrogante is president of the Central Philippine Union Mission.

"It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

Death reaches into every family, the rich and the poor, the high and the low. The Grim Reaper is no respecter of persons in making the heart sad and bringing loneliness to bereaved souls. While his son was dying Calvin Coolidge, the 29th President of the United States, groaned in pain, saying, "All the glory has gone out of the White House."

It is said that to Louis XV, called the well-beloved king of France, death was so dreadful that he ordained and ordered that death was never to be spoken of in his presence. Nothing that could in any way remind him of death was to be mentioned or displayed. He sought to avoid every place and sign and monument that in

any way suggested death. But Louis XV also receded to the valley.

Yes, when sin entered our world death was appointed unto men as pronounced by the Word of God. Brave and sensible men therefore must face all the facts of life, including the ultimate fact that life will one day come to an end.

Creation is the key to the riddle of life, as the resurrection is the key to the riddle of death. At Creation "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

The story is told of a sculptor who was carving a beautiful work. When he had finished, many people came to look at it. He noticed Michelangelo coming along the line of viewers, so he hid. The young man wondered whether he would say anything about the work. The great artist stood looking at the statue for some time. At last he shook his head and said, "It lacks only one thing." Then he went on his way. The young man was heartbroken. Some of the young sculptor's friends heard about it and went to the great man to ask him what he meant. He was deeply sorry that the young man was hurt, but went on to say, "It lacks only one thing—the breath of life to make it live."

Death is an intruder. From the beginning of time, mysteries pertaining to life and death have continued to puzzle the minds of men. The quest for the reality of life beyond this one, and a thousand and one more questions on the state of man in death, have confronted humanity since time immemorial. Man dieth . . . and where is he? is a universal question. Labeling the quest for the meaning of life and the puzzle of death as "mysteries" cannot satisfy the questioning mind of humanity. Where is the answer that satisfies? Science has offered nothing to tell man whether there is life beyond the grave. Science is silent on where our departed loved ones are and what their condition is. The wisest of philosophers has nothing but theories and guesses when man stands beside the tomb and asks, Where is my beloved?

What man cannot do God can. Divine revelation has the answer. The

Creator of life can dispel darkness and the Author of life knows what is death. Amid the monuments to the dead, among the mounds of frustrated hopes, God has the answer to man's questions.

Speaking hope in a thousand languages to the hearts of men everywhere, the Bible brings a word of peace in time of trouble and peril, a word of comfort for the day of calamity. It offers a word of light for the hour of darkness. Above the cradle, as well as beside the grave, the Word of God intercepts humanity searching everywhere for its own. God's Word enters thrones and palaces to tell the kings and the monarchs that they are the servants of the Most High. God's Word creeps into the pauper's house and the cottages of the slaves to whisper assurance that they are the sons and daughters of God. When the landscape darkens and the tired, pale pilgrim trembles at the doorstep of the valley of shadows, his fears disappear as he holds the hand of Him who is the Author of life and the conqueror of death.

Consciousness is our only means of measuring time. To the dead, when they awake it will appear that no time has elapsed. Six thousand years in the grave to the dead man is no more than a wink of the eye to the living. This is the most comforting thought in the Bible doctrine of the sleep of the dead—this thought that in death there is no consciousness.

"For the living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun" (Eccl. 9:5, 6).

This doctrine of unconsciousness in death as the Bible certifies ought to comfort even those whose loved ones lived corrupt and sinful lives, but are now resting in their graves and are not now suffering in torment. With all the rest of the dead they are quietly resting in their tombs. Job says: "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor.

The small and great are there; and the servant is free from his master" (Job 3:17-19).

To those who sleep in Jesus—the righteous, the saints of God—their sleep, whether long or short, whether it is a day, a year, or 6,000 years, will be but as a moment of sad parting. To them, death is instantly followed by the glad reunion in the presence of Jesus at His glorious appearing on the resurrection morning.

"Precious in the sight of the Lord is the death of his saints" (Ps. 116:15).

"Thy dead men shall live" (Isa. 26:19).

"Because I live, ye shall live also" (John 14:19).

Death then is not the end. Beyond the grave there is life in Christ. The resurrection is the key to the riddle of death, for then will be revealed the final destiny of man. It is at the resurrection and not at death that the final rewards will be meted out, to give every man his due.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29).

Christ is the elixir of immortality. At the resurrection He removes the curtain of death and invests the saints of God with the gift of immortality, forever to wear the crown and the glory of Christ's countenance.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (2 Peter 3:11).

Life has much that is delightful and lovely, but it passes and death comes. Our duty is to live the right life and put our faith in Christ, the Author of life. He perfected life by His own life. He conquered death by His own death.

O, mortal man of God, take courage! Death is not a "Good-by forever!" It is only a "Good night until the morning." □

“In Prison You Visited Me”

By GORDON ENGEN

BILL MOORS TOSSED a letter toward me. I looked at the postmark on the envelope. I didn't notice anything unusual until Bill pointed to a number. Then it dawned on me that this was not a zip code; it was the identification number of an inmate at the Jackson (Michigan) State Prison.

“Every few days or weeks I get a letter like this,” he said as I began to read. The handwritten letter was impeccably neat and free from any type of errors or corrections.

DEAR MR. MOORS,

“It is very difficult for me to write you as I do not know you and this being my first letter. I can't begin to tell you how difficult it is for me with all the problems I am beset with, at least not at this time, for I am sure your life too is quite problematic, as everyone must seek solutions to their personal life through the churches.

“Some time back I was dearly in need of some sort of an answer to my life and desperate situation. I went to everyone with no avail. Even though I am not a churchgoer, I even turned to religion. I consulted with the denominations here and it was a 7 day Adventist whom from all others gave me an answer, which promoted some tranquility [*sic*] for me. I should have pursued this, but I didn't for my situation has not changed.

“For over a month now I have been observing one man. Try as I did he was difficult to get into a conversation for he is so silent and always reading. I don't know what his problem is but it must be deep for I hear him always talking to the guard to make a phone call. When I ask him why he has such confidence, I get short answers like; do you believe, read the Good Book, don't apply reason to God, and so forth. When I told him I consulted all church denominations he confided and did say he considered himself a 7 Day Adventist. If that little black book is able to do that for one man then it must be possible for all men. Will you help me gain my confidence in God so that faith can generate itself in me so

Gordon Engen is communication and religious liberty secretary of the Lake Union Conference.

that I can look forward to a fruitful and meaningful life? Please do! Having expressed myself with the spirit that moves me, I shall close and pray to hear from you soon.

“Sincerely,”

I looked up as Bill said, “I've never heard of him before. His number indicates he hasn't been in the penitentiary long.”

This letter put Bill on his way toward making contact with another young convict at the Jackson prison.

As our car wound its way through the streets of Jackson to meet our appointment at the penitentiary, Bill continued, “One of our new members in there has been witnessing, perhaps without even realizing it. We may never know who he is. But it is letters like this that reward us for pulling ourselves away from family and friends every Sabbath to carry on this Christian witness begun by others many years ago here in Jackson.”

My thoughts momentarily returned to reality. We were missing Sabbath dinner, for we had come directly from the Sabbath service at the Jackson church where I had just preached. Even so, I was not hungry even though it would be several hours before we would sit down to our dinner. For Bill, Don DeCamp, Don Woodward, and their associates this was the routine Sabbath schedule. They closely guard

the time allotted them on Sabbath at the penitentiary and meet their appointments on schedule. The Protestant chapel is not normally open on Saturday.

There are currently 11 members of the Seventh-day Adventist Church behind the walls. All of them have been baptized while in prison as a result of the lay ministry headed by Bill and his associates.

During the past three and a half years 15 men have been baptized as a result of the work of the prison committee in Jackson. The baptistry has been a large bathtub at the prison. Another baptism is scheduled immediately, and 20 more men are studying the Adventist message.

Now the large administration building, the walls, the guard towers, and the entrance gate became visible.

A Mere Formality

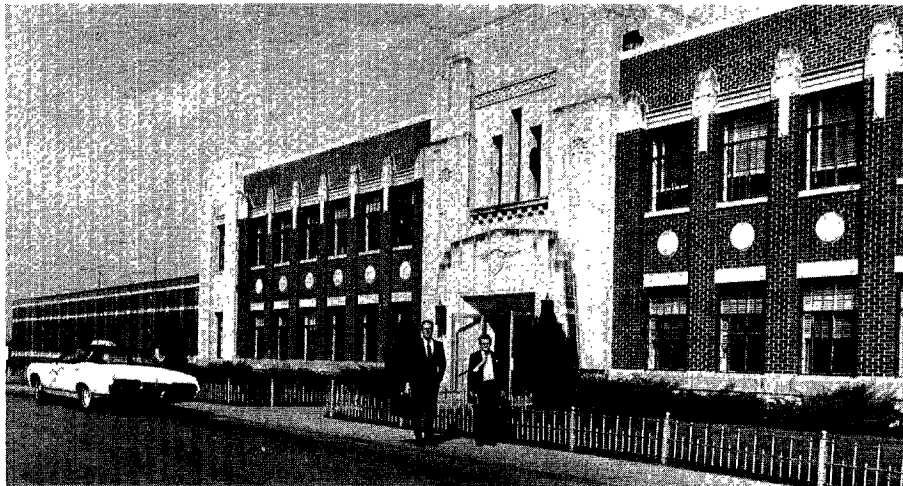
For Bill it was mere formality at the outer gate, for the guards recognized his car and waved him on almost automatically.

We parked the car and walked to the lobby, making our way through crowds of visitors waiting to see relatives in prison.

After filling out the necessary papers, we waited for a prison official who was to accompany us on this particular visit. Normally Bill's group goes in without escort; however, because I was a reporter with a camera, I was not to be allowed to have free range in the prison.

Shortly after I had listed the equipment I was taking with me, Kermit Smith, one of the athletic directors at the penitentiary, arrived, stating that he would go with us.

As we walked along Mr. Smith remarked to Bill, “Even though I have a very busy schedule, I'm glad to take this time off from my duties to help you out because you do us a real serv-



Stopping just outside the main entrance to the Jackson State Prison, in Jackson, Michigan, are Bill Moors and Don Woodward. Every Sabbath afternoon they visit inmates here.

ice in the swimming program with your lifesaving classes."

In 1970 when the prisoners raised money through their inmate benefit fund to build a swimming pool, there was no one available to teach lifesaving, so Bill volunteered—without pay.

"I didn't do it merely to build up points in order to ask favors in return," Bill commented. "The close working relationship that has developed has been a by-product of my work as a lifesaving instructor. It has opened doors for me here that nothing else could have accomplished."

Because of the extra checking necessitated by my presence with a camera, we were a bit late. As we approached the Protestant chapel, we noticed that a number of men had already gathered there waiting for our arrival. A guard was seated at the door, checking the men as they came. We made our way to the front corner of the beautiful chapel where the men gathered in an informal semicircle for Sabbath school.

Bill and Don shook hands with each one in attendance. There were one or two new faces as well as old friends who had been there for many weeks and years. Many of the men had brought their Sabbath school lesson quarterlies with them. As Bill made his rounds, he placed in their hands various books and magazines. Almost all of the books were new.

Voluntary Attendance

Everyone in attendance was there because he wanted to be there. Each one sang heartily in the song service. One of the men had broken his glasses and could scarcely see well enough to read the words of the songs, so Bill loaned him his glasses.

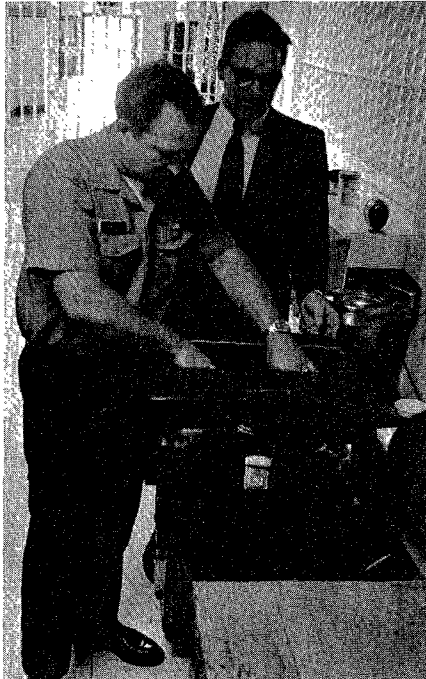
Normally Bill takes one or two men with him for his branch Sabbath school. Don Woodward, who was with us, generally leads out in the trustee area of the prison.

Bill talked about Christian witnessing and read the letter from his new correspondent that I had read on the way to the prison. He asked whether any of the men were acquainted with this person. No one responded. "One of you men sitting here may be the individual he was referring to in his letter whom he has been watching. It may have been one of you who has been giving a silent testimony, causing him to want to find out what makes you act the way you do."

The Sabbath school lesson study time gave the prisoners an opportunity to discuss the Bible in detail. Bibles were plentiful, and various men read the passages of Scripture. The lessons they were studying were from last spring. It didn't make much difference that these men were two

quarters behind in their schedule because there was little chance that they would be visiting other Sabbath schools that would be studying a different lesson. And by using old quarterlies, our laymen are able to save on their literature funds by using donated quarterlies rather than buying new ones.

Sabbath school ended. The men transferred from the informal setting to the regular pews of the church, and Bill began his worship service much as many small churches would do. The congregation of 16 members was quiet and reverent. Most of the men



Prison officials check carefully all items brought into the penitentiary by visitors.

who came were there because they had expressed a preference for the Seventh-day Adventist Church. Several of them had brought visitors. Now all of these men sat listening intently as Bill spoke about the work of the Holy Spirit. He often referred to the Bible in his comments and read freely from the writings of Ellen White. Bill's sermon was well thought out and planned in detail. Although he is a layman in the church, he knew what he was going to say, and he explained Biblical truths as clearly and fluently as many preachers.

Before I knew it the service had ended, and the men were gathering in a large circle on the rostrum for the benediction. This prayer circle had become a tradition at the close of the church service.

Bill explained briefly, for the benefit of those who were there for the first time, that praying was entirely voluntary. "Offer a short prayer if you wish

as we go around the circle. If you do not care to pray aloud, merely say 'Amen' and we will go on to the next person."

Some of the men knelt; some stood with bowed heads. A few prayers were simple; others were more eloquent. Several merely said Amen. There were some who gave little sermonettes in their prayers. Others pleaded with God for help and strength to withstand temptation. There was concern expressed for some who were resisting the work of the Holy Spirit. Others had special requests for relatives and friends. Some told of their gratitude for the services conducted on Sabbath through which they had found Christ.

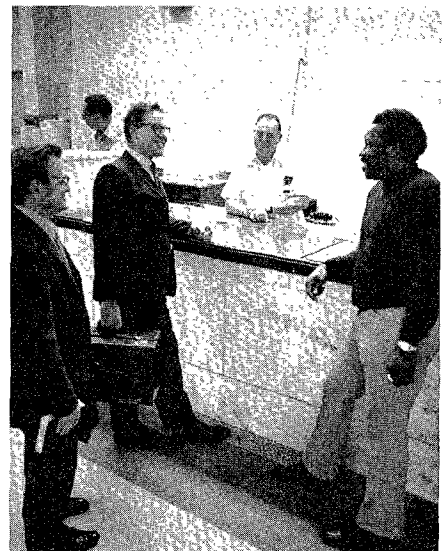
Kneeling there around the circle were men who had committed murder. God's promises of forgiveness to them were just as certain as they were to those who had committed murder only in their hearts through hatred.

Difficult Life Behind Bars

The prayers ended, and Bill was giving the men his parting words, encouraging them to continue to be witnesses for Christ in their "houses," as they worked, during periods of recreation—wherever they were. Later Bill told me just how difficult this sometimes can be behind prison walls.

As we made our way to the chapel exit, we chatted with the prisoners. Some of the men divided into small groups continuing the discussion of the hour. Others told Bill and Don how much they appreciated their coming.

I slipped out of the chapel ahead of the group and took more pictures. As I rejoined them, I chatted with Kermit, my press escort. He again expressed



Don Woodward and Bill Moors have manifest papers stamped by Sergeant Peters. Kermit Smith, right, is a prison recreation director who accompanied the men to the chapel.



Left, Bill Moors very often carries literature in his brief case to distribute to men in the prison who are eager for reading material. Below, left, Bill leads out in a discussion of the Sabbath school lesson. Below, he preaches a sermon, although he has not been trained to be a minister. Bill works at a wheel-and-brake company in Jackson.



appreciation for the work of Bill and his associates.

We passed the control center where we turned in our manifest papers. At each place the cordiality and friendliness of the officials to our group made a deeper impression.

As we passed the windows in the visitors' area, we noticed the many family members seated informally in this large room talking with relatives who were prisoners. For some of the men this brief contact with a loved one meant more than anything else. Numerous couples were seated holding hands. Some were in tears; others were nonchalant and indifferent. Freedom meant a bit more to me as I walked out into the lobby.

We said good-bye to the officials at the front desk and made our way back to the car. Although it was after three o'clock I had long since forgotten about my empty stomach. Our conversation on the way to Bill's home and at



the dinner table had a much greater meaning now, for I could visualize everything that Bill was telling me.

"I can't say enough for my associates who have been the backbone of the prison work here," Bill pointed out.

Bill works for a wheel and brake company in Jackson. Don Woodward, his associate, is a construction worker. Don DeCamp, another associate, is a literature evangelist. Other supporters and helpers are Rex Waters, a farm manager, and his son, Tom. Lloyd Keeney is a mechanic; Roland James, a factory worker; and Gaylord Heist, an upholsterer. Pastor Ola Robinson lends strong backing to their program and often visits the prison with them, especially for communion service or when one of the men at the prison expresses a desire to be baptized.

The prison work dates back to the days of C. B. Newmyer, an ordained minister, in the early '50's. He usually went to the prison by himself, giving Bible studies to persons who had expressed an interest in the church.

For a number of years Don Woodward and L. W. Hyde, another ordained minister, kept things going.

Bill observed, "Had it not been for Don's perseverance, the work at the prison would have long since fallen by the way."

When Bill came to Jackson in 1968, he took the lead in the prison work. "After a while the prison work becomes a compulsive activity," Bill said. "Days come when I want to stay home on Sabbath afternoon and do what the other families are doing—going for walks, visiting with neighbors and friends, resting and relaxing—but I know that the prisoners are waiting. The special guards are on duty at the chapel. If we do not show up, we may not be permitted to have a meeting next time."

As though the Sabbath services and a swimming schedule were not enough, Bill worked for several years on getting permission to hold Wednesday night prayer meetings also. Now each Wednesday from 6:30 to 8:00 P.M. those who have expressed an SDA preference attend prayer meeting in one of the rooms at the prison.

Bill began thumbing through a file folder full of letters and reeling off interesting details about the various men who had written to him. "I corre-

spond with about 300 men. Contacts may be made through the swimming classes, through appearances of youth groups such as the Gymnics and Youth for Eternity, or through other prisoners."

In one way or another a prisoner somehow gets Bill's name and address. When a man seems to be at the end of his hope, a fellow prisoner who knows Bill will refer him to Bill. They will tell him that Bill will make no guarantees to help them, but they assure their buddies, "At least you will always get a letter from him in reply."

Cheerful Contributions

The secretarial work alone is staggering. At Christmas time he does not send Christmas cards. He writes personal notes to the men. Often he will give them books or other literature in place of Christmas cards. Last year he and his wife spent more than \$750 from their own funds in addition to the \$200 that the Michigan Conference contributes, along with what is given by his associates, in order to provide literature for the men in the prison.

After having seen Bill hand out books to the men, I could see how this activity could place a heavy financial drain on a person's income. The men were so eager to receive every bit of literature Bill had with him that it would be hard to keep from handing out any books. "If our churches could

supply us with Sabbath school quarterlies from the previous quarter, this alone would be a tremendous help to our literature fund," he explained.

Bill handed me another letter. "How can you turn down requests like this?" he asked.

I read (reprinted just as written): "DEAR BROTHER BILL . . . I can use 15 more of these books called *Real Happiness Is*, plus about 15 tracts called *Salvation Free to All*. If possible also I would like to get the book called *Dimensions in Salvation*. And if you will, can you please get me a list of all the available books from the Seventh-day Adventists. For I would like to start reading more."

One man wrote giving Bill a detailed map of his hometown and how to find his home. "Bill, I love my wife very much and miss her and the boys. I did not get a letter from her for two months. I have sent 20 or 30 letters to her and no letter back from her." And then he asked Bill to visit her and see if anything was wrong.

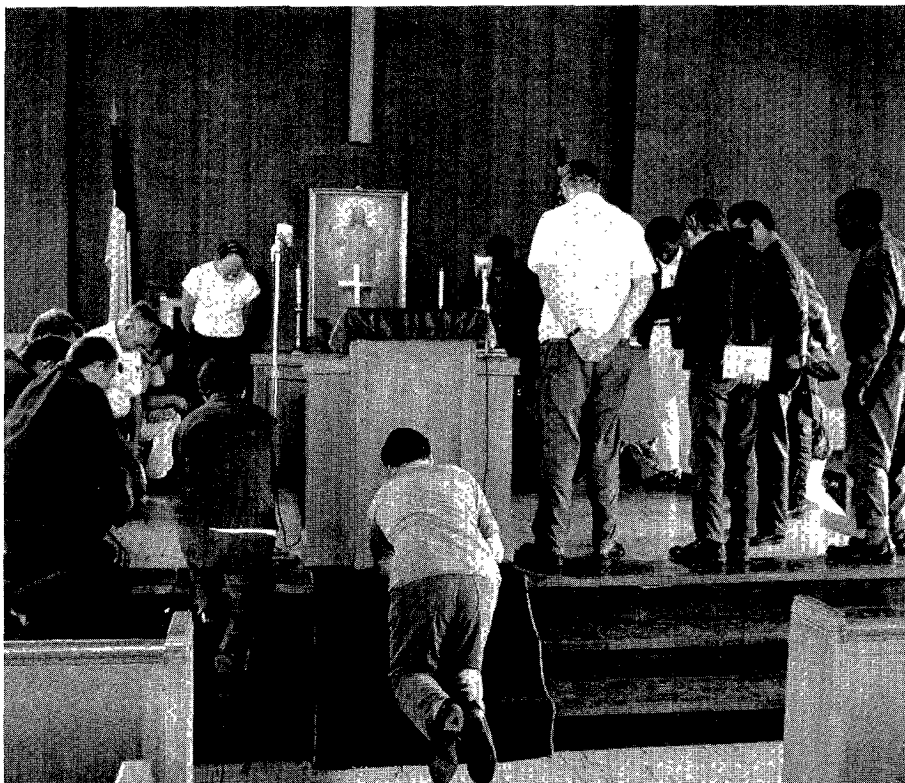
Some letters are merely a brief plea from one who feels cut off from God: "Brother Bill, please remember me in your prayers! As I have slipped away from God, and want so much to get back into fellowship with God and God's people."

After reading many of these letters, I knew for sure what Bill meant when he said that there is an untapped

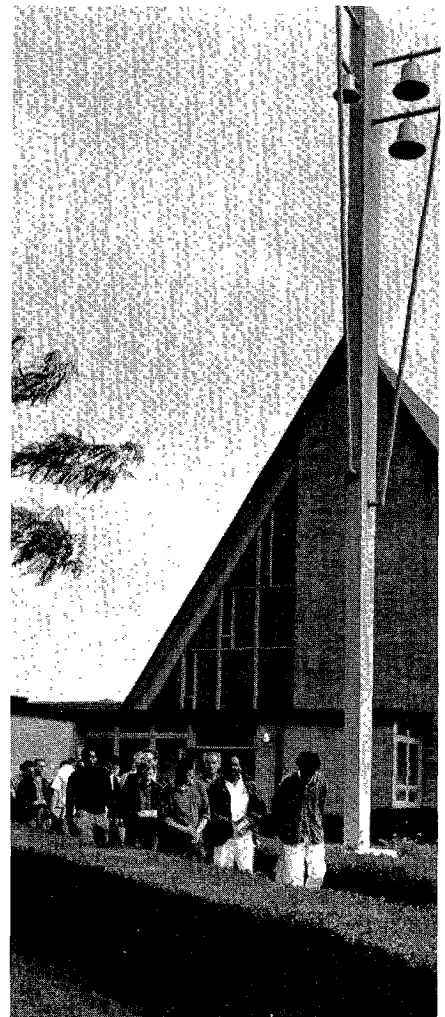
wealth of souls behind the prison walls. One of his prime desires is to see other laymen get on fire for prison or jail band work. Every chance he gets, he takes leaders with him to visit the penitentiary.

Bill and his committee are formulating plans for a retreat for prison and jail band workers. There are many topics that they have already slated for discussion. Foremost among these is the matter of religious liberty behind the prison walls. Other topics they plan to cover include "How to bring Christ to a Homosexual"; "Family Problems and How to Deal With Them"; "I Have Been Framed, Help Me"; "Home Placement and Job Placement"; "Black-White Relationships in Prison"; "Maintaining Good Relationships With Prison Officials"; and "Organizing and Establishing Prison Work."

When Christ said, "The harvest truly is great, but the labourers are few," He could well have been referring to the prison work. But perhaps the most pertinent quotation in all Scripture that buoys up the spirits of the prison committee in Jackson is the following: "I was in prison, and ye came unto me" (Matt. 25:36). □



Above, the prayer circle has become the traditional benediction for church services at the prison. Men gather in a large circle on the rostrum, some kneeling, some standing with bowed heads, but all thankful for God's promises of forgiveness. Right, the Protestant chapel, not normally open Saturdays, is used by the prisoners for Sabbath church services.



An Open Letter

Continued from cover

I thank God for the leaders in our world divisions, in our North American union and local conferences, in our medical, educational, publishing, and other institutions who joined in the commitment to a new experience of spiritual renewal. I believe their lives will be more Christlike and that their leadership in their home fields will be more Spirit-filled!

But what happened in the Takoma Park church October 7 to 18 is but a very, very faint taste of what we need. We have not even begun to touch with the tips of our fingers the depths of the experience into which the Lord would have His workers enter in this late, late hour of earth's history.

The experience we need must go deep—*very deep*. It must be a thorough work of *repentance of sin* and a *forsaking of sin*. One consecration or commitment service is but a good beginning. The only power that will be sufficient is the power of the Holy Spirit revealing the scenes of Calvary before us *daily* so vividly that we hate the sin that placed the Son of God upon the cross. That view of Calvary must be so penetrating that it will not only lead us to hate sin but to loathe it to the extent that we will forsake it.

You and I as workers and leaders cannot, dare not, preach victory over sin to those who sit under our ministry while we ourselves have not entered into such an experience. Let me put it this way:

But what about you and me? What about the pride, the self-esteem, the short tempers, the impurity, the covetousness, the lack of love, the envy, the evil habit, and the—well, many other sins (I almost called them shortcomings, but we should call them what they truly are—sins) that, unfortunately, still lurk in too many of our lives? By God's grace and by His power it is time that we be done with these things!

I appeal to my fellow ministers, to our teachers, to our medical, educational, and publishing workers, our office workers, our literature evangelists, and to every other denominational worker throughout the world field—let us "come into line." We have sinned! Too many of us are not living up to all that we know to be right. Let us confess our sins and in sincere, heartfelt repentance seek forgiveness, reconciliation, and lasting restoration.

Let us, like David, cry out to God: "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mer-

cies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. . . . Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. . . . Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:1-10).

It may well be that many of us have harbored harsh or bitter thoughts, that many have let these thoughts germinate into open, unchristian words or hostile acts that have wounded a brother, a sister, someone in a family or community. The course we must follow is clear: We are to confess our faults "one to another" (James 5:16). Go to that person, confess the wrong, and ask forgiveness.

First Be Reconciled

Jesus says, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). The apostle Paul counsels us to deal promptly with anger: "Let not the sun go down upon your wrath" (Eph. 4:26). If our wrong course of action requires public confession let us not hesitate to make our acknowledgment in as wide a circle as our unchristian behavior has spread its influence.

When we begin to make things right with God and our fellow men in true repentance, confession, and restitution, Satan will not be happy. He will do everything possible to discourage us from following this path. He will whisper in our ears, "Don't act too hastily. People will think you are becoming fanatical. You are a minister or a lay worker in the church. What will the lay members think if you acknowledge that you aren't all you should be, that there are things that need to be made right in your life? You will bring reproach upon yourself and the church!"

When God tells us to make things right and Satan whispers these thoughts to us our only safe course is to use the words of the Saviour in dealing with the evil one: "Get thee behind me, Satan: thou art an offence unto me" (Matt. 16:23).

If we are truly leaders of God's people we must be leaders in repentance, in sincere confession, and in godly living, as well as in other areas of leadership. This is our only safe course!

Then let us believe that for Christ's sake those sins we have confessed *have* been forgiven. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). We be-

lieve this not because of some special feeling but because God has promised and God "cannot lie" (Titus 1:2).

This heart sorrow for sin will be manifested in changed lives. "The sin which doth so easily beset us" (Heb. 12:1) will be conquered through the power of the indwelling Christ (Phil. 4:13). Let our laity see in us the Christlikeness of character God desires us to possess and has provided strength for us to achieve. Those who sit in the pews have a right to expect this of us as leaders. *We must be what we desire our members to become!* There is no double standard—one for the denominational worker and another for the lay member.

Our members have access to the Word and the Spirit of Prophecy just as we workers do. They know the standards of the church. *There must be no credibility gap!* If our preaching and teaching is not exemplified in our lives our lifeless message will fall upon deaf ears.

I want this work to start in my own life. In fact, this whole letter is written out of a feeling of my own need. I write, not as a critic, but as a fellow suppliant. I dare not ask you to do what I am not willing to do myself. I must be in the vanguard as we workers "move into line." I understand my shortcomings and know my weaknesses better than any of you know them—and some of you know me very well.

Daily I ask God for help. I am sure there have been times when I could have been more patient, more understanding, when there should have been much more of Christ and much less of self. I have had to write letters and speak to individual members to "make things right." If there is anyone, worker or layman, any place in the world whom I have unconsciously wounded, and that transgression is still unresolved, please write to me or speak to me and let me know. I do not want anything between me and my God, or anything between me and my fellow men. My prayer is the prayer of David that I have already quoted.

When you and I have entered into a new relationship with God through Christ, help will be ours to maintain this experience. Read 2 Peter 2:19 and 1 Corinthians 10:12. And read 2 Corinthians 12:9 and so many other precious promises that you know well. Make them your assurance of victory.

"Those who will consent to enter into covenant relation with the God of heaven are not left to the power of Satan or to the infirmity of their own nature. They are invited by the Saviour, 'Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.' Isa. 27:5."—*The Desire of Ages*, pp. 258, 259.

I have confidence that this is the experience of the large majority of our workers around the world. You love the Lord and you have committed your all to Him, but a few unfaithful watchmen can bring defeat or delay among God's people today as in the day of deceitful-hearted Achan. Thousands of God's people have neither bowed the knee to Baal nor formed an alliance with the world, and I thank God for every one of them!

May God richly bless each of you and your families. I have come to know thousands of you personally. I have visited with you and prayed with you. I want us to be in the kingdom together—in the near, very near, future!

And now, before I close I want to say, I suspect that thousands of our laymen will read this letter written to the church workers. I am glad that you will. The appeal is for *you* also to join us in a new and vibrant experience in

Christ Jesus, an experience of victorious living through the power of the Holy Spirit. Church workers and church members alike—we must all seek the same experience of repentance, revival, and reformation that will prepare us for the kingdom. Won't *you* join us?

With sincere Christian love,

ROBERT H. PIERSON
President, General Conference

When You're Young

By MIRIAM WOOD

The Guru

DURING RECENT WEEKS I have found my thoughts centered more and more on what we, as Seventh-day Adventists, often refer to as last-day events—which simply means the events just before the second coming of Christ. This contemplation has been the result, I suppose, of the astounding developments, both domestic and global, that have followed one another in such rapid succession that it has been impossible to finish reacting to one before another has occurred. All the horrors and implications of what is known by the collective term "Watergate" (proved and unproved)—the eruption of war in the Middle East, the determined claims of numerous persons that they have not only seen UFO's but have been captured and taken aboard strange spaceships inhabited by science-fiction creatures, the ever-lengthening lists of floods, earthquakes, drought, famine, and other "natural" disasters—all these things are bound to cause a believing Christian to have some very long thoughts indeed.

Therefore, it was with a sense of not too great surprise that I read this headline in the October 29 edition of *The Washington Post*: "Guru Followers March Here." The story that followed described the scene on Sunday when more than 2,000 followers of Guru Maharaj Ji marched around the White House in twin files. Their purpose, stated the reporter, was to "invite President Nixon to join them in Houston next month for 'Millennium [sic] '73.'"

It turns out that this great event will be held in the enormous Houston Astrodome and the Guru will "usher in 1,000 years of peace."

I suppose I would have dismissed the story as just one more in a constant stream of extravagant claims and weird happenings if my eyes had not traveled farther down the column. The following expressions almost leaped out at me: Guru Ji, "whom they regard as divine" . . . "to invite the President of the United States to the only exit he now has . . . at the feet of the perfect master."

This, though sufficiently startling, was by no means the end. The name Rennie Davis certainly is familiar to those who have followed the activities of young militants during the past ten years. At one time Mr. Davis was one of the most vocal, the most active, and the most effective of the antiwar activists. Now, however, he has completely abandoned his political activities because of his "conversion" to Guru Maharaj Ji, and is acting as general coordinator of the Houston event.

"During the afternoon gathering, Davis unabashedly professed his belief in the divinity of the 15-year-old Indian youth.

"'The unthinkable has happened,' he told the crowd in a strong, clear voice.

"The Lord himself is on this planet. He is in a human body and he is about to speak." (Italics supplied.)

Like all members of our faith, I have been aware that "false Christs" would appear here and there. I think, though, that I have been picturing something more dramatic, something more compelling. I am so used to reading sensational news stories that I find myself emotionally numb. Because of this, I have been disturbed very deeply as I have contemplated the story of the 15-year-old Guru and his followers. Can it be that my own visualizations of "false Christs" and the manner of their appearing are at fault? Certainly this would tie in perfectly with the thought that Christ's second coming is pictured as a "thief in the night" in spite of the signs preceding it. Obviously, if we do not recognize the signs for what they are, we cannot make the connection between them and subsequent related events.

That this young boy is not "the Lord himself" hardly needs saying. But if anyone should possibly have a question in his mind, the latter part of the story should settle matters. "The principal drawing card of the afternoon was the music of Blue Aquarius, the 56-piece band formed by followers of the Guru that is led by his 20-year-old brother. . . .

"Faithful and faithless alike danced happily to the startling blend of rag and rock the band produced."

Buried down at the end of the story I found convincing proof of the character of the movement. Here it is: "Many . . . intensified their involvement with the music by smoking marijuana, and the air was redolent with its distinctive acrid aroma."

Lest I give the impression that the 2,000 marchers are the only converts the young Guru has, I must add that the "Divine Light Mission," which is the formal world organization, claims they now have 6 million followers worldwide, including more than 40,000 in the United States. Comparing these figures with some in the 1972 edition of the *Seventh-day Adventist Yearbook*, I found that our church listed itself as having 2,087,473 members. If the figures released by the Guru's agents are correct, then his followers number more than twice those of the Seventh-day Adventist Church membership.

Appropriate texts to apply to this situation are Matthew 24:5-24:

"For many shall come in my name, saying, I am Christ; and shall deceive many. . . . And many false prophets shall rise, and shall deceive many. . . . For there shall arise false Christs."

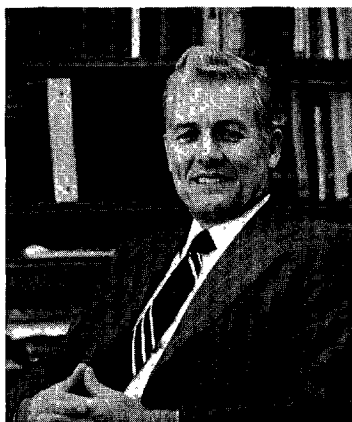
Then, most heart-stopping of all, contemplate, if you will, Matthew 24:33:

"So likewise ye, when ye shall see all these things, know that it [Christ's coming, or He, that is, Christ] is near, even at the doors."

Protestant Missions in Transition

North American Protestant missionaries sent to other lands, totaling about 35,000 in 1972, increased by less than 2 per cent between 1969 and 1972. Mission giving increased about 10 per cent during the three-year period, but did not keep up with the rates of inflation and dollar devaluation. Such were some of the facts drawn from the *1973 Mission Handbook*, subtitled "North American Protestant Ministries Overseas."

William L. Needham, director of World Vision's research section and author of the handbook, gave several reasons why missionary personnel abroad remained somewhat static over the past three years: (1) changing attitudes toward mission-



ary careers; (2) nationalization of overseas ministries with subsequent withdrawal of personnel; and (3) reduced income in relation to inflation. Of the 35,000 missionaries reported, 4,100 are on short-term assignment or persons in a self-support capacity.

Latin America continues to draw most of the North American Protestant missionaries. Brazil leads all other countries of the world with 1,986. Japan is second, followed by Mexico, India, and the Philippines.

Some dozen countries, mostly Communist or Islamic lands, having a combined population of 912 million persons, have no Protestant missionaries from North America.

Southern Baptists Lead

Churches sending the most missionaries from North America in 1972 were the Southern Baptist Convention, 2,507; the Wycliffe Bible Translators, 2,200; Churches of Christ, 1,623; Seventh-day Adventists, 1,546; Youth With a Mission, 1,009; Assemblies of God, 967; the United Methodist Church, 951; The Evangelical Alliance Mission, 922; the Sudan Interior Mission, 818; and the Christian and Missionary Alliance, 803.

We repeat, these figures are only for Protestant missionaries whose home base is North America. When we consider that the worldwide organization of the Seventh-day Adventist Church has made home bases out of several continents, there is no question that the total number of Adventist missionaries going overseas surpasses that of any other Protestant denomination.

Furthermore, we see strength in the fact that national workers are assuming increasing responsibility for their countrymen. In many lands that have long been served by foreign missionaries, Seventh-day Adventist nationals are effectively serving the church on all levels of leadership. This is the result of the grace of God and wise planning on the part of the world church. The uniqueness and open secret of the Seventh-day Adventist Church is that there is

only one church—a world church. There is no German Adventist Church, no African Adventist Church, no Samoan Adventist Church, no Greek Adventist Church, et cetera. The unity of the Adventist Church wherever found on this planet continues to amaze those who see other denominations fragmented according to national interests.

Another interesting observation is that most all foreign missionaries are sponsored by conservative denominations. If the Christian gospel is ever to enlighten the world, it surely would not be done by those who write off the Bible as nothing more than a profoundly moving piece of human literature. When real sacrifice is counted up (and not merely that which gets momentary headlines) there seems to be no comparison to the quiet Christian heroics of those from the conservative churches who devote their youth, comfort, and love ties to people of different languages and customs for years on end.

We are also interested in the figure of 912 million persons who have no Protestant missionaries from North America. This does not mean that there are no Protestant missionaries from other home bases in those countries. But the chances are small that many of these countries are being served by Protestants or Catholics.

We think of China with her 700 millions. We think of the approximately 2,000 language groups, scattered in various nations, that as yet do not have any portion of the Bible in their own language. For these groups the Bible societies and the Wycliffe Bible translators are doing a remarkable work, and they deserve our fullest cooperation.

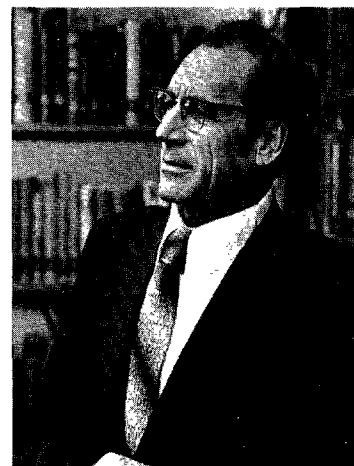
Somehow, someday, there will be dramatic breakthroughs yet. God will add to the vision and committed ability of dedicated Christians so that His word of mercy and invitation is heard everywhere. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). H. E. D.

A New Year's Prayer

"Lord, make me again another vessel, as seems good to Thee."

This New Year's prayer we have adapted from Jeremiah 18: 4. The Lord had commanded Jeremiah to go to the potter's house, where He promised to instruct him. Arriving, Jeremiah saw the potter fashioning a vessel on the wheel. As he watched he saw the vessel marred in the hands of the potter. Promptly, the potter made of the marred clay another vessel.

Then came the Lord's poignant plea: "O house of Israel, cannot I do with you as this potter? . . . Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel!" (verse 6). The object lesson was unmistakable.



Doom had been pronounced upon the nation of Judah for its apostasy, but the Lord was still willing to make the marred national vessel into another vessel.

The people's response was heartbreaking: "And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart" (verse 12).

Because of their recalcitrance, frightful doom befell them in 586 B.C., some 18 years later. Jerusalem was completely destroyed, and the people were led captive to Babylon. Only a small remnant was left in the land, which later fled to Egypt.

Sad End of a Mighty Nation

This was the sad end of the once mighty and proud nation so bright with promise. Jerusalem would have stood forever, as well as Solomon's Temple, if the people had been willing to fulfill their divine destiny. When Jeremiah visited the potter's house, it was not yet too late to avert the threatened judgments.

How many of us who today stand on the threshold of 1974 are happy with the vessel of our lives as wrought upon the wheel in 1973? Do we feel it has been marred, as was the ancient vessel? If it has been, we must not blame the Master Potter. He did the best He could. We interposed our stubborn wills, spoiling what otherwise would have been His perfect work.

For God to do His perfect work, our first responsibility is to surrender. This is the step A. A. Pollard emphasizes in his hymn:

"Have Thine own way, Lord! Have Thine own way!
Thou art the Potter; I am the clay.
Mold me and make me after Thy will,
While I am waiting, yielded and still."

God never coerces the will. Without our consent, He cannot work the transformation He would choose. A moment-by-moment surrender is one of the most difficult aspects of the Christian life. It is hard to pray with a full sense of what

is involved in the petition, "Have Thine own way, Lord!"

The second step is cooperation, which, in his hymn, Pollard perhaps does not sufficiently emphasize. Usually the Christian life is more than a mere "waiting, yielded and still." There are, of course, times when we should stand still and see the salvation of the Lord; more often the Christian life is a war and a march. "The expulsion of sin is the act of the soul itself."—*The Desire of Ages*, p. 466. While we cannot of ourselves expel sin from the life, our part is to cooperate with the heavenly powers. Without our active involvement no change occurs. "It [character] is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies."—*Christ's Object Lessons*, p. 331.

With surrender and cooperation, the heavenly Potter can make of us a vessel to His honor.

As the New Year dawns let us leave behind the marred vessels of 1973. Let us permit the Master Potter to make us over again into a new vessel.

Doom Forecast for Today's Sinners in Zion

Another parallel with the experience of apostate Judah of Jeremiah's day must not escape us. As doom had been spoken over a nation bent on backsliding when Jeremiah visited the potter's house, so doom has been spoken over today's sinners in Zion. Again there is still time for repentance. But today's sinners must not put off the day of reform too long. Let them be warned by the fate of the abandoned sinners of ancient Zion who said, "There is no hope: but we will walk after our own devices." Though long delayed, doom finally fell upon the ancient nation. Thus today, silently, relentlessly, doom is hastening on apace, soon to strike with terrible finality. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16). But the voice of the true witness still pleads, "Be zealous therefore, and repent" (verse 19).

Nineteen seventy-four may see momentous events that will quickly precipitate the end. The doom may come more

SPREAD OUT before us in both halves of the kitchen sink and on the drain-board was our "bargain." Lumps came up in our throats, saliva ran dry, and our eyes sadly met. All the way home from our 4:00 A.M. trek to the market we had planned for a fruit salad to end all fruit salads.

They had looked beautiful enough, and never before had we seen them sacked in little stretch-mesh bags. Moreover, whereas the boxes usually contained ten, in the bags we had bought 14 for the same price. 'Twas a good day.

Before she even took off her coat Ruth cut open that first papaya. Nothing is so exciting as the prospect of a good one. But there was not that familiar sweet exotic fragrance. Around the seeds the meat was dark and dry. Reluctantly she slit open the second; more of the same.

Now, having opened every one of those beautiful papayas, we found that their beauty was truly "only skin deep." Each had begun to rot from the inside. Some were spoiled nearly to the skin, but they all still looked good to the observer.

We wasted \$4 this morning, but we learned a great lesson. It's impossible for man to grade a fruit by looking at the beauty of its skin, its firmness to the touch, or the unusualness of its wrapping.

Learning about judging fruit, we can also more readily understand about people. Only the Creator of a product really knows how it is from the inside out.

Divine Counsel told Samuel about it. "Look not on his countenance, or on the height of his stature," God advised. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7).

Judging Fruits

By SHIRLEY BURTON

quickly than many anticipate. Whether or not the ultimate doom comes, for many 1974 will mark the termination of their earthly pilgrimage. For all such the moment of death fixes their eternal weal or woe.

How appropriate, then, our New Year's prayer, "O Master Potter, make me again another vessel, as seems good to Thee." And let us add: "Forbid that in the uncertain months ahead this new vessel be marred by my interposing my stubborn will. Grant that when that final moment of test comes, be it soon or delayed, I may be found an approved vessel."

Robert Browning concluded his poem "Rabbi Ben Ezra," based on the metaphor of the Potter and the wheel, with the prayer:

"So, take and use thy work:
Amend what flaws may lurk,
What strain o' the stuff, what warpings past the aim!
My times are in thy hand!
Perfect the cup as planned!"

D. F. N.

100 Years of World Mission

Continued from page 2

our minds from Christ and the special truths for this time. . . . It is the device of the enemy to lead minds to dwell upon some obscure or unimportant point, something that is not

Letters

Continued from page 3

stantly fall off the track, and dolls that should cry, burp instead. Even adults are constantly disappointed by oversell. Has Drano ever cleared your sink, instantly? Have you known a grumpy grandmother who could not stand her grandchildren, but who was instantly converted simply by taking Serutan?

2. The easy resolution of stupendous problems in one hour. Life just isn't that way! No wonder the Now Generation can't wait until tomorrow, let alone ten years, for solutions when Owen Marshall can break a witness on the stand in five minutes and get a heart-rending confession.

3. The destruction of creativity. Although TV pumps a person full of all kinds of facts, it robs one of the desire to do creative things. TV leaves one exhausted and numb.

4. The devastating philosophy of humanism and individualism (as opposed to individuality) that is panhandled every day. According to this philosophy man has all of the resources *within himself* to cope with life. Mannix is, I think, the supreme symbol of this kind of thinking. With no more help than a pretty secretary, he cracks problems that stymie the L. A. Police Department and the FBI. Does he ever pray? Of course not. When five caterpillars are about to crush him into the ground, all he needs to do is throw his coat button into the driver's eye and cause a glorious collision.

TV infiltrates your mind. I say when you stop whistling gospel choruses and whistle commercials instead, it's time to sell it.

SMUTS VAN ROOYEN
Riverside, California

fully revealed or is not essential to our salvation. This is made the absorbing theme, the 'present truth,' when all their investigations and suppositions only serve to make matters more obscure than before, and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth."—*Ibid.*, p. 49.

Publications by offshoots and dissidents within the church verify the truth of this statement by Mrs. White. Date setting for various prophetic events is common. When predictions fail, without embarrassment an explanation is offered, and a new date is set. Small ideas are made to appear large; minor truths are made to appear major. Thus, by an unbalanced presentation, truth is distorted and discredited in the view of thinking people. Further, instead of keeping the minds of people focused on the true issues of these critical times, advocates of "new light" distract and divert attention from that which is of greatest importance. Thus, the cause of truth, instead of being advanced, is retarded.

So here we are at the beginning of 1974—100 years after J. N. Andrews sailed for Europe on his mission for "present truth." Throughout the world let each Seventh-day Adventist thank God for the special truths entrusted to this church. Let him study God's Word earnestly, seeking additional truth. Then let him enter into a new dedication to carry the three angels' messages to the entire world in this generation. In what better way could we mark the one hundredth anniversary of Adventist world outreach?

K. H. W.

Sound Analysis

Your editorials that commented on the book *How to Prepare for the Coming Crash* [Sept. 20, 27] were classics on how to analyze an issue using logical development with a rational resolution. It also presented a sound basis for Christian behavior in a society that is disintegrating.

Moreover, the editorial series, "Contrasting Voices Proclaim the Advent," [beginning Sept. 20] is most timely and well developed, with a clear delineation between truth and error.

Thank you for strengthening our faith and encouraging our confidence in God through your journal.

THOMAS ZWEMER
Augusta, Georgia

Sugar and Meat

In a recent issue a quotation was emphasized from *Counsels on Diet and Foods*: "Cancer, tumors, and all inflammatory diseases [e.g. arthritis] are largely caused by meat eating." It should also be pointed out that there are strict vegetarians who also die as a result of one or more of the diseases mentioned. How wonderful, and quite simple, the solutions to the referred diseases would be in the field of preventive medicine if abstinence from meat eating were the only answer! But any conscientious physician and/or nutritionist can report that the excessive use of sugar is also a great causative factor in an endless variety of diseases. Why do so many of our members completely overlook, or willfully ignore, Mrs. White's admonitions in that respect? Just take note of what is served at many of our potluck luncheons and dinners! The lowered body resistance to the possible invasion of infectious

diseases as the result of eating just one sugar-covered doughnut has been definitely measured by laboratory technique. By no means do I intend to defend meat eating. But strict vegetarianism is not the total answer to a great portion of present-day medical problems.

W. BRENTON CARRON, O.D.
San Gabriel, California

Creationism in Public Schools

This article [Oct. 18] was of particular interest to me because I went to a public school for four years. At our school we had a religious release program where, once a week for an hour, those who wanted to study about God and His teachings had a Bible study with a teacher of a Protestant church. I believe that we who attended these gatherings had a mutual understanding of wanting to learn as much as we could of God, His love for us, and of His teachings.

I, therefore, agree wholeheartedly with the idea in this article that both views, evolution and Creation, should be taught in public schools and that the pupil should be allowed to decide which one to accept. Even though there would be difficulty in how Creation is taught by the educators, it would be taught, and that alone would be a giant step forward!

BEVERLY REYNOLDS
Glendale, California

Half-Century Subscriber

The make-up, the print, and, above all, the material presented recently in the REVIEW is the best I have seen in the half century that I have been a subscriber.

CLIFFORD A. REEVES
Terre Haute, Indiana

Occupation Homemaker



By JUDY WAHLMAN

MY DAY BEGINS as all others. I hate mornings. Nevertheless, the buzz of my husband's shaver beckons me to duty. I have to hurry or he will begin the chores, and now that I've resigned my nursing position my conscience objects to allowing him to infringe upon my duties too much. Sound silly? It is. He is a man few on words of love, but big on actions. His way of saying, I love you, is to give me all the help he can in the care of our home and three boys. Most of the time this is good enough for me, and most of the time he is doing more than his share of the work.

This morning I start the lunches as he sets the table. Then I gently arouse the three normal, healthy, active boys. The youngest, age seven, comes to life like an alarm clock—suddenly loud and clear. Number two, age nine, requires the gentle prodding of a back rub. The oldest, age 11, remembers the new aquarium of last evening and is thus spurred into action.

Action continues for about one hour, which includes eating, fighting over the cereal, getting dressed by the warm radiators, brushing teeth and smearing blue toothpaste all over the brown towel, grabbing lunches, and rushing to the school bus. School is a small church school on an island in Southeast Alaska, taught by none other than Grandma.

Ah, peace till 4:00 P.M. All my good intentions of housework are dispelled with the reminder that I am on the tail end of a good case of flu and need extra rest. The lure of the warm electric blanket calls. Since I am a nocturnal person, the morning hours are my best for sleep. A few minutes before hubby is to return for lunch I splash my face with water, give my hair a quick brush, and try to look busy. After 15 years of marriage my husband is not fooled but goes along with the game.

Lunch over and dishes dispatched, I decide upon my goal of housework

Judy Wahlman is a homemaker in Mount Edgecumbe, Alaska.

The Runaway Ski

By PATSY MURDOCH

"HURRAY," exclaimed Roger on Christmas morning, "a pair of skis!"

Roger could hardly wait to put them on and start learning to ski.

The next afternoon Roger practiced on a clear slope in the woods behind his home. The snow was just right for skiing. Before the afternoon was over, Roger could go all the way down the slope without falling.

I'll go down once more, he thought, as he noticed the sun was disappearing behind the mountain to the west.

The cold air on his face felt good as he sped along. Since this was his last time down the slope, he let himself go faster and faster.

About halfway down he lost his balance and fell in the soft snow. One ski snapped off his boot and went scooting downhill to the right. It disappeared under the loose snow.

What a time to lose a ski, thought Roger, as he took off the other ski,

got up, and went to look for his runaway ski. Although he hunted over a wide area, he could not find the ski.

By now the sun had sunk behind the mountain and it was getting dark in the woods. Would he give up?

No. He remembered his father's statement, "When you need help, God will hear you, anywhere, anytime."

Roger knelt down in the snow. "Please, dear God," he prayed, "help me find my runaway ski. You know my skis are brand new and Mother and Dad would feel bad if I lost one. I know I should have quit sooner. I will be more careful in the future. Amen."

Roger got up and continued his search. Just before it was too dark to see in the woods, Roger felt the runaway ski under the surface of the powdery snow.

"Thank You, God!" whispered Roger, as he hurried toward home.

FOR THE YOUNGER SET

for the day. A book on women and fatigue taught me this trick to avoid frustration. Today I choose to strip the beds, wash the linen, spray the mattresses with evergreen scent, then replace the linens.

During my many trips to the outside laundry room through mud and rain, the thought occurs to me to call a friend new to the island. The call tells me she is facing the same depression that nearly overran me our first year here. This island is rich in nature's gift of mountains, wilderness, and snow, but it is very poor in man-made beauty of homes and neat buildings. Thus I call it the most beautiful and the most ugly place known to me. It definitely requires some adjustment to its mode of living.

We chat nearly an hour. Our conversation might well be considered trivial, but to me it is the progression of a relationship. She and her spouse profess no religion, but have high ideals. I give no sermon, but hints of God's care for me and she reflects hints that they are searching.

The children bound in at 4:00 P.M. with a big "Hello, Mom," a scuffle with the equally playful Samoyed, and a forced piano practice.

A Busy Routine

Supper is early tonight so we drop Dad at the barber's and buy a gift at the hobby shop for a girl that has everything, including the flu. Material things have little value to this child but her obvious pleasure over our visit is well worth the price of the gift.

On to Grandma's to give her the bi-weekly vitamin shot, then to our rendezvous with Father. At the same corner we pick up two rain-drenched teen-agers that are Adventists but attending public school for the first year. Each contact with them is an effort against the battle of losing them from church. The parents no longer attend, so their position is even more fragile.

Time for bed and the Sabbath school lesson. During the study of the little girl taken slave by Naaman, the question of her trust in God while in a foreign land arises. My first-grader blurts out, "How do I know that God would take care of me if that happened to me? I don't even know whether I believe there is a God." His fingers rush to his mouth, "Oh, I shouldn't have said that."

Mustering up a calm expression I ask, "Why shouldn't you tell me anything you feel or believe?" Most of the remainder of the lesson time is spent in individual discussion with him about seeing the effects of God just as we see the effects of the wind. Then we recount an answered prayer. His grin tells me he knew this all along but

needed some reinforcing. The other two boys listened intently. A peacefulness pervades the room. Prayers are said, kisses given, night light turned on, and the little princess swirls to the music-box tune from the castle on the dresser.

My day is nearly over, but as I say my prayers the thoughts of daily oppor-

tunities to witness for Christ in the role of housewife and mother set me to thinking and to writing. Usually I end these quiet night hours in writing letters, but tonight this article is born.

How about your day? Was it calm but fruitful, or was it rushed and frustrating? You know, I like this job of being "just a housewife"! □

especially

FOR WOMEN

By BETTY HOLBROOK

I Detest Football!

I DETEST FOOTBALL! I really do, and now I've finally dared to say it. I'll admit I don't understand football. I do know what a touchdown is, but I'm not sure what a fullback or quarterback does, and the word *downs* has me thoroughly confused. I'll also admit that I have stubbornly resisted all efforts to make me understand how it all works. (That's one nice thing about stubbornness: You always know what you are going to be thinking the next day.)

But I would like to think that my feelings about the game are at least partially justified. Think, for example, about the brutality of the game. In a lively discussion I had with a young man about it once he almost convinced me that all the padding and gear that the players wear has them fully protected. But news reports and statistics tell a different story. Calling football brutal still seems to be apropos.

There is another reason, however, why I thoroughly dislike the game; and that is because of what it is doing to many American families. Most of us have memories tucked away that we would just as soon forget, but some of my happiest are of Thanksgiving, Christmas, and New Year's.

Thanksgiving was high on my list. We enjoyed driving the 35 or 40 miles out to my aunt and uncle's home—ten of us packed into one car. Aunty Hannah was a remarkable Norwegian cook, and living on a farm, she had available some things that "city folks" couldn't afford in those lean years. With our family of ten, theirs of nine, and sometimes another aunt and her family of five, there wasn't a quiet or dull moment. I realize now that Aunty Hannah must have been exhausted when the day was over, but for us it was exhilarating and marvelous.

Even better than the food was the family fun. If there was snow, the twin mules (Jack and Jenny, naturally)

were hitched up to the sleigh, and, bundled in all the mittens, caps, and overshoes we could find, we would set out across the cornfields for a destination unknown. We ran alongside the sleigh, made "angels" in the snow, washed one another's faces until, exhausted and half frozen, we stumbled back into the house for hot chocolate and popcorn—and then slept all the way home. We didn't know that anything like the Redskins, the Vikings, and the Cowboys existed.

Christmas was spent at our home. Some years there wasn't a present under the tree, but that didn't dim our expectations of Christmas. Mother scrubbed, polished, and cooked for a week, and there was always a tree. The old round oak table in the dining room was pulled out full length, covering half of the living-room floor. With anywhere from 15 to 25 around it our happiness was boundless. There were games, maybe a toboggan party, or some family activity, and we still didn't know anything about the Eagles, Rams, or Packers.

Then came mission service and the fun of finding new customs and ways of celebrating the holidays. It wasn't until we came home on permanent return that football began to loom menacingly into my life. I've sat at Thanksgiving tables where the TV was the "centerpiece," the steady rhythm of munching celery and carrot sticks keeping time with the excited cadence of sportscasters. And how many hostesses have had to plan Christmas dinner at an hour when there was no game on, in order to accommodate invited sports fans or to fit with clockwork precision into the half-time break?

What really concerns me, though, is the frenzied spectatoritis that prevails—the floor stomping, moans of anguish or screams of delight, the enthusiasm—for what? What does it do to a family? What are memories made of? What is real fun and recreation? What is Christianity all about?

I know someone will say, "She just doesn't understand." And I'm sure in one way or another that will be true, but the stubborn heritage still comes through. Football is becoming an obsession that is leaving children with memories of touchdown drives instead of family drives, of smashing tackles instead of loving companionship of brothers, sisters, and dads on the best days of the year for family love and warmth, and, well—memories.



He Was My Hero

By ROBERT E. ADAMS

with MILDRED E. ADAMS

THERE IS USUALLY a hero behind the life of every young person. As he associates with those whom he truly admires, he forms goals and aspirations, of which at the time he may not be wholly aware. He may not realize until many years later what a privilege it was to have known and walked with certain people.

As I write these lines I find myself flying at 30,000 feet over the vast green jungle carpet of South America. My thoughts go back to a certain Saturday night nearly 40 years ago at Pacific Union College. I was one of the hundreds of students who sat listening to the annual presentation of Handel's *Messiah*. Irwin Hall was filled to capacity. Unknown to me at the time was the fact that in the years to come the man directing the 30-piece orchestra and 200-voice choir would affect my life more than any other person. Prof. George W. Greer was the most unforgettable Adventist I ever met.

As choir director and voice teacher he left in the lives of his students that "something" that continued to inspire them throughout the years to come. The totally committed and enthusiastic beat of his baton, the lock of black hair that fell over his right eye as he put his whole heart, life, and body into the final strains of the "Hallelujah Chorus," called forth music that filled every student present with aspiration and total dedication to life's future.

Robert E. Adams is a church pastor in the Potomac Conference. At the time he wrote the article he was lay activities secretary of the South American Division.

Mildred E. Adams is an office secretary at the General Conference.

It was his goal to create in the hearts of everyone a greater appreciation for sacred choral music and to help all who listened to realize that the ministry of choral song has a definite place in church worship.

No Distractions

"Pop" Greer, as he was affectionately known, felt that nothing should divert the mind or eye of the listener from a message in song. He felt that nothing should distract his audiences from the spiritual appeal, not even the varied-colored dresses of the choir members, hence early he introduced robes for his *a cappella* choir. The theme of every presentation was Christ. Every program was a choral sermon that told of the life, sacrifice, and love of the Saviour for mankind. Every song was one more instrument in God's hand for the winning of souls.

The PUC *a cappella* choir was chosen to perform at the 1936 General Conference session. This was the first time a robed choir would perform there. I remember as we lined up to march onto the platform that first night, one of the General Conference vice-presidents, taking one sweeping look at the robed group, said: "Professor Greer, are you going to march onto the platform with a choir dressed like this? I don't think you should, for you would be following in the footsteps of the Catholic Church." It was true that our robes were black with white satin stoles. With a broad smile Pop looked at the minister and said good-naturedly, "Well, Elder, if you feel we should take off these robes, then you had better take off your shoes, because, remember, the Catholics also wear shoes." Soon after, when

the signal was given, we filed onto the platform to sing the opening song of the 1936 General Conference session.

Professor Greer was a very practical man. Above all he was one of the finest Christians I have ever met. He was a man who always shared what he had with others, for example, his home and the warmth of his fireplace. Many were the evenings when the members of his choir could be found in his living room relaxing and listening to the world's best in choral and orchestral music. His record player was used to play only the highest quality music, by which he hoped to inspire others to enjoy nothing but the best. Yes, the Greer home was always a home away from home for many a lonesome student, music major or otherwise.

As I look back upon the wholesome association of those college days of nearly 40 years ago, I thank God, for it was at that time I met a second soprano who was also a member of the choir and who later became my life companion.

No One Turned Away

His whole life was dedicated to his choir and his students. No one who had a sincere desire to study music was ever turned away. As I knocked at his studio door the Monday morning after that thrilling presentation of Handel's *Messiah*, I heard a warm, "Come in." As I stepped into his studio he said, "Sit down, Bob." Then I listened as he gave a voice lesson to five students. Each had a desire to learn to sing, but had little with which to pay for lessons. Pop arranged for some to help Mrs. Greer with housework, others to help keep the garden around his home, and some to work in his studio. I was able to join the class that morning because I was given the opportunity to cut wood in exchange for my lessons. Pop paid cash to the business office for lessons contracted for in this way.

He had a way about him that brought out the best in his students. When during that first lesson I attempted to sing a stanza of "Beneath the Cross of Jesus," Professor Greer stopped me in the middle of the hymn. I was really scared, for I knew this to be the moment of his evaluation of my vocal talent. In his kind way he said, "Bob, you have a fair voice, but of very nasal quality, and frankly, I think it would be better for you to put your time and talents into manual training and not waste time on music. But it's up to you and I'll do my best to help you develop your voice. Everything depends on your determination and study." This was Pop's way of challenging a student. His patience, dedication, and ability as a voice teacher made it pos-

sible for me in future years under his direction to sing the bass solos in more than one performance of *The Messiah*. Yes, it was a real privilege to meet and walk with a man of such patience.

Whatever the problem, he was one who could always smile. When presenting concerts throughout the Pacific Union Conference, many times the choir members, growing tired, would begin to flat while singing. Professor Greer would just smile, give the choir a signal with his right thumb turned up, and this would bring us back on pitch. His smile relaxed us and caused us to feel refreshed.

We carried on our tours a large, half-dome resonator that came apart in sections and had to be bolted together on stage before each performance. All male members were expected to be on hand to help assemble it. But several of them used the moments before performances to slip away for a little courting. One young man especially took advantage of these opportunities. After being absent a number of times, the choir felt that his case should be given special attention! On our way home between Los Angeles and Fresno, California, someone conceived the idea of setting up a court from among our group. We chose the lawyers for the defense and the prosecution; Pop was appointed judge, and a jury was called up to serve.

The trial got under way. Various witnesses were called to give evidence, and it went strongly in favor of the prosecution. All of a sudden we heard the hiss of escaping air from the right side of the bus, which promptly began to settle lower and lower. We had a flat tire!

Beside the highway ran a large irrigation canal filled with cold, running water. As soon as the bus came to a bumping stop the young man who was being tried leaped through the door and started running for dear life down the highway. He had heard it rumored that his sentence might be a thorough ducking in the water of this canal.

In his absence the jury brought in its verdict—guilty. The judge pronounced the sentence. After repairing the tire, we caught up with the fugitive down the road. The judge repeated the sentence: The young man was committed to the care of his future bride for treatment. The penalty proved effective; after that he was usually on hand to help put up the resonator. Professor Greer's ready sense of humor and his big smile made him a favorite among his students. Each student felt Pop's deep interest in him personally and realized his total dedication to his choir.

I learned to know him more intimately when in later years he opened his home to my wife, our one-year-old daughter, and me. As we lived with him for eight months, we observed that he was a master of the practical arts of everyday life as well as a skilled choir director. He took pride in keeping his car running smoothly and in good repair. The hum of a car motor well tuned was music to his ears as were the cadences of his choir when singing with enthusiasm and in tune. As Pop and I worked together in constructing an addition on his house, I thought many times of Jesus' working with His father in the carpenter shop in Nazareth. Professor Greer enjoyed creating things with his hands, useful things, practical things, things that would be appreciated around the home as well as by his host of friends.

The harmony and beauty of nature were always an inspiration to him. His choice of the site for his home along the creek near the old college spring at PUC reflected his desire to live close to God and the great outdoors. When he retired and moved to Covelo, California, he again chose as a home-site an inspiring spot in nature. It was here in the beautiful Round Valley of northern California that recently I had the privilege of associating and walking with my hero for a few brief hours.

These hours will remain as some of

life's most cherished moments. As we sat alone together in his living room that night, Pop played and replayed many recordings of the choirs he had had the privilege of directing through the years. He called attention with just pride to many students whose voices he recognized on the record and said, "Bob, they are in the Lord's work in such and such a place. What a thrill it is to know that I had the privilege of touching their lives in some humble way and to know that they are out there working for God. Yes, I have laid down the old director's baton, but it's a great comfort to me to know that my students around the world are holding high their batons of faith."

As Pop and I blended our voices together that night in a few favorite duets that we had sung together in past years, my mind went back to that certain Saturday night nearly 40 years ago. Once again I could see the flash of his enthusiastic baton and the lock of black hair falling down over his right eye as he directed the "Hallelujah Chorus."

As the vast green jungle carpet of South America slips by 30,000 feet below me, I feel an unusual sense of gratitude to God that it was my privilege to meet and walk with one of the great musical leaders of our denomination. To me Prof. George W. Greer is the most unforgettable Adventist I ever met. □

My New Year's Wish

By ADLAI ALBERT ESTEB

I might wish you shining pathways,
And wish you cloudless skies;
But would these bring your truest praise,
Or yield life's best surprise?

All sunshine makes a barren earth—
Without the clouds, no rain;
Could Mother Nature then give birth
To anything but pain?

There'd be no roses on your road,
No fragrant breeze to blow.
You'd have no strength to bear your load—
No life on earth could grow!

Instead, I'll wish you clouds enough
To frame a sweet, serene sunset,
But stormy seas that must be rough
To bring up greatest treasures yet.

Then on the shores of life you'll find
The rarest riches of the earth,
The patience, poise, and peace of mind—
These virtues are of greatest worth!

Ellen White in Europe:

She Emphasized Unity

By D. A. DELAFIELD

ELLEN G. WHITE spent one in seven of her 70 years of public labor overseas. Her practice was to set up a place of operation—whether in Europe or in Australia—where she could pour forth a stream of letters and manuscripts addressed to many parts of the world, a total of nearly 2,500 during her 11 overseas years.

With her son W. C. White; her secretary-nurse, Sara McEnterfer; and others, she spent two years—from August, 1885, to the summer of 1887—in Europe.

According to Mrs. White's diary, which she kept while in Europe, she visited France from October 14 to November 2, 1886, arriving in Paris from Dover, England, at half past six on October 13. She was met by a Brother Garside at the depot and immediately taken to a hotel close by.

At five o'clock the next morning Mrs. White arose and by candlelight wrote out a number of pages of testimonies of spiritual encouragement to God's people. The subject of these testimonies was unity among the believers around the world. There was nothing narrow or provincial in her teaching. Before the "one world" idea became widely discussed this clear-thinking spokeswoman for God was describing how this one message of truth was to develop one church unified throughout one world.

On October 14 Brother Garside escorted Ellen White and her company on a walking tour of Paris. Apparently they were near the "Brokers' Exchange" and climbed to a second-story gallery where they could look down into the room where the stock-exchange business was going on, very much as it is done in the United States.

Mrs. White wrote, "Men were pushing and crowding one another, screeching at the top of their voices. Many were hoarse, and yet they shrieked on louder than ever. Hundreds were there, and men were coming and going, wrestling, crowding one another like mad men. And what was this all for? Trading in stocks. Some would gain, others lose. And it was all for a little of the inheritance in this life. . . . I thought of the scene when the day of judgment should take place. What confusion would come to all who have not made God their dependence and were not prepared for the great day of final decision. Let us make our calling and election sure."—Manuscript 70, 1886.

Palaces of Kings

She also visited Versailles, a short distance outside Paris, which she called "the palaces of kings," covering many acres of ground and resembling "a hollow square." She was impressed by the grandeur and elegance of the statuary and "paintings of artists" affected her as they did other spectators, but the average tourist who visited Versailles gave little time or attention, perhaps, to the magnificent works of God in the natural world.

"These paintings might have been seen through other eyes than mine and be adored as evidences or specimens of wonderful taste and skill," she wrote. "But I have had my mind so completely satisfied and at rest with the works of God brought to our senses in nature, and have been so fully satisfied in viewing the glory of the heavens, the works of God's creation, that these things in imitation of the natural seemed to fall so far below the works of the great Master Artist who made our world and everything beautiful in it, that these

D. A. Delafield is an associate secretary, Ellen G. White Estate.

pictures could not charm my senses and meet my ideal."—*Ibid.*

Ellen White visited the tomb of Napoleon and his great generals who shared his triumphs, his glory, and his defeats. The guide who directed her party repeated the events that marked the lives of these brilliant military leaders.

Ellen White was duly impressed, although she loathed war and bloodshed. She wrote in her diary, "The best part and the most interesting part to us was the relation of the fact that this grand building was presented to the government for a hospital or asylum for old soldiers who served in Napoleon's armies. Their families and their children and grandchildren were to be taken care of. There have been as many as five hundred sick and disabled soldiers in this building at one time. Their preparation for cooking is very extensive. These soldiers are supported by the government."—*Ibid.*

After the busy day's tour was ended, Ellen White assembled with her friends in the apartment building where they were staying, climbed six flights of stairs, and ate a simple supper. Then they boarded the carriage that would take them four miles across the city to the depot where they would board the train for Nimes.

At six o'clock on the morning of October 15, 1886, Mrs. White arrived at Nimes. There several brethren—including D. T. Bourdeau and a Brother Comte—met her party. A tram took them to the home of Elder Bourdeau, a comfortable but humble second-floor flat.

The next day, Sabbath, Ellen White spoke twice, once in the forenoon and again in the evening. She was accompanied by William Ings, a minister who labored in England and who spoke that Sabbath on the subject of the restoration of the Sabbath. When he made his appeal 16 people bore their testimony. These converts had just embraced the Sabbath and begun to keep it. They were "witnesses for God . . . to reflect light in this . . . city," said Ellen White.

On Sunday, Ellen White and her friend took a walk into the heart of Nimes. The market activities were as busy as on any day of the week. But of all the things she saw, she was especially impressed by an old building erected by Augustus Caesar before the time of Christ.

At Nimes, Ellen White met an Evangelical preacher and preceptor of a school for orphans and fallen women. She was introduced to him and took a large interest in the charitable work he was doing.

A Soul Winner

During the week the association with the Evangelical preacher, Mr. Guilly, his wife, the directors of the asylum that he managed, and 50 of his students attended the services. Mrs. White said, "We hope this acquaintance may be in the providence of God a blessing to them and to us."—*Ibid.*

Mrs. White was a soul winner. She constantly labored to help others. Perhaps you may have heard her account of the young man in Nimes who had passed through a time of great trial. Wrote Mrs. White:

"When laboring in Nimes, France, we made it our work to save souls. There was a young man who had become discouraged through the temptations of Satan and through some mistakes of our brethren who did not understand how to deal with the minds of the youth. He gave up the Sabbath and engaged to work in a manufacturing establishment to perfect his trade in watchmaking. He is a very promising young man. My watch needed repairing which brought us together.

"I was introduced to him, and as soon as I looked upon his countenance, I knew that he was the one whom the Lord had presented before me in vision. The whole circumstance came distinctly before me . . .

"He attended the meeting when he thought I would speak, and would sit with his eyes riveted on me through the entire discourse, which was translated into French by Brother Bourdeau. I felt a duty to labor for this young man. I talked two hours with him and urged upon him the peril of his situation. I told him because his brethren had made a mistake that was no reason that he should grieve the heart of Christ, who had loved him so much that He had died to redeem him. . . .

"I told him I knew the history of his life and his errors . . . which were not of a character that should have been treated with so great severity. I then entreated him with tears to turn square about, to leave the service of Satan and of sin, for he had become a thorough backslider, and return like the

prodigal to his Father's house, his Father's service. He was in good business learning his trade, if he kept the Sabbath he would lose his position. . . . A few months more would finish his apprenticeship and then he would have a good trade. But I urged an immediate decision.

"We prayed with him most earnestly, and I told him that I dared not have him cross the threshold of the door until he would before God and angels and those present say, 'I will from this day be a Christian.' How my heart rejoiced when he said this. He slept none that night. He said as soon as he made the promise he seemed to be in a new channel. His thoughts seemed purified, his purposes changed; and the responsibility that he had taken seemed so solemn that he could not sleep. The next day he notified his employer that he could not work for him no longer. He slept but little for three nights. He was happy, so thankful that the Lord had evidenced to him His pardon and His love.—Letter 59, 1886." *Evangelism*, pp. 449-451.

On Sunday Ellen White spoke again to a well-filled hall in Nîmes. The next morning she and her party boarded the train for Valence. There she spoke for three quarters of an hour in an evening meeting attended by a small company of believers and their friends. There was a keen interest, and the people requested that she stay over an extra day, which she did. A man who had begun to keep the Sabbath but had given it up was at the meeting. In her diary Mrs. White tells of how she prayed that the sermon would have an influence in planting his feet once again upon the pathway to heaven.

Evening Service in Valence

Early on the morning of Tuesday, November 2, Mrs. White arose early and engaged in writing. Meanwhile the brethren in Valence were out inviting their friends and stirring up an interest in the evening service. Brother Bourdeau went miles in the country to get a brother to come to the meeting, but his mission was fruitless because the brother was away from home and rain fell so heavily that he could not have attended even though he had been home. But they had a good meeting in spite of the inclement weather.

Ellen White was intensely interested in visiting the Catholic cathedral in Valence, where she observed the officiating priests with their white dresses worn under a surplice of black velvet trimmed with gold braid, with the form of the cross marked in the back. She heard their words of prayer and their chanted hymns. This exposure, while in Europe, to the grandeur and impressiveness of the Catholic worship proved helpful to her writing about Catholic worship in the book *The Great Controversy*.

As Ellen White went on her way she reflected upon the soul-winning contacts that she had made. "There was a young man of excellent capabilities—a bookbinder. He had been learning the trade for nearly three years, and for his labor he was paid only three dollars per week and boarded himself. His keeping the Sabbath threw him out of two days. His sister has a good education, but keeping the Sabbath places her where she labors daily for twenty cents per day in doing common serving. She would make a good missionary worker if she only had the chance. Her mother engages in working in the field, receiving twenty cents when she can obtain work. We must seek to connect them with the office in Basel."—Manuscript 70, 1886.

As is well known, Sister White lived in a flat in the large printing building with connected apartments in Basel, Switzerland, when she was not out in the field preaching, visiting, and counseling. She hoped that the young woman she referred to above might find employment there in God's work.

In her diaries (Manuscript 31, 1887) there is an account of her visit to Bienne and La Chaux de Fonds, Switzerland. This journey required more than a week. Albert Vuilleumier was her interpreter. Meetings were held in La Chaux de Fonds, and Mrs. White worked there among the French-speaking Swiss with good effects.

One of the brethren in La Chaux de Fonds had purchased a lot, but it was very small and the brethren decided to duplicate the lot and build not only a chapel but tenement rooms where six families could be accommodated. Mrs. White wanted to help, and she wrote in her personal diary, "I have donated my horse, for which I paid \$175; my carriage, for which I paid \$110; my harness, for which I paid \$30. I have

had these in use a little more than one year. They may sell them and get what they can to invest in the house of worship. I pledged also \$100 towards a meeting house in Bienne. We can see no other way to do than to build houses of worship, and our brethren must begin to work themselves into houses under their control as tenement houses."—*Ibid.*

What was done in La Chaux de Fonds has been done again and again in Adventist worship houses throughout Europe—apartments are connected with the main chapel of the building.

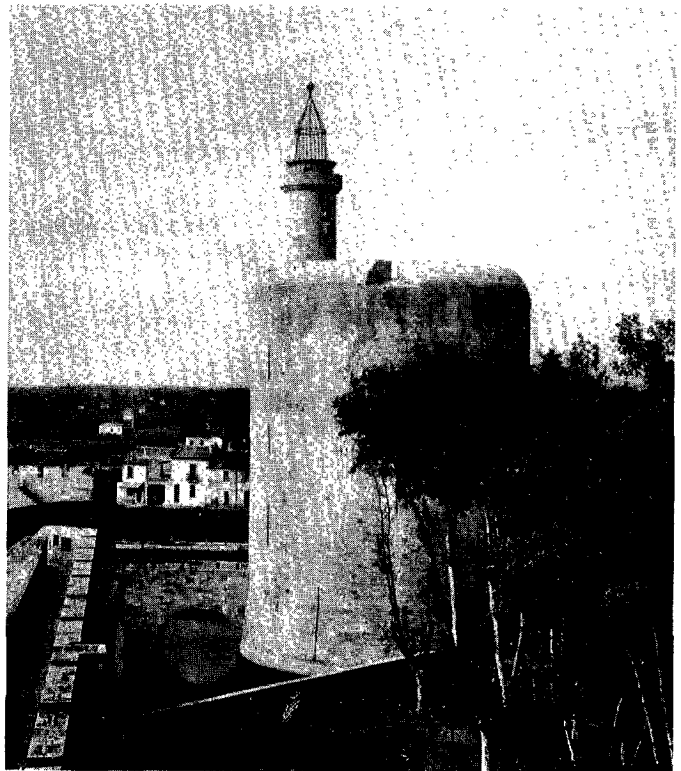
Decidedly Christlike

In a workers meeting held at Basel, Switzerland, September 24, 1885, Ellen White wrote concerning her great burden for love and unity among the Lord's people. "If the message comes directly from Him through His servants to the people, it will accomplish the work whereunto it is sent; it will make all one in Christ. Though some are decidedly French, others decidedly German, and others decidedly American, they will be just as decidedly Christlike."—*Testimonies*, vol. 9, p. 180.

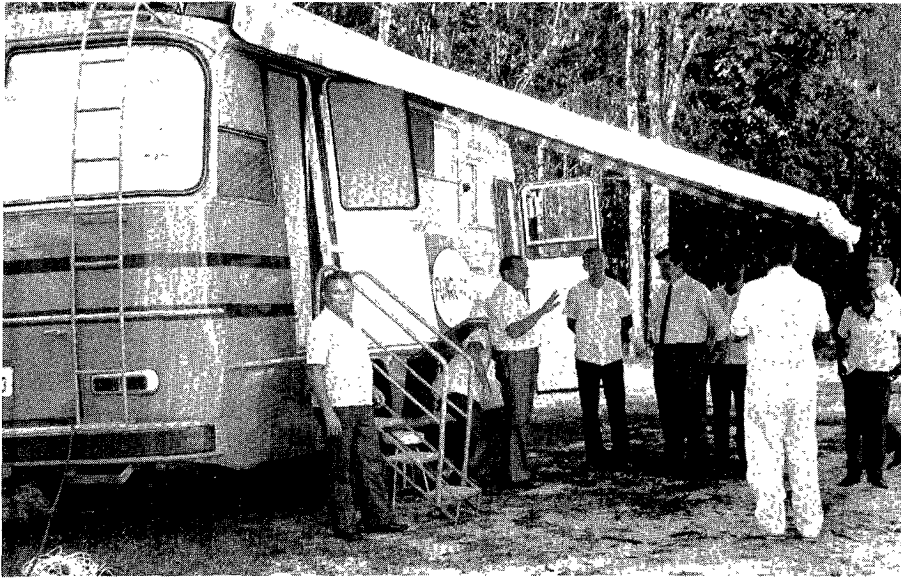
Again I would like to emphasize Mrs. White's burden for unity of doctrine and fellowship among Seventh-day Adventists in all the world. "As workers together for God, brethren and sisters, lean heavily upon the arm of the Mighty One. Labor for unity, labor for love, and you will become a power in the world."—*Ibid.*, p. 183.

I was reminded again of Ellen White's visit to Europe when my wife and I spent some months there recently. At Montpellier I was driven by the secretary-treasurer of the conference to Aigues-Morte, situated by the Mediterranean Sea. Ellen White too visited this place—an old walled city with the huge Tower of Constance situated at one of the corners just outside the wall. Here Marie Durand, a famous Huguenot, was incarcerated for her faith. She resisted the power of the established church for 38 years. While a prisoner she engraved in the stone floor of her tower room the French word for "resist." Finally she was released from prison and went free.

We have all come to a time in the history of the world when we must "resist the devil, and he will flee from you." May we, like Marie Durand, like Ellen White, be among those who resist evil, are centered in Christian love and are finally saved in God's kingdom. □



While she was in Europe, Mrs. White visited the Tower of Constance, where Marie Durand had engraved *resister* on the floor of her room.



This rolling clinic is operated by Seventh-day Adventist medical personnel on the Trans-Amazon Highway. Adventists also staff four other clinics for the Brazilian Government.

Government and Adventists Provide Medical Care

By WALTER J. STREITHORST

Seventh-day Adventist welfare workers are operating five rolling clinics on the Trans-Amazon Highway in collaboration with Funrural, the rural fund of the Brazil Ministry of Labor and Social Security. Funrural lends the new and completely equipped rolling clinics to the Adventists, provides cars to accompany them, supplies a monthly budget to maintain them, and pays for medical personnel and necessary medicines.

Pleased with the good results of this system of medical attention, originally designed for highway workers but later expanded to include farmers in the same area, the administrators of Funrural are adopting the same system in rural zones in other states. Sixteen new agreements have been confirmed with Adventist welfare authorities, and two more are being negotiated. In dollars this represents about \$900,000 for the 18 rolling clinics and another \$900,000 for annual budgets.

The original contact between Funrural and the Assistencia Social Adventista (ASA) of the North Brazil Union was made back in 1964, when the regional director of Funrural in

Pará, who had heard of the work of Adventist medical launches in South America, gave the ASA a monthly subsidy to help in developing medical work for the inhabitants of the shores of the Amazon and its tributaries. Later ASA received a rolling clinic for the state of Maranhão, together with a budget to maintain it. East and South Brazil Union ASA leaders were introduced to Funrural leaders, and different agreements were secured for these territories also.

When construction of the Trans-Amazon Highway began, social security officials needed to provide medical attention for workers on the road. Walter J. Streithorst, who was then president of the North Brazil Union, was invited to participate in a meeting in Rio de Janeiro with federal authorities responsible for giving medical attention to this area and highway contractors. Because of Pastor Streithorst's experience with Adventist welfare work, he was able to make many suggestions that were later carried out, including providing rolling clinics to accompany the workers, installing medical aid stations at strategic points along the highway as bases for the rolling clinics, air-lifting more difficult cases to the nearest hospital, constructing runways for the

aircraft, and installing a communication system between the clinic and aid stations.

In all the interviews with Funrural authorities, ASA's efficiency and faithfulness in fulfilling the agreements have been praised. It is a great satisfaction for ASA to be able to participate in this mission for the development of Brazil.

PHILIPPINES

General Signs Permit, Recalls Going Ingathering

Ingatherers in the South Philippine Union Mission have benefited from the influence of a Seventh-day Adventist mother now living in North America.

Since the country is under martial law, union leaders felt it would be wise to visit local authorities before the Ingathering campaign began this year, to be sure the Ingatherers would have no problems as they went out collecting funds. Several other workers and I called on Brigadier General Mario S. Espina, AFP Zone commander of Mindanao, and Sulu Archipelago in Camp Parang, Parang, Cotabato.

"Gentlemen, what organization do you represent?" the general asked.

"We represent Seventh-day Adventists."

"What? Seventh-day Adventists?"

"Yes, General," we replied.

"My mother is a Seventh-day Adventist. She is in the United States. In fact, just yesterday I received a letter from her."

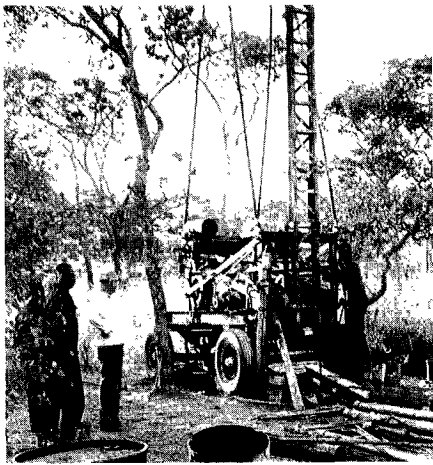
The general reflected on his boyhood for a few minutes. Then we told him about the church's annual Ingathering campaign. He knew about Ingathering. He recalled going out in singing bands with his teacher and schoolmates. When we presented our request for a solicitation permit, he prepared one immediately.

Before leaving his office, we prayed with him, asking God to bless him, his mother, and his family. We also got his mother's name and address and wrote her, telling her of our visit with her son.

We felt Providential guidance in our visit with General Espina. Because of the permit we received from him, we have been having a very pleasant and enjoyable Ingathering campaign in the South Philippines this year.

A. A. VILLARIN
Departmental Secretary
South Philippine Union Mission

Walter J. Streithorst is executive secretary of the Confederation of Brazilian Unions.



WATER SOURCE DISCOVERED ON RUSANGU SCHOOL CAMPUS

Inasmuch as water from their original pump has had to be piped two miles to Rusangu Secondary School, there was great rejoicing recently when water was discovered on the campus. Water from this bore hole flows at the rate of 1,750 gallons an hour.

Rusangu Secondary School, located at Monze, Zambia, is reported to be the largest Seventh-day Adventist secondary boarding school. The site for the school was selected by W. H. Anderson, pioneer missionary, because it was close to an excellent water supply from underground streams.

DESMOND B. HILLS
Departmental Secretary
Trans-Africa Division

SRI LANKA

Church Progress Reported by Union President

Sri Lanka evangelists this year began a new way of advertising public meetings: 13 evangelists began meetings on the same day and had one newspaper advertisement to cover all the meetings. This year's program includes four to five evangelistic meetings for each pastor or evangelist. To date this plan has resulted in 94 baptisms.

On the coast line north of Colombo ten years ago there was only one small company. Today there are nine churches in a 50-mile stretch. The area is being saturated with Adventist literature, and a big breakthrough in this area is expected soon.

There are now 20 literature evangelists in Sri Lanka, a few of whom for the first time are selling more than 1,000 rupees' worth of literature a month. All literature is imported, although present exchange rates keep the cost 35 per cent above the Indian prices. Therefore, the mission has requested \$28,380 from the Press Reha-

bilitation Fund to purchase a press and print Sinhalese literature.

Camp meeting, held at the Lakpahana Adventist School and Seminary in August, was attended by more than 650 people. John Eagan, pastor of the Negombo area, and P. B. A. Dissanayake, pastor of the Sinhala work in Colombo, were ordained and 17 were baptized on the closing Sabbath of the camp meeting. The camp meeting of-

fering has been assigned to print *The Desire of Ages* in Sinhalese.

The Adventist church has come into prominence throughout the country as a result of its soy milk and gluten project.

Lakpahana Seminary students and staff conduct more than ten branch Sabbath schools, with an enrollment of more than 350.

The seminary is operating at a fi-



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Liberty Sabbaths-January 19 and 26 

nancial gain. All outstanding accounts have been settled and a balance of 40,000 rupees is now in the bank. The Government is supplying mainline electricity to Mailapitiya soon, and the lines are now being laid. Conversion will cost the school 50,000 rupees (\$5,000).

Lakeside Medical Centre has suffered a setback because it has no Seventh-day Adventist doctor. When Merle Fernando, from Loma Linda University, returns this month he will begin the second stage of the hospital building program, which will add 17 private rooms. With this improvement, and with Dr. Fernando's presence, the hospital can expect to provide better service and operate at a financial gain.

B. F. PINGHO
President, Sri Lanka Union

GERMANY

Prayer Is Special Part of Retreat for Teachers

Teachers of the Marienhoehe Seminary and Secondary School in Darmstadt, Germany, attended a retreat at Mühlenrahmede, November 1-4, during a break between terms. The group totaled about three dozen, including three visitors from the Euro-Africa Division—C. L. Powers, president; O. Bremer, associate secretary; and Edward E. White, education secretary—and Otto Gmehling, Central European Division president for six years until his retirement in 1970. All four were speakers at the retreat.

A friendly spirit of discussion prevailed in the sessions devoted to gen-

eral participation, and such topics as instruction to handicapped children, the possibility of starting a kindergarten, updating the curriculum, choice of a career in God's work, practical preparation of preachers, teacher exchange, and feeder schools were discussed.

Morning worships by two of the staff members emphasized the theme of prayer, as the weekend coincided with the annual Week of Prayer for the world church.

An unplanned feature of the retreat, which gave great encouragement to the organizers, was the formation of impromptu prayer groups, which met before and after the planned program and devoted themselves to meditation and prayer for their fellow workers, for the progress of the work in the seminary, and for the spiritual development of the students.

At one of these groups it was revealed that for three years a small group had been praying for such a spiritual retreat—and this before the idea had ever been conceived. Praise and rejoicing were mingled with prayer in the definite fulfillment of this request.

EDWARD E. WHITE
*Education Secretary
Euro-Africa Division*

MICHIGAN

New Research Services Added at AU Library

The James White Library at Andrews University has joined the Center for Research Libraries (CRL) as an associate member, according to Mary Jane Mitchell, librarian.

Through CRL, students will now have access to more than 2.5 million volumes on an interlibrary loan basis. The CRL collection is highly specialized and is primarily a research rather than a current interest collection.

It includes books, specialty magazines, newspapers, doctoral dissertations, and government documents from many countries. CRL services are available at no separate charge to the user.

Mrs. Mitchell also announced that the AU library has a trial membership in the Associated Colleges of the Midwest Periodical Bank.

The bank makes available almost 2,000 periodical titles, both current issues and back files. It has access to 50,000 additional titles through cooperating Chicago libraries. For a small fee AU library patrons may obtain photocopies from the periodical bank.

DAVID H. BAUER
*Director of Public Relations
Andrews University*

Company Organized on America's Largest Island

Colorful Kodiak Island, largest of islands under the American flag, has little difficulty living up to the claims made for it. Its surrounding waters, warmed by the northerly flowing Japanese ocean current, teem with fish, which are harvested by one of the largest and best-equipped fleets in the world, then processed year round in some 20 canneries. The warm waters also serve to moderate the island's climate, making it similar to that of western Washington and Oregon, though Kodiak lies just 200 miles southwest of Anchorage.

The city of Kodiak can legitimately claim to be the oldest and the newest town in Alaska. It was founded in 1792 by Russian explorers and fur traders, shortly after the United States had elected its first President. The "new" city of Kodiak arose from the devastation of the 1964 Alaska earthquake, when the harbor and much of the town were wiped out by the ensuing massive tidal wave.

Today, Kodiak is Alaska's fifth largest city and one of the fastest growing towns in the State. It is linked to the mainland and the Alaska Highway by twice-weekly ferry runs. There are daily jet flights to Anchorage and direct flights several times a week from Seattle, Washington.

"Kodiak today is a bustling, robust, frontier town, vibrating with immense vitality," wrote a well-known newspaper columnist who recently visited Kodiak. "You know things are happening there, and you have an urge to be a part of them. Kodiak is a young man's country where a person with some ingenuity, a little boldness of thought, and a willingness to try anything once, would find all the challenges and rewards he could handle."

Until a year and a half ago the Seventh-day Adventist Church was virtually unheard of in Kodiak, though 14 other denominations are represented by churches. The challenge that a town such as Kodiak offers to Seventh-day Adventists is a larger one with greater rewards than those the visiting writer had in mind.

In the fall of 1971, my wife and I moved to Kodiak to begin self-supporting mission work. At that time, there were no other known church members on the island. In June of this year a church company was officially organized in Kodiak. In the intervening time, more than \$30,000 worth of Adventist books and magazines had been sold or given away, two Five-Day Plans to Stop Smoking had been held, six backslidden SDA's had been located and encouraged back into fellowship, many Bible studies had been given, and several people had developed an interest in the third angel's message.

Now each Sabbath 25 to 30 persons gather in rented quarters. Other Adventist families have moved to Kodiak and given their support to the work. The Gale Haskin family came from Sedro Woolley, Washington, the Richard Madsens from Dillingham, Alaska, Sarah Rodeheaver from Mobile, Alabama, and Carol and Lois Vining from Colorado.

The group has purchased time on the local TV station to air *It Is Written*. As a result of this and other contacts there are now more people in Kodiak interested in taking the gift-Bible study program than the members have time to contact.

The biggest challenges still lie ahead in Kodiak as the members lay plans to purchase property for a church and school, and prepare for evangelistic meetings to be held next year.

DOUGLAS COOPER

Hospital's Apnea Monitor Guards Newborn Babies

A new apnea monitor has been given to the St. Helena Hospital nursery by the Loma Linda University Women's Auxiliary, a group of physicians' wives organized to provide medical equipment and financial aid to both foreign and local fields.

Mrs. Deltalee Gates, of St. Helena, chairman of the Auxiliary during the 1972-1973 term, led the group in raising nearly \$700 to purchase the monitor.

Here's how it works: A tiny newborn baby lies quietly in its bassinet at the St. Helena Hospital Nursery. Suddenly a loud *beeeep* sounds throughout the maternity department. The infant has unexpectedly stopped breathing.

Physicians and nurses rush to the baby's aid, restoring its normal breathing functions while a small electronic unit nearby blinks brightly. The unit, an apnea monitor, recognized the baby's distress and sent out the alert that summoned necessary medical aid.

Apnea is a form of suffocation that attacks a majority of premature infants and many full-term babies. It is an irregularity of respiratory rate which can, if unnoticed for a period of time, silently take the new life. Although temporary apnea is quite common, prolonged periods without

breathing sometimes occur. The unpredictability of the condition requires constant surveillance of the baby's respiration. S. J. FREEMAN
St. Helena Hospital and Health Center



Mrs. Elisa Stevens, maternity supervisor, attaches apnea monitor sensors to a baby as Mrs. Deltalee Gates, Loma Linda University Women's Auxiliary president, watches.

HONG KONG

Chinese-English Lexicon Edited by Two Adventists

A Chinese-English dictionary is being compiled by two Adventist educators, Dr. Andrew N. Nelson, professor of education at Loma Linda University,

and Dr. Wilbur K. Nelson, chairman of the department of health education at the same institution. They expect to have approximately 80,000 entries in the completed work, which will be called *The Modern Reader's Chinese-English Character Dictionary*.

With so much current interest in China, especially in the Western world, people are eager to read Peking documents, and, according to the Nelsons, this requires a dictionary such as the one they are compiling. The project was begun two years ago and is now making steady progress with a busy crew of seven assistants working in Hong Kong.

"Lexicography (the editing or making of a dictionary) is my avocation," Dr. Andrew explains. "I enjoy writing dictionaries!"

He has already chalked up three to his record: The best known is *The Modern Reader's Japanese-English Character Dictionary*, published in 1962. Today it is the standard in universities throughout the world where Japanese is taught.

The new dictionary will also include pronunciations in the new Peking romanization that is becoming widely used. In addition to the thousands of Peking words, all the modern Taiwan vocabulary is also being included. The completed work will be published by John Weatherhill and Company, probably in 1976.

JANE ALLEN

*Editorial Assistant
Far Eastern Division*

Religious Liberty: A Constant Vigil

The dangers confronting Seventh-day Adventists in the areas of religious freedom are many. We must constantly be aware of the growing support of churches as well as labor unions for Sunday legislation. This may well come under the guise of a "family day."

Labor legislation constantly threatens the right to work. More restrictive laws in regard to the sale and distribution of Adventist literature, and the solicitation of funds with which to carry on welfare and health work, often concern us. There are also numerous laws and government regulations affecting education, hospitals, nursing homes, churches, and headquarters offices that need constant monitoring.

Besides constant vigilance we need an educational program to keep lawmakers, educators, judges, teachers, and clergymen aware of threats to religious freedom.

Shaky governments with dictatorial ambitions collect data on church activity and institute surveillance on church leadership. These conditions come as no great shock to Seventh-day Adventists. As students of prophecy we know that such conditions are to become more and more oppressive until the right to buy and sell will be controlled. We are admonished to work diligently to sustain liberty to preach the gospel. When we can no longer speak and work openly for our faith and the truth

for these last days, God will intervene in a miraculous way.

We have seen that intervention already in some countries of the world. Doors are now open that were once closed. Other closing doors have been miraculously kept open by divine intervention. No doubt still other doors will soon close, so we "must work while it is day, for the night cometh when no man can work."

Religious liberty leaders in the General Conference have been alert, efficient, and effective in not only keeping Adventists informed, but also in educating the public through our magazines. *Liberty* magazine has filled a very useful role. Lawmakers, ministers, and others have acclaimed it as the magazine that keeps them informed. Let us give it our loyal support, both in circulation and in finance, as the *Liberty* campaign of January 19-26 gives us the opportunity.

The large circulation of *Liberty* through the years has attested to the fact that readers have appreciated the paper and have confidence in it. As we come into the closing days of earth's history, and the issues are more clearly drawn, more than ever we need *Liberty* magazine to uphold the principles of freedom.

WILLIS J. HACKETT
Vice-President, General Conference

new books



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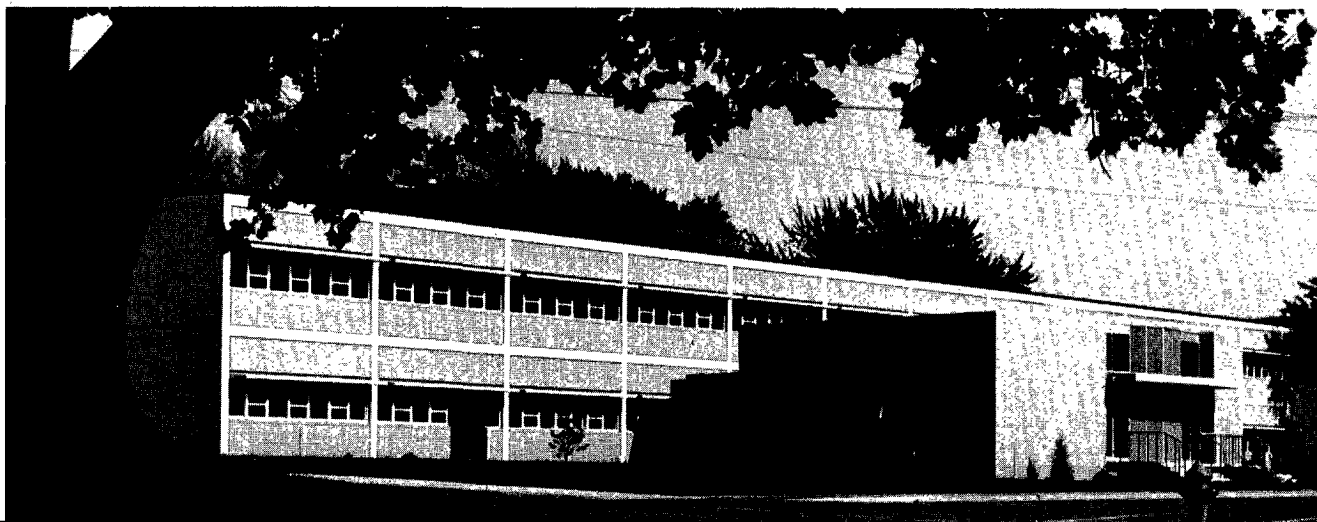
To work as an engineer requires certain tools—mathematics, science, economics, ethics, humanistic-social concepts, and knowledge of the properties of materials. These, in turn, are applied to the problems of research, development, and design. The engineering college provides these tools, as well as instruction in many uses of them.

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NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► Thirty-seven candidates were baptized at the Somona Adventist College, Papua-New Guinea Union Mission, year-end baptism recently. Most of these were the fruits of missionary work done by college students at nearby plantations and government colleges. W. I. Liversidge, Bible teacher, reports that 40 persons have been won through the efforts of Somona students during 1973.

► From the Papua-New Guinea township of Kainantu, where Adventist work has been somewhat static in recent years, Evangelist John Hamura reports 30 decisions for Christ at a recent public meeting. Fifteen persons have been baptized this year; 20 more are awaiting baptism.

► The beginning of the Adelaide, South Australia, telephone services, Gospel-Good-News and Soul-Talk, has received favorable news coverage. Calls registered during the first three weeks of the new programs number 5,450. Dial-A-Prayer continues to be a favorite in Adelaide and other major cities of Australia and New Zealand.

► A *Burra Khana* (Big Feast) for all former Southern Asia workers was held at the Waitara Adventist church hall on Thursday evening, November 22. Special guests were Robert H. Pierson, and Elder and Mrs. Duane S. Johnson, who formerly served in the Southern Asia Division.

M. G. TOWNEND, *Correspondent*

Euro-Africa

► Three new houses of worship have just been completed in southern France—Annecy, Angoulême, and Pau.

► Vacation Bible Schools were held in Châtellerault, France, with 27 children from non-Adventist homes, and in Dijon with a group of 12, which increased to 40.

► The senior citizens' home at Clapiers, near Montpellier, France, has been under construction since December, 1972, and was ready to open its doors as planned just before Christmas, 1973.

► The Seventh-day Adventist church at Herakleion, Crete, recently used its baptistry for the first time when one person was baptized into the church.

► Twenty-two pupils are registered in the Athens, Greece, secondary school, now in its second year.

► Malton Braff has accepted a call to serve in the Cape Verde Islands. This Brazilian family will locate in Praia, the capital city of the group.

E. E. WHITE, *Correspondent*

Inter-American

► On November 5 and 6, presidents of the seven unions within the division, who at the same time carry the religious liberty portfolio in their respective unions, attended the division's first religious liberty workshop. Guest speaker was R. R. Hegstad, editor of *Liberty* magazine.

► Recently a union-wide publishing council was held at the Central American Vocational College in Alajuela, Costa Rica. Attending were 150 student colporteurs, publishing secretaries and their associates from all seven missions, college staff, and college church members.

► Recently General Somoza, president of Nicaragua, and the members of the Junta Nacional de Gobierno granted an interview to a group of 19 teachers and students of Southern Missionary College. The group, under the leadership of Rudolf Aussner, had come to Nicaragua to build four clinics, a hospital, and a school among the Indians of Nicaragua's Atlantic coast.

► Mrs. Arcely Duarte, teacher of the El Carmen church school in Colombia, at the beginning of the school year organized a baptismal class for her 38 students. Sixteen were recently baptized.

► Flavio Villarreal, communication secretary of the El Salvador Mission, held evangelistic meetings in the Scandia church. After five weeks, 36 persons were baptized.

L. MARCEL ABEL, *Correspondent*

Southern Asia

► R. S. Lowry, division president, visited Scheer Memorial Hospital, Nepal, September 7-10. He reports that the climate for continuing the services of Scheer Memorial Hospital is optimistic. An official statement assures that His Majesty's Government has announced no change in policy relating to Adventist medical work. Dr. Lowry found the hospital filled with patients who greatly appreciated the service, under the direction of C. P. Jaggi and his associates, R. I. Clark and T. N. Mullen.

► V. D. Ohal, president of the Maharashtra Section, reports that R. S. Shinge, Central India Union secretary, assisted by A. K. Kandane and Johnson Dass, section ministerial and publishing secretaries, with the church pastor, Jacob Jagdhane, began a series of evangelistic meetings in Amaraoti on November 4. This is the first time meetings of this type have been held in this city. Last year R. S. Shinge started work at Chandrapur, another important city in the Vidharba area.

Section administrators plan for work to be opened in all the districts of Maharashtra by 1982, if not earlier.

► Construction of new church buildings at Naiz, Tilwani, and Chokak, in the Maharashtra Section, is in full swing, and the churches will be open for use soon.

► E. G. Conley, Central India Union ministerial secretary, conducted evangelistic campaigns in Miraj in May, and Ahmadnagar in September. We have land for churches both at Miraj and Ahmadnagar, and construction work on the Ahmadnagar church will begin as soon as plans are approved.

► A church is being constructed at Lasalgaon High School in the Maharashtra Section, and it is believed the high school will be the first in the division to own a dedicated church building. This has been made possible by generous friends of the school.

► Evangelists and laymen of the Maharashtra Section fully expect to reach their goal of 600 baptisms by the close of 1973.

A. J. JOHANSON, *Correspondent*

North American

Atlantic Union

► Clinton Adams has returned to the Northern New England Conference to be in charge of the Concord-Laconia, New Hampshire, district, after assisting in two major evangelistic campaigns in Florida.

► Greater New York Academy's second annual denominational history tour took place recently under the direction of J. Wayne Hancock, Bible instructor. Approximately 70 students saw historic sites of significance to the organization and development of the early Advent Movement on a 1,300-mile trip that passed through four States and one Canadian province.

► Several Atlantic Union College students recently became concerned about one small church in the union that didn't have enough members to keep its doors open. For the past several weeks they have spent their Sabbath afternoons in that town signing up people for the 20th Century Bible studies. During their first afternoon of work they signed up approximately 30 persons. They are also visiting former Adventists, and one man has already begun to attend church again.

► On Sunday, October 28, more than 100 students walked the 15-mile course set for the Pioneer Valley Academy walk-a-thon to raise \$3,000 for the academy church building fund.

► A nutrition and cooking class was held in the fellowship hall of the Seventh-day Adventist church in Ridge-wood, New York, on three recent Sundays by Pastor and Mrs. Harold Reimche, Mrs. Elsie Haus, and Mrs. Phyllis Dujon.

EMMA KIRK, *Correspondent*

Canadian Union

▶ A plaque of appreciation for raising \$1,000 each year for Ingathering over a period of years was presented by C. C. Weis, associate secretary of the General Conference Lay Activities Department, to Mrs. Bertha Duncan of the Rutland, British Columbia, church.

▶ Ground has been broken for a new church in the city of Ottawa, Ontario, the capital of Canada: Alderman William Law turned the sod. Purchase of the property was made possible through a centennial offering by members across Canada in 1967.

THEDA KUESTER, *Correspondent*

Central Union

▶ An Ingathering contact in Farmington, New Mexico, led to interest in the Adventist Church through the offer of a Bible course. After Bible studies and the friendship of the LaVon Johnsons, the Vern Roths became members of the Farmington church.

▶ On Ingathering Field Day, Sunnydale Academy students collected \$1,222.44. Sixteen cars went to 14 towns and cities in the conference.

▶ The Casper, Wyoming, church school is participating in a program to stamp out rheumatic fever. As a result of the cooperation of the schools in Casper and Natrona County there has not been a single case of rheumatic fever reported in five years.

▶ Mary Anderson, of the Wichita, Kansas, church, conducts a Bible study class for 18 people on Sabbath afternoons. Two have been baptized and four others are preparing for baptism.

CLARA ANDERSON, *Correspondent*

Columbia Union

▶ Groundbreaking services for the New Tripoli, Pennsylvania, church were held recently. The new church will seat about 100, and will cost in the vicinity of \$50,000. John Kelchner is the pastor.

▶ The recent Pennsylvania Conference Adventist Youth Fellowship held at Blue Mountain Academy was attended by 2,500. Thirty-two made their decision to be baptized during the convocation.

▶ A company of believers was organized in Keyser, West Virginia, recently, as a result of witnessing laymen from Cumberland, Maryland, and recent evangelistic meetings by Milton Erhart and Lloyd Hallock.

▶ Improvements at Blue Mountain Academy, Pennsylvania, include a new water system; an Alteck-Lansing public-address system in the pavilion; and equipment for a complete print shop. The improvements were made possible by the Ohio Educational Development Fund.

▶ David R. Manzano will assist A. G. Johnson as a field representative for trust service in the Ohio Conference.

▶ Estel Richardson, Jr., is the new lay pastor of the Charleston, West Virginia, church. His church responsibilities will be on a self-supporting basis.

CHARLES R. BEELER, *Correspondent*

North Pacific Union

▶ E. R. Hasse, a Cheney, Washington, physician, has returned from a three-month relief stint at Saigon Adventist Hospital in Vietnam. During his stay he participated in the move from the old 38-bed institution, established in 1944, to the 320-bed Third Field Hospital, which has been leased to the Adventist Church by the United States military.

▶ Wynelle Huff has been named dean of Walla Walla College School of Nursing. She replaces Wilma Leazer, who has accepted a position as an associate health secretary for the Far Eastern Division.

▶ Three new schools—Shelby, Libby, and Trout Creek—have opened in the Montana Conference, bringing to 12 the number in operation.

CECIL COFFEY, *Correspondent*

Pacific Union

▶ Every Sabbath afternoon at three-thirty the "Soul Church" meets in the Watts, California, Adventist Community Service Center. This outreach of the Watts inner-city program directed by Lorenzo Paytee draws an average of 55 people each week.

▶ Mrs. Iris Johnson, director of the Manchester, California, Community Center and a member of the Los Angeles Central church, was featured in early October on the telecast "The Girl in My Life." As a reward for her appearance she received three new sewing machines for the center and a new movie projector.

▶ W. C. Webb, former pastor of the Fresno, California, West Side church will succeed Ted Jones as associate secretary in the lay activities department and inner-city director for Central California. Elder Jones has accepted a mission appointment.

▶ More than 1,000 Pathfinders, representing 36 clubs in Southeastern California, gathered for a camporee headed by Rod Applegate, conference youth leader.

▶ Auburn, California, members moved into their new sanctuary in November and at the same time celebrated their forty-fifth anniversary of church organization.

▶ Willie Papu succeeds his father, Siofele Papu, who is retiring, as pastor of the Samoan company in Southern California.

▶ Randolph Thompson is the new pastor at Sun Village, California, and Roy R. Brown has come from Queens, New York, to pastor the Long Beach Philadelphian church.

▶ Wendell Nelson, associate secre-

tary of the Southern California Conference, has just completed a Week of Prayer at Oakwood College. His daily subjects revolved around the ways of "being ready." His son, Walter Nelson, associate pastor at Alhambra, California, has just completed Weeks of Prayer at Newbury Park and Glendale academies.

SHIRLEY BURTON, *Correspondent*

Southern Union

▶ The faculty and staff of Oakwood College and their families met for the annual colloquium September 7-9 at the Indian Creek Camp near Smithville, Tennessee. The faculty took the weekend to get away from the campus to discuss goals and objectives for the new school year. The theme of the weekend was "The Builder Also Grows."

▶ Harold West, ministerial secretary of the Florida Conference, has been conducting a number of workshops around the conference, aimed at teaching teachers to teach. He hopes to improve the quality of teaching in the senior Sabbath school divisions through this innovative program.

▶ According to clippings collected by the Florida Conference communication department, a significant number of individuals or groups are writing local newspapers inquiring how they can join a stop-smoking clinic. "In each case so far, the newspapers have recommended the Adventist Five-Day Plan to Stop Smoking," says Roy Ulmer, communication director.

▶ Twenty-one nurses associated with the Florida Conference Community Services program recently completed a disaster nursing course in Orlando conducted by the American Red Cross. It prepared the nurses to assist the Red Cross and local Community Services centers in disaster relief projects.

▶ The Alabama-Mississippi Conference office was recently moved from Meridian, Mississippi, to Montgomery, Alabama. The office will occupy temporary quarters until a new building is constructed. The new mailing address is P.O. Box 3508, Montgomery, Alabama 36109.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

▶ Bonnie Danniell recently conducted a meatless cooking school in Hot Springs, Arkansas, with two classes each day at the Arkansas-Power and Light service center.

▶ The Duncanville, Texas, Inter-Tribal Center for Indians and the Dallas Council of Choctaws recently awarded Wilson Roberts an outstanding service award for his work among minority groups. One of his most recent accomplishments was the enlisting of the Seventh-day Adventist Mobile Clinic, providing dental care in cooperation with Baylor Dental College. J. N. MORGAN, *Correspondent*

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To New Posts

FROM HOME BASE TO FRONT LINE

Bruce W. Branson (CUC '45, LLU '50), to serve as relief surgeon, Saigon Adventist Hospital, Saigon, Vietnam, of Loma Linda, California, left San Francisco, October 17, 1973.

T. Douglas Flaiz (WWC '68, LLU '72), to serve as physician, Empress Zauditu Memorial Adventist Hospital, Addis Ababa, Ethiopia; **Jeanna (Hartzell) Flaiz** (LLU, WWC '68), and one child, of Orlando, Florida, left Washington, D.C., November 14, 1973.

Ivy M. Freeman, of Madison, Wisconsin, to serve as secretary to the division treasurer, Far Eastern Division, Singapore, left San Francisco, November 16, 1973.

Arthur E. Geschke (PUC, LLU '38), to serve as relief physician, Thailand Medical Institutions, Bhuket, Thailand, of Fresno, California, left San Francisco, November 20, 1973.

Ronald D. Hartman (AUC '65, LLU '69), to serve as physician, Andrews Memorial Hospital, Kingston, Jamaica; **Glee (Canaday) Hartman** (WWC '65), and two children, of Richardson, Texas, left Miami, Florida, October 31, 1973.

Benjamin E. Herndon (LLU '47), to serve as relief surgeon with the medical group at Kabul, Afghanistan, and **Douglass (Plyer) Herndon**, of Corona, California, left Los Angeles, November 6, 1973.

Shin Jong Lee, to serve in the treasury work, South China Island Union Mission, Taipei, Taiwan, under the provisions of the Sustentation Overseas Service plan, and **Ruth Yu Choon Lee**, of Loma Linda, California, left Los Angeles, November 3, 1973.

Pablo A. Lutz (PUC '73), to serve as a history teacher, Adventist Educational Center, San Pedro Sula, Cortés, Honduras, on the basis of a national returning; **Emma Lutz** and one child, of Angwin, California, left Laredo, Texas, October 12, 1973.

Fritz O. Martinsen (AU '59), to serve as lay activities secretary, Tanzania Union, Musoma, Tanzania, left Seattle, Washington, August 21, 1973. **Martha (Vail) Martinsen** (Helderberg '51), and four children, of Union, Washington, left Seattle, August 25, 1973, to join him.

A. Wesley Olson (PUC, LLU '69), returning to serve as physician, Far Eastern Island Mission Clinic, Agana, Guam; **Judy Kay (Hill) Olson** (PUC '65, LLU '68) and two children, of La Crescenta, California, left San Francisco, November 5, 1973.

Niel Jorgen Sorensen (AU '49), to be a teacher of mechanized farming, Ethiopian Adventist College, Shashamani, Ethiopia; **Ruby (Thompson) Sorensen** (AU '56), and two children, of Corrales, New Mexico, left Detroit, Michigan, October 31, 1973.

Betty Speer, to serve as X-ray technician, Hong Kong Adventist Hospital, Hong Kong, on a relief/special service basis, of Loma Linda, California, left Los Angeles, October 16, 1973.

Ralph S. Watts (SMC) to serve as field secretary, Far Eastern Division, Singapore, under the provisions of the Sustentation Overseas Service plan; and **Mildred (Hoopes) Watts** (Hinsdale San), of Nordland, Washington, left Seattle, October 29, 1973.

ADVENTIST VOLUNTEER SERVICE CORPS

Carolyn Sue Elder, of College Place, Washington, to serve as a nurse, Dessie Hospital, Dessie, Ethiopia, left Seattle, Washington, November 12, 1973.

Robert H. Gorton, to be a teacher, Debre Tabor School, Begemdir Province, Ethiopia; and **Karin (Kolstad) Gorton**, of Santa Ana, California, left San Francisco, October 31, 1973.

Mrs. Queenie M. Thorpe, of Sunnyvale, California, to be a nurse, Hong Kong Adventist Hospital, Hong Kong, left Los Angeles, November 5, 1973.

Mrs. Dorothy Whitehead, of East Peoria, Illinois, to be an elementary teacher, Overseas Church School, Thailand Mission, Phuket, Thailand, left San Francisco, November 4, 1973.

Notices

GC Insurance Service (Calif.) Annual Meeting

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc., (California) Board of Directors will be held at 5:30 p.m. on Sunday, January 20, 1974, at Riverside, California. The purpose of the meeting is for the general business of the corporation and the election of directors in harmony with Article III, Section 2 of the bylaws.

CHARLES O. FREDERICK, Secretary

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You want to give strength to the person you love.
You want to share your love of Christ with your friend.

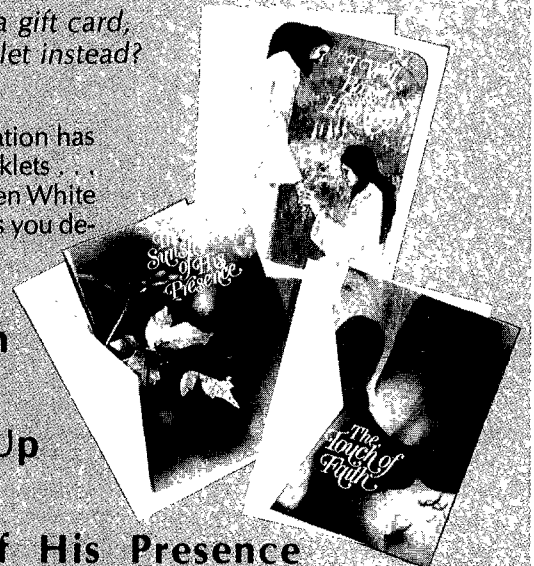
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In Loving Memory*

By RUBY KING PHILLIPS

There walked a man . . .
Humble in spirit . . . small of stature . . .
But he cast a giant shadow
Across the path of life.
The footprints of his walk are plain,
In the shifting sands they still remain
Firm and clear where'er he trod,
And lo, they all
Walked side by side with God.

Caught up in the mesh of our busy lives,
Preoccupied with care,
There was hardly time to say hello,
But one always knew he was there.
Always there . . .
A sympathetic ear,
A compassionate heart,
A hand, stretched forth to clasp your own,
Or brush away a tear,
A generous, loving friend
Offering his all—without having to be asked.
Those of us who loved him
(and who did not?)
Saw around his person a sort of halo—

*This poem was written as a tribute to H. K. Halladay, former worker in the North American Division, whose obituary appeared in a recent REVIEW.

A radiant, innocent purity
(of which he himself was totally unaware)
Compounded of his love for God
And his desire to serve his fellow man.
He took no credit to himself
For any deed he had ever done
Or any accomplishment
That had ever been his.
He was of all men most humble,
But strong and bold for Christ;
Never fearing to speak truth
For truth's own sake.
His pew will evermore be empty,
For never man can take his place.
In the dark space
Of this earth's night
There shines a light—
The glow of his meek and quiet spirit—
Like starshine in the hearts
Of those he left behind.

He gave so much to others
In some gentle ineffable way;
"He spent his life for the Master"—
What more can epitaph say?

Deaths

CAVINESS, Agnes Elvira Lewis—b. Oct. 31, 1889, Minneapolis, Minn.; d. Nov. 20, 1973, Hinsdale, Ill. She was the daughter of C. C. Lewis and was educated at Union College, Southwestern Union College, Walla Walla College, and Pacific Union College, where she was graduated in 1912 as the first degree candidate. That same year she married Leon L. Caviness, with whom she returned to Union College. In 1913 they transferred to Columbia Union College, Takoma Park, Maryland. She shared with her husband in founding the *Seminaire Adventiste du Salève* in France. She was dean of women there during its first year. She wrote many articles for *The Youth's Instructor* and the *REVIEW AND HERALD* under her own name and the pen name of Mother Naomi. She authored the book *The Way He Should Go*. After 12 years of overseas service the family returned to Pacific Union College. There she taught French and German between the years 1932 and 1943. She also pioneered in teaching classes in marriage and the family. Survivors include her three children: George Lewis Caviness, of College Place, Washington; Elizabeth Alma Anderson, of Hinsdale, Illinois; and Leon Harold Caviness, of Battle Creek, Michigan; 11 grandchildren; 13 great-grandchildren; and a sister, Irma Johnson.

COSENTINE, Roy Monroe—b. June 13, 1892, Eagle Bend, Minn.; d. Nov. 3, 1973, Dayton, Tenn. He studied at Maplewood Academy, graduating in 1910. He graduated from Union College in 1918. He was called to North China and Manchuria, where he was publishing secretary and educational superintendent. He was ordained in 1925. His third term of service in China was spent as director of the Shantung Mission in north China. He returned to the United States in 1939 and taught at Walla Walla College, and then connected with Pacific Union College, where he taught Chinese. He received his Ph.D. degree from the University of Southern California. In 1944 he was called to do research and translation work for the U.S. Government. Survivors include his wife, Anna; three children, Allen B., Eunice L. Strahle, and Francis R.; ten grandchildren; and eight great-grandchildren.

HOWELL, Florence—b. 1884, Illinois; d. Redlands, Calif. She is assumed to have taught the first Vacation Bible School in 1897-1898. She taught church school in Bloomington, Illinois, 1898-1899. She also taught at Stuart Academy, Iowa; Battle Creek Academy; and Emmanuel Missionary College. She was an instructor in summer schools for teachers in the Lake, Northern, and Central Union conferences, and for five years was educational secretary of the Nebraska Conference. She held institutes for teachers in the Colorado and Missouri conferences. She authored several books and was a musician. In 1915 she sang at Ellen White's funeral. From 1936 to 1942 she was dean of women at the White Memorial Hospital, Los Angeles, California.

PETERSON, Henry W.—b. Jan. 17, 1905, Minnesota; d. Oct. 30, 1973, St. Joseph, Mich. He graduated from Maplewood Academy in 1929, and subsequently attended Union College and the SDA Theological Seminary. He served as a student colporteur for several summers, and in 1936 was called to be a pastor-evangelist in the Manitoba-Saskatchewan Conference. In 1936 he married Alice Nelson, and together they gave 37 years of service to the denomination. After five years in Canada, he was called to the Greater New York Conference and later to Oregon, where he was ordained. In 1947 the family went to Singapore, where Elder Peterson was a pastor-evangelist in the Southeast Asia Union. Subsequently he became home missionary secretary and later publishing secretary for the Malaya Union. In 1959 they returned to the United States. He served as a minister in the Potomac Conference and later was appointed home missionary and Sabbath school secretary of the Atlantic Union. In 1967 he was called to the Trans-Africa Division as lay activities secretary. The eldest son, LeRoy, is a member of the music faculty at Andrews; Lowell serves as a Government research economist; Tom teaches physical education at John Nevin Andrews School; Gene is married to Stephen Sharp, who is under deferred medical appointment to Trans-Africa.

WEBSTER, Frederick Charles—b. Aug. 31, 1882, Cadillac, Mich.; d. Nov. 19, 1973, Takoma Park, Md. He was the oldest son of Elder and Mrs. C. C. Webster who ministered most of

their lives in Ohio. Elder Webster attended Mount Vernon College and Battle Creek College. He began his ministry in 1906 as pastor of the Mansfield, Ohio, church. That same year he was called to be publishing secretary of the New York Conference. While there he was united in marriage with Vesta Jane Chapman, a graduate nurse. Together they ministered in New York, South Carolina, Georgia, Ontario, Quebec, Tennessee, Kentucky, Florida, West Virginia, and Maryland, his last assignment being pastor of the Bethesda, Maryland, church. Survivors include four children, Mrs. C. O. Seek, of Edinburg, Virginia; F. C. Webster, of General Conference headquarters, Washington, D.C.; W. C. Webster, of Rockville, Maryland; and Mrs. A. F. Bush, of Lansing, Michigan; eight grandchildren; and eight great-grandchildren.

WESTERHOUT, Fritz C.—b. March 14, 1905, Singapore; d. Oct. 16, 1973, Hermosa Beach, Calif. During World War II he served as medical officer of the U.S. Army. He was a 1933 graduate of the College of Medical Evangelists. Survivors include his widow, Marcella; a son, Dr. F. C. Westerhout, Jr.; a daughter, Joyce Freeland; and five grandchildren.

Health Personnel Needs

NORTH AMERICA

Admin., Psych. unit	Med. technol. Nurses, staff
Admit. offer.	Nurses, CCU
Air-cond. mech.	Nurses, ICU
Cashier	Orderlies
Clerk typist	Painter
Computr. program.	PBX oper.
Cooks	Pers. dir.
Diet., admin.	Phys. ther.
Diet., ther.	Psych. soc. wrkr.
Housekprs.	Receptionist
Inhal. ther.	Refrig. engr.
Key punch op.	Secur. offer.
Lab. tech.	Stationary engr.

Write Placement-Recruitment, General Conference of SDA, 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.

Coming

Soul-winning Commitment	January 5
Church Lay Activities Offering	January 5
Health Evangelism Emphasis	January 12
Liberty Magazine Campaign	January 19-26
Religious Liberty Offering	January 26
Bible Evangelism	February 2
Church Lay Activities Offering	February 2
Faith for Today Offering	February 9
MV Day	February 16
MV Week of Prayer	February 16-22
Listen Campaign Emphasis	February 23
Tract Evangelism	March 2
Church Lay Activities Offering	March 2
Spring Missions Offering	March 9
Christian Home and Family Altar	March 9
Christian Home Week	March 9-16
Sabbath School Visitors' Day	March 16
Educational Day and Elementary School Offering (Local Conference)	March 30
Thirteenth Sabbath Offering (Afro-Mideast Division)	March 30
Missionary Magazine Campaign	April 6
Church Lay Activities Offering	April 6
Andrews University Offering (Alternates with Loma Linda University)	April 13
Literature Evangelism Rally Day	April 20
Home Foreign Challenge	April 27
Community Services Evangelism	May 4
Church Lay Activities Offering	May 4
Servicemen's Literature Offering (Alternates with North American Missions)	May 11
Spirit of Prophecy Day	May 18
Christian Record Offering	May 18
Bible Correspondence School Emphasis	June 1
Church Lay Activities Offering	June 1
Inner-City Offering	June 8
Thirteenth Sabbath Offering (Far Eastern Division)	June 29
Church Lay Activities Offering	July 6
Disaster and Famine Relief Offering	July 13
Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10

Spicer Students Aid in Drought

During the recent drought in Maharashtra, India, 600 children were fed daily in two villages near Ahmednagar by six students and six teachers from Spicer Memorial College. These teachers and students moved into the village and lived in the Hindu temple. During the severe drought, they ate eggplant (the only vegetable available) and rice, and taught the people a better and cleaner way to live.

When the drought was over, all the cattle had died. From relief money, the church supplied two tractors to plow and prepare the fields for crops. More than 900 acres around these villages were plowed.

Now the villagers are eating the harvest of their own land with thankful hearts to these Christian witnesses.

W. H. MATTISON

Books Supplement S. S. Lessons

The Sabbath school lessons for the first quarter, 1974, are on "Christ Our Righteousness," a subject that has been given special emphasis recently by Annual Council appeals and articles in the REVIEW. As church members study these important lessons they may find the following books particularly helpful: *Christ and His Righteousness*, *Christ Our Righteousness*, *Getting It All Together* (ready soon), *Glad Tidings*, *In Search of the Cross*, *Let Me Assure You*, *Perfection in Christ*, *Preparing for the Latter Rain*, *Redeeming Grace*, *Righteousness by Faith*, and *Too Slow Getting Off*. These books may be bought at the nearest Adventist Book Center. W. RICHARD LESHNER

N.A. Ingathering Report—5

The total amount of Ingathering raised through December 15 is \$6,243,084.11. This is a per capita of \$13.12 per member in the North American Division.

The total amount raised for the same period the past year was \$5,145,903.02.

The amount raised this week is \$1,097,181.09 as compared with \$1,100,976.69 raised the fifth week the past year.

Newfoundland, Oklahoma, and Alabama-Mississippi have reached the Silver Vanguard mark with per capitas of \$33.83, \$26.68, and \$25.73 respectively.

Twelve conferences have equaled their final totals for the past year. They are: Allegheny West, Newfoundland, South Atlantic, South Central, North Dakota, Manitoba-Saskatchewan, Central States, Lake Region, Ontario, South Dakota, Idaho, and Oklahoma.

Nine unions and 53 conferences showed gains over the past year's achievement for the same period.

Southern Union has passed the million dollar mark.

C. C. WEIS

Relief Supplies Sent to Ethiopia

Famine aid totaling \$20,000 in the form of \$5,000 contributions each from the Swedish Union Conference, the Netherlands Union Conference, the Afro-Mideast Division, and Seventh-day Adventist World Service (SAWS) is now en route to Ethiopia to assist 1.5 million people caught in the most severe drought to have hit Ethiopia in modern times.

The cash assigned Ethiopia famine areas will be used to purchase food, either in Europe or nearby areas in Africa that have escaped the drought. In addition SAWS is sending vitamins and medicines.

Aid approved by SAWS for other areas totaled 248,000 pounds of clothing for Angola, Tanzania, Lebanon, Peru, and Brazil.

CAROL HETZELL

Far East Youth Program Escalates

B. E. Jacobs, youth director for the Far Eastern Division, reports that the division has already reached its youth baptismal goal of 35,000 (set to be reached by 1975) and is now pressing for 50,000 souls.

At a recent MV council for the Southeast Asia Union Mission, directed by B. U. Donato, union youth director, action was taken to conduct a Voice of Youth evangelistic crusade in every organized Seventh-day Adventist church in the union in 1974. The spirit among the Missionary Volunteers in that union is exemplified by Brenda Tan Wui Choon, a student at Southeast Asia Union College, who has enrolled more than 1,000 in the Voice of Prophecy Bible courses. Brenda comes from Sarawak, where she was very active in witnessing while in high school. She is now inspiring her fellow students at the college in Singapore.

The Far Eastern Division has also surpassed its Pathfinder quinquennium goals, reporting a total of 350 clubs with a membership of 12,916. During the 1974 Pathfinder Silver Anniversary Year, camps will be conducted by local and union missions throughout the division.

JOHN H. HANCOCK

AWR Adds Turkish Programs

Adventist World Radio, operating from Lisbon, Portugal, will soon add a Turkish broadcast to its Sunday morning schedule. The new program, to be produced at Afro-Mideast Division headquarters in Beirut, Lebanon, will be directed to Turkish guest workers in Central Europe.

Communication secretary R. H. Henning, of the Afro-Mideast Division, has planned a publicity drive to launch the Turkish campaign. Thousands of handbills and radio schedules will be distributed in European Turkish communities, and cassette recordings of the radio programs will be readied for use as follow-up.

Coinciding with this program addition, AWR will discontinue its Italian broadcasts. The mail count from Italy has been quite low, possibly reflecting the fact that few people listen to short-wave radio in that country.

ALLEN R. STEELE