

Victorious Living

"There is a necessity for close self-examination, and to closely investigate in the light of God's word, Am I sound, or am I rotten, at heart? Am I renewed in Christ, or am I still carnal at heart, with an outside, new dress put on?"—Messages to Young People, pp. 83, 84.

Self-examination

When I review this life of mine—
Compare it with Christ's life divine—
I ask myself, What is the cause
Of disobedience to God's laws?
While seeking answers I have found
Self still alive; I was not sound,
With rottenness throughout my heart,
For self had tainted ev'ry part.
I wanted still to have my way;
I had not learned to humbly say,
"Not my will, Lord, but Thine be done."
Those precious words of Christ, God's Son,
Show *true* Christianity, I'd say!
Does Christ live in our hearts today?
How vital is each day's review,
To check if life is pure and true!
When from my selfish sins I'm free,
Then Christ can live His life in me!

—Adlai Albert Esteb

The Responsibility of Leaders

A few months ago (July 26, 1973) we published an editorial entitled "Formula for Reform." In the editorial we pointed out that leaders who take a strong stand against evil in the church seldom get much support. We illustrated this by the experience of Moses at Sinai when the people sided with Aaron because of his "pleasant speech and dignified demeanor" in contrast with Moses' "severe rebukes and the indignation he displayed in breaking the sacred tables of the law" (*Patriarchs and Prophets*, p. 323).

We also referred to the rebellion of Korah, Dathan, and Abiram, in which "the sympathies of the people were with the disaffected party" (*ibid.*, p. 399). "A large part of the congregation openly sided with Korah" (*ibid.*, p. 400) against Moses.

We pointed out that wrongdoers, compromisers, and liberal elements within the church have almost always attracted sympathy. Our conclusion was that if the remnant church is to experience reformation in addition to revival, leaders who endeavor to make necessary changes must be given strong support.

We did not intend to suggest that the only key to reformation lies with the laymen. We said, "Often the fault lies with leaders who lack the vision to see what needs to be done and the courage to carry out their convictions." We used the story of Aaron as a case in point. The golden-calf apostasy might have been avoided entirely if Aaron had stood courageously for right. But he did not take a stand on principle. He was too concerned with his popularity quotient. He was giving too much thought to being "re-elected." Thus the chief blame for the apostasy at Sinai rested with Aaron, the leader.

We concluded the editorial by saying, "Today God is calling for revival and reformation. But even if there is revival there may be little reformation unless the great body of believers stands solidly with church leaders who endeavor to check the drift of the church toward the world, church leaders who call sin by its right name. If the church is to become what God wants it to be, leaders must lead and church members must stand with them against the strong tide of evil and compromise."

Reponse From Readers

In response to this editorial we received correspondence from lay members who felt that we had placed too much responsibility on them for conditions within the church. They felt that our reference to the failings of leadership was too brief and that we should write another editorial placing the matter in better perspective. One letter said, in part: "Your article seemed to bend quite definitely in the direction that the problem is with the laity. Being of this group I realize that we no doubt have our problems, but I believe also that you could write another article as long as this one by following through on your thoughts in the next to the last para-

graph. . . . As laymen we want to assume our share of responsibility, but we also would welcome a few leaders like Moses."

One correspondent was far from flattering to church leaders. He said: "I have seen a dean of men who was attempting to carry out a good disciplinary program completely wiped out by a committee which consisted mostly of conference officials. In our school board our greatest problems were created by conference officials who felt that we were placing undue pressure on their children by insisting that they adhere to principle in matters of discipline and dress. A local church school principal was forced to almost dispense with regulations on dress because of pressure and lack of cooperation from conference officials. Problems of divorce and remarriage go to our local conference, but we seem to observe quite a softening there in recent years. We look to our colleges as examples and for leadership, but it is difficult to keep smaller schools in line sportswise when our leader schools participate quite wholeheartedly."

It is not the purpose of the REVIEW to assign blame for conditions within the church. The message to Laodicea is addressed to the entire body. All—conference workers and laymen alike—are responsible for conditions within the church. We believe in the principle enunciated by Christ, "All ye are brethren." This allows for no dichotomy between leaders and church members.

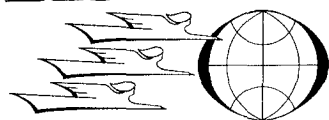
If in our previous editorial we seemed to place too much blame on laymen for not supporting leaders who endeavor to effect reforms, we are sorry. In truth, we think that ultimately church leaders must accept the major responsibility for conditions within the church today. Throughout history organizations of all kinds, whether civil or ecclesiastical, have followed the course set by leaders. Solomon was largely responsible for the apostasy of Israel in his day. Eli the priest was largely responsible for the apostasy in his time.

Reforms took place anciently only when good leaders, such as kings Jehoshaphat and Josiah, led out in reversing the trends toward disobedience and idolatry. And how much different might the response of the Jewish nation have been to Jesus the Messiah if the leaders had accepted Christ.

Some of the harshest language of the Bible is used in connection with unfaithful leaders. An example is Isaiah 56:10, 11: "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." And who was it that Christ called hypocrites, blind guides, whited sepulchers, serpents, and a generation of vipers (see Matthew 23)? The scribes and Pharisees, the leaders of the people.

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Review



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ing of the phenomenon. A similar first-person story by another Adventist will appear in an early issue.

Continuing his series "Centennial of SDA Missions," Gottfried Oosterwal asks the significant question, Why is it that after 100 years the church is still here? God intended that the work should have been completed long before this. In one sense, then, this centennial should be marked by serious heart searching to discover what has gone wrong and what remains to be done. These are some of the things Dr. Oosterwal ponders in his article (page 6).

What response is there to the Health Personnel Needs feature, which appears on our Bulletin Board each week? Carl Sundin, an associate secretary of the GC Department of Health, stated in a recent letter: "It would be impossible to carry on our work without the assistance received through the columns of the *REVIEW*."

As to the enormous task of handling responses, he said, "During the past three months 559 résumés have been matched to as many job openings reported to us by the hospitals of North America. . . . During the same period the hospitals listed openings for 99 categories of workers, for a total of 1,380 workers, both professionals and non-professionals. This figure to be a disparity of one to three. The best we have done in the past is one to four. It is evident that we must reach a greatly increased number of qualified, dedicated members in all categories of work competence with this message of personnel need that develops each week in our hospitals."

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Letters

More Steps

I was impressed by "The Book That Boomeranged" [Nov. 8]. Some of us would give out more of these small *Steps to Christ* booklets if we would read that article!

MRS. L. K. ELLIOTT
Macon, Georgia

Creationism and "Facts"

"The Case for Creationism" [Sept. 6] is not an unforeseen result.

The "creationists" at the hearing in Sacramento, struggling for appropriate recognition, committed the fatal error that has been committed all along. They tried to make a conclusive argument in a field that does not permit one.

While at this hearing I met one of the advocates of evolution whose name had been in the news. We had a pleasant talk because the statement I made could not be argued.

I pointed out that the predictions forecasting the future on the basis of present data

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News Briefs From the Religious World

20,000 STUDY EVANGELISM TECHNIQUES IN LONDON

LONDON—Led by American evangelist Billy Graham, 20,000 people, most of them under 25, crowded into the great Earl's Court arena in West London for five consecutive days to attend SPRE-E 73 convention for training of Christians in the arts of communication and evangelism.

SPRE-E 73 stands for Spiritual Re-emphasis and it brought delegates, who numbered about 10,000 who had to register—as well as other people who paid to enter Earl's Court—from 25 countries stretching from Iceland, through East and West Europe, and down to Africa. It was organized by the Billy Graham Evangelistic Association in London as an interdenominational event, inspired by a similar event in Dallas, Texas, in June, 1972, and was described as "a week-long adventure in Christian training strategy."

MARK'S GOSPEL IS TRANSLATED INTO LITTLE-KNOWN TONGUE

LONDON—The Gospel of Mark, for the first time, has been translated into the language of one of the world's least-known tribes, according to the United Bible Societies. The language is Ixu, or Bushman, of whom there are an estimated 15,000 tribesmen in South-West Africa, though the number of "true" Bushmen living today may be as few as 2,000.

BISHOP ZULU ASKS WCC GRANTS FOR CHURCHES, NOT "LIBERATION" UNITS

DETROIT—Anglican Bishop Alphaeus Zulu of Zululand has urged that grants from the World Council of Churches be given to local churches in Southern Africa, rather than directly to "liberation groups."

At a press conference while visiting the U.S., the prelate, who is one of six presidents of the World Council, commented, "The grants to the liberation groups have not helped the Christian witness because it wasn't the action of the local church."

Although he said he has tried unsuccessfully to get the granting procedure changed, Bishop Zulu also declared that his country "couldn't live without" funds that are sent by the World Council to help families and dependents of political prisoners. He estimated that about \$125,000 a year comes from agencies that channel contributions through the World Council, which in turn sends them to the Council of Churches in Zululand.

SUNDAY SCHOOL MOVEMENT ON VERGE OF "REAL EXPANSION"

ST. PAUL, MINN.—The Sunday School movement is "on the verge of real expansion" in the evangelical wing of American Protestantism, according to Donald C. Brandenburg, the new executive director of the National Sunday School Association (NSSA).

He suggested that their growth is owing to the fact that they emphasize Bible teaching "and this seems to be what people want."

Mr. Brandenburg said he found that many Sunday schools appear to be experiencing a growth in their adult departments. "It is no longer a children's movement, if it ever was," he observed.

This Week

Speaking in Tongues has been a topic widely discussed in recent years. With charismatic experiences spreading among both Protestant and Catholic churches, Adventists have been asked where they stand on the issue. This week a Seventh-day Adventist minister tells of his experience with tongues before he became an Adventist (page 4), then summarizes his present understand-



In recent years speaking in tongues has experienced a revival and has attracted widespread interest. The revival has sparked renewed interest in what the Bible teaches about the gift of tongues. Studies in the Adventist Church have led to the conclusion that the phenomena observed in the charismatic movements today are not manifestations of the Biblical gift of tongues, but are counterfeit experiences.

I Gave Up Speaking in Tongues

By E. C. CARD

MY FIRST EXPERIENCE with speaking in tongues occurred when I was nine years old. A Pentecostal preacher and his family located their house trailer on a vacant piece of property behind our house and began construction of a church. It consisted of a crude covering with sawdust floors. I participated in its erection, helping haul the sawdust.

One day while helping around the "tabernacle" the preacher asked whether I would like to receive the Holy Spirit. I said I would. I knelt with him and his wife. He then instructed me to say "glory" over and over. In a short while something seemed to take possession of my tongue and I began speaking I know not what.

The sensation was indescribable. It

seemed that heaven opened and I was permitted to view its glories. I felt very happy. After the experience I was informed that I had received the Holy Spirit and had the gift of tongues. This made me feel very proud. I felt exalted above others who did not have this gift.

I continued to go to this church until my mother had a similar experience. The entire family then began attending a larger Pentecostal church several miles away. I continued to attend and occasionally spoke with tongues. Some years later I was married, and a few months afterward I joined the U.S. Army, serving my country in Korea and Japan.

Five years later, while stationed at Camp Stoneman, California, a colporteur came to our apartment. He showed my wife and me two books, *Bible Readings for the Home* and *The Medical Counselor*. I told him my

medical problems were cared for by the army hospital and that I had a Bible to read. But he impressed me as being a genuine Christian. There were some questions that had bothered me ever since I became a Christian, and I thought perhaps he could answer them. I asked, "Do you believe that Christ has a true church today?"

He replied, "I really do, Brother!" "Which is it?"

He skillfully avoided my question. I then asked, "Do you know what the mark of the beast is?"

He said the answer was in the book *Bible Readings for the Home*. I bought both books. Three days later I had found what the mark of the beast was, had learned about the Sabbath, and had discovered the identity of the true church. Next Sabbath I attended the Antioch Seventh-day Adventist church. The pastor began giving us Bible studies and about three months later we

E. C. Card is a pastor in the South-eastern California Conference.

were baptized. At this time I felt that my tongues experience was Biblical, but I felt no need to speak in tongues.

About two years later, being discharged from the army, I attended college—two years at Southwestern Union College (it was then a junior college), Keene, Texas, and two years at La Sierra College. During my studies I felt that tongues were Biblical but not necessary for Christians. For a class assignment I had to write a paper on the gift of tongues.

As I began my work in the ministry the gift of tongues became a study of interest. I began to wonder whether my interpretation in the past had been influenced by my personal experience in the Pentecostal church. I decided to try to lay aside all previous interpretations and compare scripture with scripture, along with the Spirit of Prophecy, to see whether my views were correct.

In Acts 2, I discovered that the gift of tongues was the ability to speak other known languages. "And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his *own language*." "And how is it that we hear, each of us in his *own native language*?" "We hear them telling in our *own tongues* the mighty works of God" (Acts 2:6, 8, 11, R.S.V.). In Acts 10:44-47 I found that Cornelius spoke with tongues along with his kinsmen and close friends.

This gift is identified in Acts 11:15, 17 as being the *same* gift as in Acts 2. Peter said: "As I began to speak, the Holy Spirit fell on them *just as on us* at the beginning." "If then God gave the *same gift to them as he gave to us* when we believed in the Lord Jesus Christ, who was I that I could withstand God?" (R.S.V.).

The third account of tongues is found in Acts 19:6: "And when Paul had laid his hands upon them, the Holy Spirit came on them; and they

spoke with tongues and prophesied" (R.S.V.). What this gift was I found clearly stated in *The Acts of the Apostles*, page 283: "They were then baptized in the name of Jesus, and as Paul 'laid his hands upon them,' they received also the baptism of the Holy Spirit, by which they were enabled to speak the languages of other nations and to prophesy. Thus they were qualified to labor as missionaries in Ephesus and its vicinity and also to go forth to proclaim the gospel in Asia Minor."

In all three of these passages I found no indication of ecstatic utterances. I found that I was able to explain also the gift of tongues described in 1 Corinthians 14 on the basis of the ability to speak known languages. I concluded that Paul's counsel in this chapter, warning against the misuse of the gift of tongues, is doubly applicable to the type of speaking in tongues with which I had had experience.

As I began to read the Spirit of Prophecy, I discovered that Ellen White warned concerning a false speaking in tongues. "They have an unmeaning gibberish which they call the unknown tongue, which is unknown not only by man but by the Lord and all heaven."—*Testimonies*, vol. 1, p. 412. I was also informed how the sounds are accomplished. "Such gifts are manufactured by men and women, aided by the great deceiver. Fanaticism, false excitement, false talking in tongues, and noisy exercises have been considered gifts which God has placed in the church. Some have been deceived here."—*Ibid.* "A strange spirit rules with this class, which would bear down and run over anyone who would reprove them. God's Spirit is not in the work and does not attend such workmen. They have another spirit."—*Ibid.*, p. 414.

"They have another spirit." It took me years to reach this conclusion,

even after I entered the Seventh-day Adventist Church. A passage in *Early Writings* best explains the experience I had in the Pentecostal movement: "Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, 'My Father, give us Thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace. I turned to look at the company who were still bowed before the throne; *they did not know that Jesus had left it.* [In the Pentecostal church I did not know that Jesus had left the holy place.] Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit. Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace.'—Pages, 55, 56. (Italics supplied.)

Years later I returned to my home town and visited the Pentecostal preacher to share my new-found faith. To my surprise he already knew all about the beliefs of my church. He condemned the Advent Movement, saying it was of the devil because we had Satan for our Saviour. I can no longer believe that speaking in tongues as practiced in the Pentecostal Church is from God.

Since I entered the SDA Church I have had no desire to speak in tongues and have not missed the emotion associated with them. I have found greater joy and satisfaction in the reading of God's Word. In quiet study, meditation, and prayer my heart often thrills with a sense of the presence of Christ. I know that the angels of God walk with me and I have peace and happiness that words cannot express. I have found many others in the SDA Church who share the same experience of joy in Christ and His blessed word. □

After 100 Years Why Is the Task of

By GOTTFRIED OOSTERWAL

FROM A SMALL BAND of believers, disillusioned and poor, scattered mostly in the Eastern States of America, the Seventh-day Adventist Church has grown until today it is firmly established in some 90 per cent of all the countries of the world, with a membership of nearly 2.5 million people.

The church's per capita giving amounts to some \$127.75 per year, which means about 150 million dollars in tithes, another 30 million for mission offerings, and some 70 million for the work in the home field. The church's assets run into the hundreds of millions of dollars, of which some 300 million alone represents investments in educational institutions.

The message is preached through some 25,000 pastors and evangelists, in nearly a thousand languages and dialects, while some 70,000 workers are employed by the church to carry on its comprehensive mission. The church publishes some 300 periodicals, and hardly a year passes in which another territory that had not previously been penetrated with the message is not being entered by a messenger of truth. Every year some 200,000 persons (gross gain; net gain is about half that figure) are being added to the church by baptism or profession of faith.

The largest increase has come from the countries of Latin America and the Caribbean, Africa, and a number of areas in Asia and the Pacific. As a result, today some 80 per cent of all SDA church members live in areas outside North America. It is estimated that by the end of this decade only 10 per cent of all SDA's will live in North

America. Thus, a large section of the Adventist Church today is non-Western and nonwhite. At the same time a high percentage of the members are first-generation believers, which means that the church will remain active and dynamic. And the influence of the believers will be felt increasingly all over the world, in many spheres of life.

This leads to the question What is there really left to be done? We seem to have outgrown the restricted view our early pioneers held in the first phase of our mission (1844-1851). The extensive work now being carried on outside North America seems to indicate that we are motivated by a genuine world vision.

What is there, after a hundred years, that our present generation of believers still has to learn? What is there, if anything, in our thinking and practice of mission that is too narrow? Do we too, perhaps, have to overcome barriers and obstacles of which we may be unaware?

What these questions really mean is Why has the work of God not been finished during these hundred years of missionary expansion? Ellen White assured us as early as 1884 that "it was not the will of God that the coming of Christ should be so long delayed, and his people should remain so many years in this world of sin and sorrow."—*Spirit of Prophecy*, vol. 4, p. 292; compare *Selected Messages*, book 1, pp. 66-69. And repeatedly and with ever increasing urgency, the messenger of the Lord has reminded us that "had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."—*Evangelism*, p. 694; see *Testimonies*, vol. 6, p. 450; *ibid.*,

vol. 8, pp. 22, 116; *ibid.*, vol. 9, p. 29.

Could there be any better way for us to take note of this centennial of missions, therefore, than by seriously examining ourselves as individual believers, and as a church (see 2 Cor. 13:5, 6), and by asking ourselves honestly, *What must we do now?* For, the promise and the nearness of His coming are sure, and the Lord is not slow in fulfilling His promise (see 2 Peter 3:9).

A New World Vision

It may come as a shock to many for me to assert that we still have not fully developed a world vision. I maintain that it is precisely this lack of a genuine world vision that has hampered our mission work in the third phase as much as it did in the second. True, there are only a few countries left in the world where the Seventh-day Adventist Church has not yet been officially established, and the number of countries where Adventist missionaries officially cannot work is likewise small, in spite of what we often hear of "closed doors." In the whole of South and East Asia there are only six countries that have closed their doors to foreign mission workers, while even in the Moslem world only a few nations have shut their doors to Christian missionaries completely. Of all the 135 countries that now hold membership in the United Nations, about 25 do not allow Adventist missionaries to work there.

It is true, there are many more where it is difficult for missionaries to enter and the number of these countries is rapidly increasing. But, the fact that these countries are closed to *American* missionaries does not mean that the doors to mission are closed. On the contrary, this is a distorted view of missions that keeps lingering in the minds of

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Mission Not Completed?

many people. And the sooner we get rid of this American-centered view of mission and the notion that mission means crossing geographic or cultural boundaries, the better. Burma is closed to American missionaries, but the work is growing more rapidly than it ever did when "foreign" missionaries were there.

And there are plenty of other examples. The so-called "closed doors" of the postcolonial era we have been lamenting about in mission papers often have proven to be "open doors." That is even true for a number of Communist countries, such as the German Democratic Republic, Romania, and Cuba, where the church is strong, dynamic and growing, preparing the way for the Lord to come. The fact is that there are many more open doors than we are able to enter.

Enlarged Vision Needed

The number of countries where Adventist mission cannot be carried out in one way or another can be counted on the fingers of one hand. But as long as our vision is hampered by the concept that mission means "foreign mission," American or European missionaries entering or working in areas outside their own countries, many doors will remain "closed," and opportunities for advancing the work, lost.

What will our reaction be when more and more countries will close their borders to the Western missionary? Here is the real test to our *world vision*: When we have to withdraw the missionaries, shall we then also withdraw with them the budgets set aside for their employment in these countries? Or, shall we continue to pray for the work there and sacrifice for the people even if our own representatives are no longer there?

We need to enlarge our world

vision when it comes to the issue of "giving money without representation." It has been estimated that as a result of the sudden and rapid increase of members in a large number of areas (Latin America, Philippines, Africa) there is about one pastor for every 20 to 25 churches. There is not enough money locally to employ more workers or to invest in the training of others. Because of lack of pastoral care, the apostasy rate in these areas of rapid growth is extremely high, often 40 per cent or more!

What has happened in the socioeconomic and political sphere of the postcolonial era in the world at large has also affected the thinking and practice of the Western church: when we have to leave the country we take (most of) our funds with us. Thus the poor are becoming poorer, and the rich, richer. Take, for instance, the number of workers on whom to a large extent the advance of God's mission in all the world depends. See chart below.

While the percentage of world membership in North America decreased from 40 per cent in 1930 to 20 per cent in 1970, the percentage of workers increased from 38 to 45.

In the areas outside the U.S.A. the membership percentage increased from 60 per cent in 1930 to 80 per cent in 1970, but their percentage of workers decreased from 62 to 55. From 1965 to 1970, the actual number of workers in North America increased from 24,701 to 29,339, or nearly 20 per cent. In that same period, the actual number of workers outside North America *dropped* from 37,337 to 36,618, nearly 2 per cent. The results can easily be imagined.

But, what applies to the number of workers—pastoral-evangelistic, educational, medical, et cetera—applies also to the spending of funds in general. The percentage of funds spent at home has increased much more rapidly than the percentage increase in mission offerings. The trend is clear: we are lacking a genuine world vision. The counsel of the messenger of the Lord given in 1892 applies as much to us as it did to our forebears: "Our burden for the regions beyond can never be laid down till the whole earth is lightened with the glory of the Lord."—*Gospel Workers*, p. 470.

There is a second important realm in which our world vision is

Ratio of Workers to Membership in U.S.A. and Rest of World Compared

	1930		1970	
	U.S.A.	Rest of World	U.S.A.	Rest of World
Per cent of World Membership	40	60	20	80
Per cent of Workers	38	62	45	55

put to the test. Ever since J. N. Andrews arrived in Switzerland (October 16, 1874), our concept of mission has presupposed largely a Christian audience. This has affected both our message and our methods. To a large degree we have defined our mission as a calling out of God's people from among the apostate Christian churches. In other words, the world into which we sent our missionaries was by and large the *Christian* world: first, Christian Europe, and later to the Christians living in other areas of the world.

But today only 20 per cent of the world population is Christian, the majority of them only nominally so. The so-called Christian world of Western Europe, for instance, is largely secularized, where religion is no longer a factor that shapes the thinking of people, or their behavior. And what about the 550 million Moslems? And the more than 500 million Hindus? And the some 350 million Buddhists and Confucianists? Though we have indeed spread into all the world, even to its remotest corners, our view has been to enter the various geographical and political units. Distances and countries (or nations) entered have become the criteria by which we have judged our success in world-mission.

But Christ did not die for the countries of the world, or for its geographical dimensions. Christ died for the people of the world: the Hindus and Buddhists, the Jews and the Moslems, the secularists and the Communists, the Catholics and the Protestants. Yet some 90 per cent of our converts have come from a Christian background. And our preaching and writing is limited mostly to the Christian people in the world, who form only a small fraction of the whole world population.

When in North America barely 40 per cent of the people have ever heard about Seventh-day Adventists, according to the 1970 Gallup poll, what do we expect to find in areas where the population is non-Christian, and where we have not spent as vast an amount of money, or employed as large a number of workers, or operated as many institutions, as in North America?

One result of this lack of world vision is that there are still some 1.6 billion people in the world who have never even heard the name of Jesus. And there may be an additional billion who have never become acquainted with the three-angels' messages. □

Continued next week

Sensitivity and Encounter Experiences

By RONAELE WHITTINGTON

[The first article in this series dealt with Gestalt therapy.]

WHILE THE TERMS *sensitivity* and *encounter* are commonly used interchangeably, and while there are certain similarities between the two therapies, the two have different origins and histories.

Sensitivity Training: Searching for Structure. The National Training Laboratory, where sensitivity training and T-groups (T is for training) began, was founded in 1947 by Kurt Lewin, psychologist, who died that same year. Leland P. Bradford, Jack R. Gibb, Kenneth D. Benne, and Charles Seashore have spearheaded much of NTL achievements. Sponsored by the National Education Association and subsidized by the Carnegie Foundation, NTL has operated out of Bethel, Maine.¹ Counterparts to NTL are the Moreno and Tavistock methods.

Originally sensitivity or T-groups were used in the fields of education and industry. Initially the focus was on participative management. In other words, it was held that each employee on the educational or industrial hierarchy should be able to contribute to the decision making for the total company. In order to do this, a working rapport would have to be established at all levels of the operation. A second focus evolved that allowed for individual

enlightenment, self-awareness, and personal enhancement through similar group procedures. In this focus, the group members working together promoted only individual growth and self-awareness.

The T-group typically meets in a residential, isolated spot (hotel, camping park) for two or three weeks. The experience is intensive with meetings scheduled for the entire time. Participants are often sent by their companies or school systems at a substantial cost. Small subgroups (approximately eight people) are formed, and one or two trainers are assigned to each small group.

Typically, a trainer sees himself as another member of the group and observer. The trainer does take some leadership roles from time to time, for example, to decide where the next meeting will be, or to confront a participant with his lack of focus on his own self-awareness. He gives the group periodic feedback as to the ongoing dynamics of the group process.

The meetings begin with no structure, which means that no member is certain what is supposed to be happening, let alone how it is supposed to happen. If this sounds vague, imagine what that vagueness is like to a group of people meeting for the first time, sent by their bosses to do some ill-defined task. From the structureless, leaderless situation is to evolve structure and meaning with special emphasis on immediate reflections of each person's behavior in the immediate here and

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now. This evolution is an end in itself.

When the participants return to their jobs, it is expected they will be more open and honest, more able to handle their jobs, better persons for having participated. However, the actual events of the training group are supposed to be left with the group and not openly shouted abroad. It is highly probable too that fellow employees who have not attended a training session may be bewildered by the change that has come over the fellow worker.

Generally "normal" people (meaning people nonpathological in their adjustment to life) have been the participants. Usually the participants are well educated, professional and technical people.

National Training Laboratories train trainers even today. A variety of professionals and nonprofessionals are eligible to become trainers. At a community level, such training might involve eight four-hour sessions and one weekend marathon.² As a rule, across the country, there is no licensing or process for evaluating such trainers. Some research has been done to look at the actual process in the group sessions, as well as to look at the outcomes. Siroka, Siroka and Schloss have edited a collection of articles on sensitivity training and group encounter.³

Some of the techniques that initially grew out of NTL have become standard procedures for some types of workshops and conventions. "Brainstorming" involves tossing out all possible alternatives to a given problem in a given time period (15 minutes). "Buzz groups" then discuss the diverse alternatives and decide which would be practical and most useful. "Role playing" is a way for a person to behave as if in another situation or as if another person (his boss or his employee) in order to gain a fuller understanding of all the elements in an interaction.

What T-groups were and what they are today should be seriously considered. Today techniques borrowed from other approaches are encompassed in sensitivity training. Verbal and nonverbal (touch, bodily awareness)⁴ exercises can be included. A trend toward confrontation and exposure of private thoughts, without a great deal of undergirding support, has evolved. Of course, a participant can always

remove himself from the situation.⁵

Not everyone can spare three whole weeks for intensive training. Today offshoots of this movement have a variety of formats such as eight two-hour sessions with one 12-hour marathon, or a mini-marathon (eight hours straight). Almost any combination of times and intervals can be utilized to launch this self-awareness and participative management venture.

A few trainers have offered nude marathons and other more extreme versions of sensitivity training. Body awareness, body trips and such techniques⁶ have been adopted from encounter and sensory-awareness movements.

Churches Employ Trainers

Today several Protestant denominations have hired full time sensitivity trainers for their churches across the country. Christians somehow hunger for either something more than or something different from what Christ has to offer. The emphasis is on effective interpersonal communications as a means to being Christian in behavior.

Responding in Love: Encounter. Carl Rogers put basic encounter groups on the map. Rogers grew up in a Midwestern, rural family of conservative, fundamentalist Protestants. Attending Union Theological Seminary in New York, Rogers found himself attracted to Columbia University across the street, where he finally earned a Ph.D. degree in clinical psychology. As a child psychologist for approximately 13 years in New England, Rogers was influenced by Otto Rank.

Later, as a faculty member, Rogers was challenged by his Ohio State students to research his theory of helping, which seemed so nonspecific to his students.⁷ Rogers later worked at the University of Chicago, and is now teaching leaders in basic encounter at his center in La Jolla, California. Rogers has been a prolific writer. His works in chronological order would help the reader understand the changes in approach Rogers has made through the years.⁸

Carl Rogers is a listener. He hears, he understands, and he can convey this to other people. He accepts people as they are. He is not interested in past history unless somehow it relates significantly to what is hap-

pening in the present. Rogers holds an optimistic view of man. He believes changes are possible, that all things work out for the best, that support and love help people. People must be freed and humanized.

Responding and Reacting

Carl Rogers differentiates between responding and reacting. One responds when he accurately feeds back exactly what another has said, including the feeling tone of the communication. One reacts when he filters a communication through his own perceptions and experiences, hears less of the other, and reacts with more of himself. Rogers himself has perfected his responding powers and promotes this in his clientele. Effective communication comes through listening, hearing, understanding, and responding, so Rogers would say.

Today encounter group leaders are trained at La Jolla, where they receive 150 hours of training over a three-week period. Leaders in training attend a weekend encounter group for themselves as members. In their final training exercise they run an encounter group as a coleader in training. Citizens of the neighborhood are offered a weekend encounter experience for the cost of hotel room and food, so that leaders may be trained. As many as 800 persons each weekend have applied. No certification is made upon completion of training, because the training does not guarantee that a person as leader can adequately respond to other human beings who want to grow and change.⁹

Encounter groups typically have coleaders who often function in opposite roles. One may confront, bombard, and hammer away; the other may support, encourage, and assist members. Members are encouraged to respond to one another and to interact in meaningful, honest, and genuine fashion. The present moment is what counts. The present feeling must be recognized, highlighted, and utilized in communications. Something that is talked about may be acted out in the group. For example, if a member says he feels as though another is treating him like a baby, he may be asked to create a crib out of pillows or carpeting and become a baby. Or the groups may stand around him and pick him up bodily,

rocking him as in a hammock, and set him down again. Crying is acceptable as are hostility and hilarity. Compassion, warmth, and lots of love are encouraged.

Carl Rogers loves each person as an individual. By the end of a weekend encounter, many members may love one another. That is to say, they may see others as individuals with special characteristics to be understood and held in respect. Hugging, embracing, hand-holding

typically indicate that an encounter session is moving along on course. While group members are expected to interact, the focus is primarily on self-growth and development. Each experience is the responsibility of the individual himself. He takes his own risks and makes his own decisions about how, when, and when not to participate in the encounter session. An individual is free to not participate, or to leave if he chooses.

Rogers expects people to apply

Looking After Sholly

By MARYE TRIM

FOR THE YOUNGER SET

MEOW, MEOW. Sholly the cat sat on the doorstep gazing up sadly at a locked door. Me-ow.

Just then the children from the blue and white house next door came into Sholly's yard.

"Hullo, Sholly," said 5-year-old Lynne, who carried a red jug. "I have brought you some milk. You will never be thirsty while your mistress is on holiday for I will bring you milk to drink."

"Hullo, Sholly." Lynne's younger brother, Mark, spoke up. "I have food for you. You will never be hungry while your mistress is away, for I will feed you."

"Pr-r-r-r." Sholly rubbed his furry, gray body around Mark's legs.

After the children had gone Sholly finished his milk and ate every crumb of food. Then he licked his dishes smooth and clean and stretched out in the morning sun.

Hours later, when he awoke, he went to the doorstep again and gazed sadly at the locked door. Meow. Me-ow.

But just then he heard Lynne and Mark in their yard so he squeezed under the fence and went to see.

"Hullo, Sholly," said Lynne. "Want to play?"

"Sholly play ball?" Mark asked.

Sholly sniffed at the big red ball and stepped away.

"He says, 'No thank you,'" Lynne explained.

"Sholly the cat is old and fat.

He doesn't play ball ever at all."

Mark clapped his hands. "You made a rhyme like, 'Pussy Cat, Pussy Cat, where have you been? I've been to London to visit the queen.'" He stroked Sholly's long soft fur. "Have you been to London to visit the queen, Sholly?"

Sholly purred with pleasure and stayed to visit.

At sunset Sholly meowed again at the locked door.

But just then Lynne and Mark arrived with their mother.

"Hullo, Sholly." Lynne poured milk from the red jug.

"Hullo, Sholly." Mark gave him food.

"Pr-r-r-r." Sholly nuzzled Lynne's legs awhile. Then he ate every crumb of food and lapped up all the milk.

"Now it's time for bed, Mr. Sholly," declared Lynne, carrying him to a small shed near the vegetable garden.

Mark followed. "What does that writing say?"

Mother read the words on the shed: "Sholly, 27A Grants Rd."

"His very own house," said Mark, "with his own bed and blanket. Why?"

Mother replied in a rhyme.

"Sholly the cat is growing old.

We must not let him catch a cold.

So he has a bed

all snug in the shed."

Sholly snuggled about until he felt comfortable in his bed. He looked very contented as he nodded his head, and sort of winked his eye at Lynne and Mark as their mother latched the shed door. Probably he was saying, "Thank you for looking after me."



what happens in the group experience to their daily lives after the encounter session. He does not expect people to attend such encounter groups repeatedly. Follow-up studies have indicated a number of satisfied customers from the La Jolla Institute. The long-lasting effects of changes because of encounter experiences are unknown.

It is understandable that Carl Rogers' students and cohorts have taken encounter groups in directions different from Rogers' original atmosphere. Today, the training of the leader, the leader as a person, his experience and reputation will make a big difference in the nature of the encounter group. Some experiences may be modified for special clientele. Originally Carl Rogers focused on the field of education. He felt that teachers and students who communicated effectively at a feeling-and-awareness level would enhance the mutual learning to take place. From education, encounter has spread to a variety of fields.

Next week the self-awareness experiences will be evaluated and the question will be raised, How shall the Christian relate himself to these experiences? □

Concluded next week

REFERENCES AND NOTES

¹ A number of writings discuss sensitivity from a variety of perspectives. One book that is readable for laymen and professionals is *The New Group Therapies* by Hendrick M. Ruitenbeck (New York: Avon Books, 1970), in paperback.

² A "marathon" typically suggests an uninterrupted time span between eight and 72 hours. A sleepless night is often included in order to break down resistances in individuals to face themselves, so the explanations go.

³ Robert W. Siroka, Ellen K. Siroka, and Giberta Schloss, editors, *Sensitivity Training and Group Encounter* (New York: Gorsser and Dunlop, 1971), in paperback.

⁴ A nonverbal exercise, typically from the sensory awareness and encounter movements, might include the following instructions: "Pick a partner. Both partners close your eyes. Put the palms of your hands up to the palms of your partner. Now begin to have a conversation with your partner, using your hands only. Make your hands and fingers say what you want to say to your partner. Keep your eyes closed. Do not talk." When this has proceeded about five minutes, the partners are asked to open their eyes, and discuss verbally, this time, what they thought the hands were saying. This is another way of opening lines of communication between two people, and warm up the group in readiness for even more open and honest sharing.

⁵ The Siroka book suggests that some participants withdraw emotionally and actually experience a neurotic and sometimes psychotic adjustment reaction. See the chapter "Psychoanalytic Notes on T-Groups at the Human Relations Laboratory, Bethel, Maine" by Louis Gottschalk, pages 58-75. Gottschalk offers some valid cautions within his article.

⁶ George Bach, in his fight training, sometimes uses a nude person, greased extensively. The mate or pursuer of the opposite sex is to chase the greased person and attempt to hold him down and keep him down. This constitutes an outlet for hostility that sometimes is expressed through sexual aggression, so the explanation goes.

⁷ Colleagues of Rogers began measuring warmth, empathy, and genuineness in therapists, and concluded that the most effective components in helping people to change (in groups or as individuals) are these qualities. Works of Robert Carkhuff, Bernard Berenson, and Charles Truax extol these virtues.

⁸ Two newer books by Carl Rogers are: *Freedom to Learn* (Columbus, Ohio: Charles E. Merrill Publishing Company, 1969), and *Carl Rogers on Encounter Groups* (New York: Harper and Row Publishers, 1970). Both are now in paperback.

⁹ For an easy-reading account of a typical, contemporary encounter session read the small paperback by John Mann, *Encounter, a Weekend With Intimate Strangers* (New York: Simon and Schuster, 1969).

Is There a Teaching Authority in the Adventist Church?

Is there a teaching authority in the Seventh-day Adventist Church that the member is expected to obey? Or is he to find his teaching authority only the Bible?

What leads us to raise this question, which has an apparently obvious answer, is the recent release of a 15-page statement by Canadian Catholic bishops, which declares that when there is conflict between the views of a Roman Catholic and those of his church, "the presumption of truth" rests in the magisterium (teaching authority).

The statement emphasizes that Catholics cannot ignore church teaching—including its teaching on abortion, war, and economic disparities—simply in the name of freedom of conscience. "A believer has the absolute obligation of conforming his conduct first and foremost to what the Church teaches, because first and foremost for the believer is the fact that Christ, through His Spirit, is ever present in His church."

By comparison or contrast, what is the position of the Adventist Church on this subject now controverted in the Roman Catholic Church? Is the Seventh-day Adventist Church merely a loosely knit community of believers who take the Bible and the Bible only as their rule of faith and practice? In this community is each one free to interpret the Bible in his own way, and set up his own moral standards? Is it the case, then, that only major doctrines, such as the seventh-day Sabbath and the state of the dead, are the bond that holds Adventists together?

Historically, one would have to say that this is not the case. But in practice, are not many members claiming the same "freedom of conscience" that members of the Roman Catholic Church are claiming, and are not their lives in many respects out of harmony with the teachings of the church?

What type or level of teaching authority resides in the Adventist Church? When a member joins the church does he pledge himself in any way to obey the church?

The answer to this question is complex, and we do not propose to discuss all its ramifications. We aim simply to make certain significant observations.

Basis for Church Membership

Before anyone joins the SDA Church he should convince himself by a thorough, personal study of the Bible that the church's teachings are in harmony with the Bible. His faith should rest primarily on God and on the Scriptures, and only if he is convinced that the Seventh-day Adventist Church teaches what He believes God is teaching through the Scriptures should he join its fellowship.

But beyond the area of theoretical doctrine lies the area of practice, and it is here that problems arise. Often the Scriptures set forth merely general principles, leaving it to the church to decide specific policies.

The Adventist Church has done this in its *Church*

Manual. This manual deals with such matters as qualifications for church membership, types of and duties of church officers, the meetings and services of the church, the minister's relation to the church, gospel finance, standards of Christian living, church discipline, and marriage and divorce.

To function effectively and cohesively as an organization, a church must have a degree of unity on matters such as these. The essence of church organization is that a group of individuals of disparate views gets together and agrees on what shall be the church's position on various matters. Once a matter has been discussed and voted, minority opinion gives way to majority opinion, and loyalty dictates that all follow the new actions. This does not mean that actions cannot be reconsidered, even modified, or rescinded. This often happens. But while they are in force they ought to be followed. The minority group retains the right at all times by peaceful persuasion to bring about changes, all the while recognizing its responsibilities as a part of the larger group.

Thus there is clearly a teaching authority in the church beyond the recognized teaching authority of the Bible. Of course, what this added authority dictates is based on the Word of God. But beyond that, the Scriptures themselves teach that such an authority resides in the church. In Matthew 18:17 Jesus taught that matters of differences of opinion between brethren, if they cannot be settled privately between the parties involved, should be brought to the church. This procedure is further endorsed by Paul, who taught that Christians should not go to law for litigation, but take their cases to the church (1 Cor. 6:1-7). The church's right to disfellowship is upheld in 1 Corinthians 5:13.

There is, then, a teaching authority in the Adventist Church that ought to be obeyed. Every member must not do merely "that which is right in his own eyes." Ministers and church leaders must uphold this authority.

Specifically, the bishops' statement was issued in partial response to Pope Paul VI's 1968 encyclical on birth control. The bishops said they wanted to help modern Catholics face today's frightening confusion in moral life and the understanding of values that, for many centuries, were "taken for granted." They noted that "popular morality has been shaken to the ground roots." "A permissiveness sweeps our society. Practices which would previously have been repudiated as absolutely unacceptable are becoming the general rule of conduct."

While the Adventist Church's stand on some of the issues does not parallel the Catholic stand, Adventists are caught up in the same modern world. They too are tempted to go contrary to the church's teachings, for example, in the matter of divorce and remarriage. But the church's teaching concerning this is definitively set forth in its *Manual*.

The warning was uttered many years ago: "There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in

himself and to trust in his own judgment rather than to respect the counsel and highly esteem the judgment of his brethren, especially of those in the offices that God has appointed for the leadership of His people. God has invested His church with special authority and power which no one can be justified in disregarding and despising, for he who does this despises the voice of God.”—*The Acts of the Apostles*, pp. 163, 164.

D. F. N.

Church-going—An Optional Luxury?

When God commanded Christians to meet together for worship, and to “forsake not” such assemblies, He did so for their good. It was an expression of infinite love. There is no coercion about it; there never is, with God. It has never been His way to bludgeon folks into a right spiritual mold. On the other hand, in the matter of church attendance—as in many other matters—He is not expressing an option; He is presenting a moral duty.

The Scripture says: “Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (Heb. 10:24, 25). The command is clear enough, and one of the practical purposes of it is spelled out with equal clarity. Says the New English Bible: “We ought to see how each of us may best arouse others to love and active goodness, not staying away from our meetings, as some do, but rather encouraging one another, all the more because you see the Day drawing near.”

Those who explain their irregularity in church attendance by suggesting they can enjoy Sabbath just as much on their own, miss one of the main points: faithful attendance is a service we render to others as well as to ourselves. And quite apart from anything we might actually say—if anything at all—during the period of our attendance, there is mutual encouragement and inspiration by our merely being there.

Certainly, preachers will agree that the larger the congregation, the greater encouragement they feel in their pulpit ministry. Every chair occupied is an element of positive power and uplift. Just to be present, therefore, is an act of evangelistic worth. It means something to us, to the preacher, and most certainly to others.

The Great Test

The corollary holds true: unnecessary absence is dereliction of a duty ordained by God. It robs us, it robs others, it is a spiritual depressant. Robert Tuck, in *The Preacher's Homiletic Commentary*, adds the further thought: “Nothing puts a man's spiritual life in more serious peril than irregular attendance at the services of his church; nothing more readily checks the process of spiritual culture; . . . and nothing indicates a weaker sense of the responsibilities under which a man comes in entering the fellowship of the church” (vol. 5, page 345).

Of course, the great test of the validity of one's atti-

tudes and behavior is: “What would the Lord do?” In this case, there is no doubt. His earthly example is clear: “As his custom was, he went into the synagogue on the sabbath day” (Luke 4:16).

But a further test is: “Am I setting a worthy example? Is my pattern of behavior commendable? What would the church be like if everybody did as I do?” In the context of Hebrews 10:25 the answer is simple. In the case of the habitual absentee, the church would soon fold up; it would cease to function; church buildings would become redundant; the gospel ministry would be eroded. Even the most apathetic Christian would shrink from such dreadful prospects. Yet such possibilities are strengthened by habitual absenteeism.

Ellen G. White says: “Those who do not feel the necessity of seeking the assembly of the saints, with the precious assurance that the Lord will meet with them, show how lightly they value the help that God has provided for them. Satan is constantly at work to wound and poison the soul; in order to withstand his efforts we must breathe the atmosphere of heaven.”—*The SDA Bible Commentary*, vol. 7, Ellen G. White Comments, on Heb. 10:25.

There is a heart-warming picture in the Old Testament's closing book, of God's saints meeting together for mutual strength and inspiration: “Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him” (Mal. 3:16).

Whether large and imposing, or small and unpretentious, our churches and meeting places are God's sanctuaries. Happy are they who can truly testify:

“We love the place, O God,
Wherein Thine honor dwells;
The joy of Thine abode
All earthly joy excels.”

Above all, let us not neglect our Sabbath assemblies, particularly as we see the day of the Lord approaching. Regular attendance spells strength. It enhances the power of the church's witness. It thereby contributes, in no matter how small a way, to the hastening of our Lord's second coming.

R. D. V.

The Responsibility of Leaders

Continued from page 2

Ellen G. White, addressing herself to the situation in Battle Creek, made the responsibility of leadership quite clear. She said: “If they go wrong, all is wrong. The greater the responsibility, the greater the ruin in the case of unfaithfulness. If leading brethren do not faithfully perform their duty, those who are led will not do theirs. Those at the head of the work at Battle Creek must be ensamples to the flock everywhere. If they do this, they will have a great reward. If they fail to do this, and yet accept such positions, they will have a fearful account to give.”—*Testimonies*, vol. 1, p. 678.

We believe that church leaders today on all levels, both in our institutions and in our conference organizations, have a solemn responsibility to be what they should be and take a courageous stand against every deviation from right and principle, and to resist every policy or practice that represents compromise with the world and weakens our distinctive witness.

The leaders of our world church sense their obligation before God to be in the vanguard of revival and reform. At the recent Annual Council the president of the General Conference called upon the delegates to lead the way in commitment to Christ and the unfinished task. This call was reiterated in his recent open letter to denominational workers that appeared on the January 3 cover of the *REVIEW AND HERALD*. Said Elder Pierson:

"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 and latter rain power for a finished work. . . . 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. . . . 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.' . . . 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."

No Whitewash Intended

So let it be clear that in our editorial entitled "Formula for Reform" we were not attempting to whitewash leaders. We were not attempting to place on the laity a disproportionate amount of blame for the church's failures. If one group must assume the major responsibility for the church's worldliness and spiritual impotence, that group is the worker group; and if reformation is to be seen throughout the church—in all of its institutions, its conferences, and local congregations—leaders must lead. As Elder Pierson said in his recent open letter: "Church workers and church members alike—they must all seek the same experience of repentance, revival, and reformation."

So let us not waste time and strength in mutual recrimination for our failures, but let us together dedicate ourselves anew to Christ, join hands, and move ahead. We have been in this world too long.

K. H. W.

Letters

Continued from page 3

would have to be much more convincing than any I had read, before I could accept the claims they were making regarding the past on the basis of data presently available.

As I say, there was no argument, just a jolly "let's change the subject." I have never in my work at universities been accused of being unscientific, and I have always clearly avoided such accusation by attacking the evolution method where it exposes their fantasies.

At Washington University, in St. Louis, the biology professors said that they used the evolutionary theory merely as a "frame" (popular phrase then) to hang their "facts" on.

It is about time we become full and true creationists and thus recognize that the field of "scientific facts" can never be conclusive.

ROBERT M. SHREWSBURY
Mayagüez, Puerto Rico

Two Blessings

There are two blessings we would not do without in overseas service: the *REVIEW* by airmail (the extra cost is worth it a thousand times), and amateur radio.

We appreciate the AARN listings in the *REVIEW* [Sept. 13]. Ham radio is our link when mail fails. The *REVIEW* is our weekly newsletter from home. Keep them coming.

OWEN AND ANN TROY
St. Joseph, Trinidad, West Indies

Deadly Dangers Exposed

After reading *I Was Canright's Secretary*, advertised in the *REVIEW*, I want to proclaim loudly, "Every SDA should by all means buy or borrow and read that valuable book!" It vividly points out, through its references to the varied experiences of D. M. Canright, that fallen prince in the SDA Church, cer-

tain deadly dangers that beset every soul. It shows how anyone, even in the highest position, can have a remarkable conversion and actually warn backsliding malcontents in Doubting Castle, then in a comparatively short time end up himself an ensnared captive in that same sunless castle!

How impressive the book is when it shows how terrible beyond language is the fate of all Esaus, like poor Canright, after discovering that their "repentance" is forever too late! Especially interesting in the book are those samples of Canright's masterly defense and proclamation of the truth when he was walking in the light. Super-interesting are Carrie Johnson's references to the various special occasions when Canright, like Balaam of old, was compelled by the Spirit of God to utter amazing blessings on the people and the truth he ultimately cursed with his pen.

JOHN BODELL
Banbridge, Northern Ireland

The Work That We Should Do

Re "A Wilderness Tabernacle Replica" [Aug. 2]:

Your editorial is a confirmation of a conviction that I have entertained for years. But you regret that a project of this kind had not been undertaken by one of our members. This is hardly a project for a layman to undertake. To construct a truly representative replica of the tabernacle and to prepare the entire exhibit would require considerable expertise and quite an outlay of funds. Even a representative miniature model, handcrafted in brass, would cost several thousand dollars. When you suggest that this would have been a fine project to have been undertaken by a department of the church, I heartily agree with you. This is the way the Mennonites are preparing their exhibit; the project was planned by their Board of Missions. The director of the project informed me that a special building is to be constructed to house the replica. Is it not strange that in view of the fact that the

sanctuary teaching is one of our cardinal doctrines and one of our distinct contributions to contemporary religious thought, we should not long ago have initiated and executed a "unique venture" such as this!

More than a year before the opening of the New York World's Fair of 1965, and of Expo 67 in Canada, I suggested a plan for a model tabernacle exhibit at those fairs. And several years previous to that I presented a plan to the Ministerial Association and to the Department of Education for the utilization of models of the tabernacle in the Bible departments of our colleges and academies. Neither of those plans materialized.

I am not only heartened by the sentiments that you have expressed in your editorial, but foresee this method being used more extensively in the near future in presenting this important doctrine to the world. There is nothing that would fire the imagination of our youth and impress upon their minds the significance and meaning of the sanctuary truth as will the use of models in their classes. What an effective and successful method would be the use of models at State fairs in presenting to the general public the message of the sanctuary! If we, to whom has been committed this special truth, shall fail to utilize this means, then it will be done by others who realize its import, but do not have the light that we have.

LUDWIG M. NINAJ
Newark, New Jersey

Cut Out Luxury Items

I have a suggestion on how to provide more money for needy mission fields because of the dollar devaluation. Let's stop spending money for that which is not bread. I am talking about luxury items—the needless cosmetics, hair dyes, colognes, sprays, beauty parlor appointments every week, air conditioners in cars, costly vacations, and a host of other items. Many people do not know what the word sacrifice really means.

JOYCE ELAINE VELLUM
Doylestown, Ohio



Changing Channels

By JUDY SAVOY

"LET'S PLAY What's My Line," 5-year-old Seth said to his brother.

"No. We played that yesterday," answered 8-year-old Billy. "Let's go ask Johnny and Kim to come over and play Medical Center."

As my two sons dashed next door to call their playmates, I realized that the only games that had interested them lately were related to television programs they had been watching. And we don't even own a television set!

When Frank and I were married we decided never to spend money on a television set. Frank lays the blame for his poor eyesight on the many hours he spent watching television as a youth. And when I became an Adventist I considered television a waste of time.

Then several years ago someone gave us a set in return for a favor. But after three weeks we gave it away because we realized we

weren't using our acquisition wisely.

"We're better off when we see only a little television each week," Frank insisted.

"We can watch it for an hour every Saturday night at Grandma Moore's," I said.

"And for an hour every Sunday night at Grandma Savoy's," Frank added.

"Of course, you'll get to see it more often than that," I said when I saw the boys' crestfallen looks, "every time you go to a babysitter's where there's a television set."

At the time, we left the children at a sitter's only once or twice a month. But television viewing at babysitters' homes increased tremendously during the past year when sick relatives had to be visited in the hospital and I became pregnant and spent much time keeping doctor and dentist appointments.

"We watch only the good programs," Seth assured me when I mentioned that they were seeing a lot of television these days.

"Yes. We always change the station when there's any shooting or scary stuff," Billy added.

"Well, I'll be glad when the baby comes," I said.

"Me too," the boys chorused.

"Oh, because you'll have a new playmate?"

"No," Billy explained. "Because then we'll get to watch four days of television when you're in the hospital."

It was then that I decided to sit down with Seth one day at the sitter's. We watched every late morning and early afternoon program that Seth liked, so I could examine the kind of visual diet he was digesting.

Then, a few evenings later when Frank had a night off from studying we dropped in at another sitter's house and watched several evening shows. So we got to see the programs the children were watching at nighttimes, too.

At the time, most of the programs seemed innocent enough. It was only after observing the children's play habits that I began to

Judy Savoy is a homemaker and free-lance writer in Springfield, Massachusetts.

wonder about the psychology behind some of the seemingly innocent programs.

Quiz Programs

Take quiz shows, for instance. I originally thought them harmless because a person could learn from the answers given. But some of these programs make quick thinking, verbal adeptness, or an accurate guess (or a combination of all these) the criteria for winning a fabulous prize. At no time do these programs show manual labor as a winning device. Yet Mrs. Ellen G. White tells us children should learn the value of working with their hands. By allowing my children to watch these shows often, am I fostering in them the desire to get rich quickly without having to work for a living? Am I causing them to regard manual labor as unworthy of recognition or as too slow a method of earning money? After all, it's the smart guesser who wins—not the steady plugger. And, in addition, do the prizes shown whet my boys' appetite for the costly things in life, such as new boats, expensive cars, cruises to Jamaica, and luxuries a Christian shouldn't covet?

Another program involves young married couples and, at first viewing, seems hilarious. But is it healthy to laugh at couples arguing over revealed indiscretions? Will my boys grow up to think marital disagreements are amusing or, even worse, to think that there is nothing personal in the marriage relationship to be held sacred and kept private? Does a Christian laugh over such things, anyway?

A similar program involves young couples going on a blind date. If I allow the boys to watch this merely for the entertainment afforded, whom will I have to blame if my children grow up thinking dating is a lark and nothing to be serious about, when Mrs. White gives warnings and exactly the opposite advice on dating?

"Well, there's nothing wrong with romance stories," someone told me. "After all, *everybody* falls in love!"

True enough. But do I want my children to think that succeeding in winning the person of their choice is life's highest possible attainment, as portrayed in most movies? Or do

I want them to realize that love matches should consist of help-meets who will encourage each other in Christian ways and in leading others to Christ?

"Detective shows are O.K.," a youth assured me. "The good guys always win and the bad guys always lose."

"It's not good to shelter your children," someone else claims. "There's so much violence today. At least crime shows are true-to-life and not fanciful."

These people have a point. But besides the violence issue, even recognized by secular authorities, another factor is involved. In most detective shows it's the same hero week after week. Is true life really like that? Do the private detectives really outshine our police forces and make the average public servant look dull? Don't our law enforcers work well together? Will my children be content to hold down steady nonglamorous jobs when the television star rides around in plush cars and meets excitement at every turn?

Then there are what my boys call the "good" cowboy programs: that is, the ones with no shooting.

Hero Worship

"He helps people, Mom," Billy said, describing one of his recent television heroes. The setting is in colonial America, and Indian skirmishes appear only occasionally in the plot. The few times I saw this particular program I could find little objectionable in the story itself—only in the hero worship. Do we need Daniel Boones today? Or is our real need for modern-day Daniels who will dare to stand for God's laws? The question seems to be: Do I want my child to become a famous personage, always in the limelight and leading a fast, dangerous life? Or do I want him to grow up zealous in God's cause? And do I show my children what I admire by my consistent television-watching habits, as well? On what channel can I find the programs that will inspire my boys to want to become faithful men like Noah, Abraham, and the three Hebrew worthies?

Speaking of hero worship, we were discussing occupations once when I was teaching the junior Sabbath school class.

"I'm going to be a movie star," one of the girls said. Since I knew her parents prohibited theatergoing and didn't allow their children to read fiction books condemned in the Spirit of Prophecy, I felt I knew the source of her desire. They own a television set. Why do I (and other parents too) let my children watch the very stories on the screen that I don't permit them to bring home from the library in the form of books?

Children play many roles as they grow. When Billy was smaller I was sure he would become a minister, and Seth a missionary. They often played "church service." Now Billy wants to be a doctor, and Seth a paramedic.

"They help people, Mommy. And it's doing good, so you won't have to worry about Sabbath problems."

I know the boys will change their minds many times before they choose their lifework, and I still have many chances to impress their young minds in the right direction. But I can see many intruding television influences that worry me. The boys play "church service" only once a week now. On the Sabbath. Is this because they aren't allowed to play secular games on that day, or because the Sabbath is the only time they think of religious things? Either way, I feel it's a step backwards in their spiritual life. It makes me wonder which of us has been the idiot box: the television set or I?

How is it in your family? Do your family's television viewing habits make them eager to read God's word? Do they often rush through a ten-minute evening worship in order to watch a favorite hour-long program? Have they fallen into a rut: television and chores, television and chores? Do you allow your youngsters to watch certain programs merely to keep them quiet? Do you, also, need to change channels so that the programs watched draw members of your family closer to the Lord?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). □

Southern Asia Session Opens With Revival Appeal

By J. C. KOZEL

THE ANNUAL COUNCIL of the Southern Asia Division convened at the division headquarters in Poona, India, from November 27-30.

During the opening meeting of the council, R. S. Lowry, division president, brought to the members of the committee the earnest appeal for revival that was emphasized at the 1973 Annual Council in Washington, D.C.

The business sessions of the committee were chaired by Dr. Lowry, assisted by C. B. Guild, secretary, and B. H. Stickle, Sr., treasurer. All of the division staff were present for the meeting, and every field except Afghanistan and Burma was represented.

Many people associate India with the Southern Asia Division, but a number of other countries are included, as well, such as Afghanistan, Bangladesh, Bhutan, Burma, Sri Lanka (Ceylon), Nepal, Pakistan, and Kaddim, as well as a number of islands in the Indian Ocean. In this territory there are nearly 750 million people.

An interesting portion of the meeting was the reports from the field. These included reports from some of the medical institutions, Pakistan Adventist Seminary and College, and Spicer Memorial College. Following is a brief summary of these reports:

Burma Union. Kyaw Balay is president of the Burma Union, which is made up of 82 churches with 5,792 members. Thirty-five major evangelistic crusades have been held this year, and three new churches organized. Three new church buildings have been dedicated, and three more are under construction. The education of Adventist young people is a problem here, for it is impossible to secure Sabbath privileges for youth who attend colleges in Burma and the students cannot secure passports to go outside of Burma for their education.

Central India Union. R. D. Riches has recently assumed the leadership of this union, succeeding V. P. Muthiah, who has become the division lay activities secretary. Union membership is now more than 22,000, with a membership increase during 1973 of more than 20 per cent and nearly 5,000 baptisms.

J. C. Kozel is an assistant treasurer of the General Conference.

Eight evangelists baptized more than 100 persons each.

Northern Union. G. J. Christo leads this union, which has now passed the 10,000 membership mark. Baptisms for 1973 will be approximately 1,100.

During 1973 new territories were entered, and new publications were produced. Benares is considered India's sacred city and is visited by thousands of pilgrims and tourists. Just a few months ago F. E. Charan moved to this city and is studying the gospel with a group of people.

On November 6, at a public function, Dr. G. T. Werner, of the Ruby Nelson Memorial Hospital, released the publication *The Prince and the Rebel* in Punjabi. (See REVIEW AND HERALD, December 20, back page.) Twenty thousand copies of this book were printed and have been sold.

Student missionaries Debbie Brown and Sally Haugeland have become the first to serve in India. They are teaching at Roorkee and Khunti, respectively.

Pakistan Union. A. M. Akbar has recently assumed his responsibilities as president of this field, where church membership is approximately 2,300. Baptisms for the year amount to about

200. We now have 32 organized churches and ten companies.

At the request of the Red Cross a number of workers from the union and the Karachi Hospital assisted in giving inoculations following the disastrous floods in the Punjab.

South India Union. D. R. Watts, who has served in South India for a number of years, became president quite recently. South India is a part of the field where the work is moving forward with remarkable success. In 1972 the number of baptisms was 2,756; in 1973 baptisms will be well over 4,000, bringing union membership to more than 30,000. During the year 70 new companies of believers have been established.

A year ago there were eight church groups in Bangalore, whereas today there are 15 in five different language areas.

The work in the Kannada Section has moved very slowly in the past. At the beginning of the year the membership was 1,615, but more than 500 baptisms are anticipated by the close of the year.

The Kerala Section has gone all out for evangelism this year. The first part of the year evangelistic meetings were held in established areas, resulting in 1,000 baptisms. During the second season new territory was entered, resulting in another 1,000 baptisms and 30 new congregations.

Sri Lanka. Pastor B. F. Pingho was present to present the report of progress. The membership in this field is not



These men were delegates to Southern Asia's annual council in Poona, India. Representing the General Conference were D. W. Hunter, J. C. Kozel, B. J. Liebelt, and Walter Ost.

large, and the number of baptisms may seem small compared with other fields, but in 1973 it is anticipated that it will be about double the number in 1972. There has been an increase in tithe of nearly 20 per cent. The faculty and students at the Lakpahana Training School are conducting 13 branch Sabbath schools, with an enrollment of 275.

Bangladesh Section. R. M. Neish, former lay activities secretary of the division, is the new president of the Bangladesh Section. Tremendous changes are taking place in this small, densely populated country. In 1973 it is anticipated that baptisms will exceed

400, which is approximately one third of the 1972 church membership. During the year 28 laymen were given training in soul winning and helped bring 70 persons into the church. There were 15,848 graduates from Bible courses.

What is the reason for the remarkable advance in the work of God in the Southern Asia Division? The division officers feel that growth in membership is primarily due to the outpouring of God's Holy Spirit and a realization on the part of church members that the coming of the Lord is very near. In Southern Asia today there is a new spirit of revival and rededication. □

Council in Manila Plans "Bold Adventure"

By C. O. FRANZ

OUR VIEW of beautiful Manila Bay is framed by the tenth-story windows of the Sunset Pavilion of the Bayview Hotel, Manila, Philippines. Ships of many nations lie at anchor in the harbor. Looking across the bay we see Corregidor Island, and just to the north the mountains of Bataan. As we gaze at this now peaceful picture, we remember that these were the scenes of bloody battles during World War II. Thousands of valiant men gave their lives for their respective countries on this island and in these mountains. It was on Corregidor that General of the Armies Douglas MacArthur uttered the famous words, "I shall return."

Inside the hotel auditorium is another picture—that of nearly 200 delegates to the 1973 Annual Council of the Far Eastern Division. The delegates, from 12 Far Eastern countries, have gathered to plan the church program for 1974, to create and amend policy, and to distribute the budget of the church for the next year. Thirty years ago Filipinos, Japanese, Americans, and men of other nations were at war here. Today these men of various nationalities stand shoulder to shoulder in Christian love, unity, and devotion.

Delegates to the council discussed Target 80, which was born in answer to the questions of how to convert large numbers of people in the Far East, how to prepare them for the coming of Jesus, how to realize the best possible results from available resources, and how to achieve greater growth in all dimensions, numerical and spiritual. The answers to these questions are the object and purpose of Target 80. The

General Conference session of 1980 was chosen as the target date, and from this has come the theme Target 80.

The Bold Adventure is the name given to a shorter segment of Target 80, beginning in November, 1973, and aiming at the General Conference session of 1975 as the target date for this program. And bold is this adventure! One objective is to "plant" a new church for every existing church in the Far Eastern Division by 1975. Delegates talked of planting churches with the same confidence and determination that is evidenced by the Far Eastern farmer as he plants his rice or tapioca. God must provide the increase. Their part is faith and work.

Another goal involves making plans in every union, mission, and district to place a "living light"—a faithful Seventh-day Adventist—as a witness in every city, town, and village. Two other objectives undergird these: first, to form small companies in every church as the basis of Christian effort; and second, to make every church a training school for Christian workers.

Bruce Johnston, division evangelist and coordinator of these programs, explains that the strategy of the Bold Adventure includes three phases. "In phase 1," he says, "we shall call the church to the Spirit-filled life. In phase 2, we shall call the church to Spirit-filled witnessing, and in phase 3, we shall call the people of the Far Eastern Division to the Word of life and salvation."

The Far Eastern Division officers, P. H. Eldridge, president; W. T. Clark, secretary; and G. O. Bruce, treasurer, are solidly behind these evangelistic programs, as were all the delegates to the Annual Council. The division has

earmarked more than a quarter of a million US dollars for 1974 evangelism.

The Annual Council convened on November 14 and adjourned November 19, following the report of the budget committee, and a service of dedication. The mayor of Manila, the Honorable Ramon Bagatsing, welcomed the delegates on the first morning of the session. He told of the efforts by the government of the Philippines to bring social and economic stability to this large republic.

On Sabbath, November 17, the Council delegates joined the members of the Manila churches in a joint worship service at Philippine Union College, a few miles northeast of Manila. Approximately 3,000 Adventists crowded into the auditorium for the Sabbath school and worship services.

Two years ago the headquarters building for the North Philippine Union Mission in Manila burned to the ground. On the last day of the Annual Council, officials of the union, division, and General Conference met at the union compound for a groundbreaking service for the new union headquarters building, which is expected to be completed in July of 1974.

Prior to the Annual Council, a presidents' administrative council was held in Manila for all of the mission and union mission presidents of the division. Elder Eldridge was in charge of the program. Participants included C. O. Franz, L. L. Bock, and A. C. McKee, all of the General Conference, and the division officers. Two retired workers, R. S. Watts and R. E. Finney, Jr., both serving in the Far Eastern Division under the Sustentation Overseas Service program, gave valuable assistance.

A four-day editorial council was attended by the editors in the division. This was followed by a three-day publishing council. D. A. McAdams, publishing secretary of the General Conference, was in attendance at both the publishing and editorial councils. Auditors in the division also met, under the leadership of D. D. Dennis, division auditor. □



The mayor of Manila, center, shown shaking hands with B. B. Alsaybar, North Philippine Union Mission communication secretary, welcomed delegates to the council. At left is P. H. Eldridge, division president.

C. O. Franz is secretary of the General Conference.

Conference President Visits God's Family in Africa

By PHILIP MOORES

MY INTRODUCTION to Africa was far different from what I had expected. I spent my first day in Johannesburg, a fabulous city of gleaming skyscrapers and bristling commerce. The people on the streets all seemed happy and prosperous, although inflation is present in Africa as it is in many other parts of the world.

The Johannesburg Central church, within the shadow of a new TV tower, was filled with worshipers. It is in such a good location that it would be a shame to move, yet more space is needed for a parking lot, classrooms for the children, and a larger sanctuary for the new people who are taking an interest in church membership. The Five-Day Plan to Stop Smoking and Meals-on-Wheels are making a favorable impact on the city.

About 25 miles beyond Pretoria, the administrative capital of South Africa, lies a Bantu African settlement and the Mamelodi Adventist church. When I arrived the church was packed with people, young and old. There was no piano, but the beautiful music supplied by the choir and the youth singers thrilled us.

As they sang, "God be with you till we meet again," my heart was strangely moved to say, "Truly this is part of God's family, and I am happy to be a member."

I visited Bethlehem in the Orange Free State, where Warren E. Staples and Arnold Raubenheimer are setting up a medical center. Although the facilities were not finished, the doctors had already begun to receive patients. This ambulatory-care unit will take the strain off the local hospital and help many people to receive early care.

Dr. Staples, who has spent many years in mission service as an ophthalmologist, was actively involved in the development of Maluti Hospital in Lesotho. This institution is like a little Garden of Eden in a barren land.

Dr. Richard Johnson had just returned home when I arrived at the hospital. I heard him say to his wife, "How did it go while I was away?" "Not so good. The car had two flat tires, and the maid's mother was murdered. I had to look after getting the coffin and transporting the body."

Philip Moores is president of the Ontario-Quebec Conference in Canada. He visited the Trans-Africa Division recently at the suggestion of the General Conference.

Her report of Bible studies was much more encouraging. She had given studies in one small home where as many as 60 people had crowded in to see the pictures and hear the Bible read. Five of these people had already been baptized. These missionaries at Maluti Hospital are working well as a Christian team, and the Lord is blessing their endeavors.

I listened to Jonas Mbyirukira tell of the opportunities in the Kasai Province of Zaïre, the place where whole churches have requested membership in the Seventh-day Adventist Church. Fifteen workers are putting in full time studying with these people. So far 778 have been baptized, and 2,500 others have made their decision but are taking time to complete the studies before baptism. Thousands of others wait for the coming of the Adventist ministers to prepare them for baptism.

Recently ten women and seven men walked until their feet were raw as they traveled 400 kilometers through the Ituri Forest. They told the minister they had been given a vision that in the Kivu area they would get light on the Sabbath. They spent seven hours talking about the Advent message and then returned home. Three hundred have been baptized as a result. □

VILLAGERS "DROWN" IDOLS, KEEP FIRST SABBATH

A lake 5,000 feet above sea level in southern Mexico, and inaccessible other than by foot or light plane, was the scene of a recent "drowning" ceremony for the idols of a nearby village.

So remote from civilization is this village, that until recently only three of the 70 inhabitants had names. They had acquired their names as a result of visiting faraway towns. However, a short time ago all were given names by the visiting mission president, who says he used the names of all the major and minor prophets of the Bible in the course of naming the villagers.

With great interest the villagers placed all the village idols in the canoes that transported them to the middle of the lake, where they were dropped into the cold depths.

Fifty-two of the inhabitants of this village kept their first Sabbath on October 20, 1973.

W. L. PASCOE
Assistant Treasurer
General Conference



Elisha Gorapava, pastor, points to the new three-angels symbol on the mission plane.

GUADALCANAL

Three Angels Fly Over Western Pacific Islands

The three angels of Revelation 14, unofficial symbol of the Seventh-day Adventist Church, are literally flying on the Western Pacific Union Mission's Aztec airplane, the *J. L. Tucker*.

Piloted by Colin M. Winch, the aircraft has flown throughout Papua-New Guinea, the Solomons, the New Hebrides, and as far east as Fiji, where the new symbol has caused widespread and favorable comment.

The *J. L. Tucker* was donated by the listeners of The Quiet Hour program in the United States. This aircraft has been operating throughout the Western Pacific for more than three years, and it is fitting that a symbol of its commission is now painted on both sides of the tail fin.

Just recently the *J. L. Tucker* underwent an extensive overhaul during which salt-air corrosion was found in its structure. This proved to be quite expensive. For some time the church has been endeavoring to build a hangar to shelter this aircraft. It will be permanently based at Honiara, Guadalcanal, where the government has offered the church a hangar site at Henderson Air Field and a local company has offered a prefabricated hangar for cost price.

Although this project will be costly, union officials are confident this fine airplane will be housed and will continue to carry the three angels' messages not only symbolically but also literally.

GORDON A. LEE
President

Western Pacific Union Mission

The Altiplano: Where Opportunities Are Great

"Pastor," said the old, wrinkled Aymara Indian woman as she approached me at the close of the sermon, "I was baptized by the 'God man,' F. A. Stahl."

There were almost 2,000 Indians gathered on the concrete slab provided for volleyball at the F. A. Stahl Mission School a few miles north of Puno, Peru. The occasion was a special week-end retreat for workers and a sort of camp meeting provided for the Indians residing in and around Plateria. Here I walked in the footsteps of the great missionary remembered as the "God man." A bronze plaque erected by the government on the school site tells the story of this great pioneer missionary. Here the church's work for the Indians is highly developed, insofar as numbers are concerned, but primitive conditions and poverty still plague the work of education and health.

Eduardo Cayrus, the mission president, with Roberto Gullon and Alfredo Bellido, took me through the school and the dormitories. The girls were crowded three in a room, where there was neither running water nor built-in closets nor desks, and the floors were cleanly swept dirt. The girls seemed happy even under these difficult circumstances. A new dormitory plan has been developed, but our people are waiting for money to be appropriated to help bring it into reality.

Two Mission Schools

Seventh-day Adventists operate two mission schools on the floating islands of Lake Titicaca. Tourists by the score rent small boats to take them to witness the primitive conditions under which these island people live and to see the schools that the Seventh-day Adventist Church operates for them. This is the only schooling these people will have. It is only an elementary training, and rather sketchy, but the students sing the gospel songs as the visitors come to see them. Even though I could not understand the language, I recognized the tune and knew they were singing songs Seventh-day Adventist children around the world sing as they rejoice in the Advent message. Their little eyes shone in appreciation and thankfulness for the opportunity to learn.

The people on these islands make their living by weaving curios and reed boats from the high-growing reeds that make up the floating islands themselves.

As one winds through the mountain trails he can look upward and see the great towering peaks of the Andes as they cast their shadows over a land occupied by Indians who long for the

Advent message and the training and education to impart it to those who know it not.

A large airatorium stands in the city of Cuzco, which has been the center of the Inca Indian civilization for many centuries. It has been packed night after night as people have learned the Advent message from the union evangelist and his co-workers. I had the privilege of speaking twice on a Sunday night to an audience that gathered there to listen to the truth of God. More than 250 were baptized in the first baptism. The brethren are expecting that another 200-300 will be baptized before the meetings close. This is a great breakthrough in the city of Cuzco. Church leaders are planning to build a new church there to house this new membership that God has raised up all in one evangelistic meeting.

All over the Altiplano the opportunities are great for the preaching of the Advent message. The Adventist medical institution at Juliaca, Peru, has set the stage for the preaching of the message in that part of the Altiplano. As I watched the hundreds of Indians trudge over the hills to the meeting place, I realized that many have contributed to the success of the Adventist Church's growth in that part of Peru.

WILLIS J. HACKETT
Vice-President, General Conference



SOLUSI AWARDS DEGREES TO SENIORS, UNION LEADER

On December 2, 14 seniors of Solusi College in Bulawayo, Rhodesia, received their diplomas. Two were awarded theology diplomas, four received ministerial diplomas, and eight received commercial diplomas.

Above, a high light of the Solusi graduation ceremony was the presentation of an honorary degree in theology to Jonas Mbyirukira, center, the first African leader to be elected to a union presidency in the Trans-Africa Division. Solusi's academic dean, Ian Hartley, left, read and presented to Pastor Mbyirukira a printed citation before J. Bradfield, college principal, placed the academic hood on the pastor's shoulders.

ALVIN E. COOK
Ministerial Secretary
Trans-Africa Division



ADVENTISTS DISTRIBUTE BEDDING TO INDIANS

Nearly 15 tons of bedding from some 300 participating Pacific Union churches have been distributed on American Indian reservations. Ben Mattison, above, Central California lay activities leader, made some of the gifts from the Community Services center across the road from Monument Valley Adventist Hospital. The center, built primarily from Ingathering reversion funds, houses a clothing area, shower rooms, laundromat, fire station, and ambulance garage.

Several hundred blankets were given at Holbrook, Arizona, most of them to the 149 students at the Adventist Indian Mission School.

SHIRLEY BURTON
Communication Secretary, Pacific Union

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THE CHRISTIAN HOME CALENDAR 1974



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NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► The Para church, thirty-second church in the South Australian Conference, was officially organized by the conference president, W. A. Townend, on November 17, with a charter membership of 43. In recent years the Modbury church has been overcrowded, so its pastor, Peter Jack, invited the congregation to divide. More than 30 members accepted his challenge, and the new church now meets each week under the leadership of Pastor Jack and Kevin Townend.

► As a result of sacrificial giving by Papua-New Guinea laymen, in 1974 three more new areas will be entered: Alotau, Northeast Papua; Aitape, in the Sepik district; and Lake Kutubu in the Western Highlands. On March 9 the union is calling for a special offering to support this new work.

► One hundred and forty music enthusiasts, ranging in age from 15 to 60, participated in a five-day music festival at Avondale College, December 24-29. The program was geared to suit the interests of both those who had proved talent and those who had not previously had opportunity to develop their interest in music. Instrumental and vocal master classes were held each day in addition to lectures on the enjoyment of music. The climax to the festival was Sabbath, when choir, band, and orchestra were featured in a day-long feast of good music.

M. G. TOWNEND, *PR Secretary*

Euro-Africa

► A baptism of seven young people took place in the village of Friedensau in the German Democratic Republic. Five of the candidates were students at the seminary situated there.

► The German Health Food Factory has just completed a very successful year of trading, having increased their turnover by more than 50 per cent, which was 15 per cent more than budgeted.

► Arturo Schmidt reports 14 persons baptized and 250 people in a baptismal class following his evangelistic series in Sicily. Almost all Bible studies in the homes are given to complete families, even though the only convenient time for all to be together is after 10:00 P.M. The church in Palermo is now packed each week for Sabbath school and church services.

► The picture of a team of ministers, soaked to the skin, trying to hold down the airatorium in Palermo, Sicily, dur-

ing 90-mile-an-hour hurricane winds attracted the attention of a police officer, who after attending meetings in this same airatorium is now a Sabbath-keeper awaiting baptism.

EDWARD E. WHITE, *Correspondent*

Southern Asia

► Ottapalam Hospital in Kerala, India, under the direction of K. A. P. Yesudian, has reached the stage where it is more than self-supporting. The staff saved their small appropriation and made a 20,000-rupee gain besides. Since facilities are overcrowded, construction of a new wing will begin soon. A chaplain has now been added to the staff.

► P. V. Jesudas is currently conducting a large-scale evangelistic meeting in Chingleput, 40 miles from Madras, India. This is a city of 50,000 people in which the Advent message has never been publicly proclaimed. Three to four hundred are attending nightly, with 600 attending on Sundays.

► Andhra Section laymen lead the Southern Asia Division in soul winning. Two have won more than 50 persons during 1973—I. Jesudass and M. Chinna. Four have won more than 25 persons—K. Devadanam, B. Sudarshana, S. S. John, and D. Joseph.

A. J. JOHANSON, *Correspondent*

North American

Atlantic Union

► In recent weeks, P. C. Roque, Spanish lay activities leader for the Greater New York Conference, has been conducting a lay evangelism training program in the Spanish Queens church, in cooperation with the pastor, Hazael Bustos. On December 1, graduation day, 12 church members received the certificate of completion.

► The Life Line Health Center, a vegetarian restaurant in the heart of Peekskill, New York, was opened for business October 22 by Peekskill church members and their pastor, John Lupens. The center is more than a vegetarian restaurant; it is becoming a witness center. Five-Day Plans to Stop Smoking and cooking classes are scheduled on a regular basis. Often there are appointments for Bible study. Mr. and Mrs. Ron Cray are managing the restaurant. At present 23 people are connected with the project on either a full-time or part-time basis.

► A four-night vegetarian cooking class was held in mid-November at the Brooklawn Better Living Center in Bridgeport, Connecticut. Pat Harrison and Janice Lehnhoff, assisted by a number of the church ladies, conducted the classes, which were held in conjunction with an It Is Written evangelistic series being held at the Brooklawn church by Roland Lehnhoff and Stuart Harrison. An average of 45 people attended the nutrition lectures.

EMMA KIRK, *Correspondent*

Canadian Union

► Eleven persons were baptized and one joined the church on profession of faith as a result of evangelistic meetings held this fall in Botwood, Newfoundland, by Max Mercer and Richard Warman. Average attendance at the meetings was just over 100.

► Last fall the Surrey, British Columbia, company was organized into a church. A series of evangelistic meetings was conducted there from November 11 to December 9 by Verne Snow, Canadian Union evangelist.

► A Ministerial Association retreat was held for students of Canadian Union College this fall. Counselors and speakers were A. N. How, British Columbia Conference president; W. G. Soloniuk, Manitoba-Saskatchewan Conference president; and M. D. Suiter, Alberta Conference treasurer.

► Students in the Hazelton secondary school of the British Columbia public school system dedicated their 1973 yearbook to an Adventist teacher, D. L. Ebenezer.

► Mrs. Charlotte Curtis, of Regina, Saskatchewan, who claims that "the power of prayer and anticipation of the return of Christ" is the secret of her health and long life, was honored on her 104th birthday by relatives and friends, including a former mayor of the city who is now a member of the legislative assembly. The generosity of Mrs. Curtis and her former husband, together with that of her late brother and his wife, Mr. and Mrs. Leigh Horne, was to a large extent responsible for the building of the church and the Adventist school in Regina, the Curtis-Horne Academy.

THEDA KUESTER, *Correspondent*

Central Union

► Residents of Fairbury, Nebraska, recently were invited to attend a class in nutritious meal planning in the demonstration kitchen of the People's Gas Company. Mrs. Anne Dunn conducted the classes, assisted by Mrs. Maxine Gibson and Mrs. Alma Kasparek.

► L. W. Templeton, board member of Shawnee Mission Medical Center in Kansas and an active member of the New Haven church, and J. Russell Shawver, executive director of Shawnee Mission Hospital, shared the honor of receiving the Henry Ford Silver Scroll Award for Outstanding Community Service.

► Gordon F. Dalrymple recently held a weekend Faith for Today evangelistic rally in Topeka, Kansas, to lay the foundation for meetings to be held during the fall of 1974.

► Forty-one persons have been baptized by the Fowler brothers evangelistic team during a series of meetings at the Denver Central church. Some 30 more will be baptized in the coming few weeks, according to Chester Jordan, pastor.

CLARA ANDERSON, *Correspondent*

Lake Union

► Dedication services were held November 17 for the Springfield, Illinois, church. Paul Gregoroff is pastor.

► All of the 31 people registered for the stop-smoking clinic held by members of the Naperville, Illinois, church were able to quit smoking by the end of the course.

► Madison, Wisconsin, primary Sabbath school members have contributed five gallons of pennies, mixed with a few other coins, for Investment. They expect the 180 pounds of money to add up to more than \$250 for mission work.

► Ingathering contacts in Wisconsin produced more Bible studies in 1973 than ever before. In just the first two weeks of December the conference of-

fice received 114 requests for Bible studies as the result of Ingathering contacts.

► Wisconsin's newest church body was organized December 8 at Lake Geneva with 17 charter members.

► Thirty-one persons were baptized as the result of a month-long evangelistic series in Troy, Michigan, by Joseph Melashenko, a Michigan Conference evangelist on loan from the Voice of Prophecy.

► Battle Creek Academy is the first school in the Battle Creek, Michigan, area to receive the fire department's Fire Safety Award.

► After two years of teaching in South India, L. Harold Caviness, a staff psychiatrist at Battle Creek Sanitarium Hospital, has returned to Battle Creek to resume his practice.

► An open house honored Mr. and Mrs. Everett Kidder, of Berrien Springs, Michigan, on their fiftieth wedding anniversary October 28.

► During Hinsdale Sanitarium and Hospital's October "Heartbeat" program, a total of 1,204 persons were tested for major risk factors that could lead to heart disease.

► A ribbon-cutting ceremony December 1 marked the opening of the newly completed Hanna Street church in Fort Wayne, Indiana.

► Mattie Barnett Banks of the Mount Carmel church, Robbins, Illinois, was given the Distinguished Leadership Award by the Robbins Celebration League at a banquet in her honor on November 3. The award is presented annually by the village league in recognition of outstanding civic activities and community involvement. Mrs. Banks is the first Adventist to be so honored.

GORDON ENGEN, *Correspondent*

Churches Dedicated



CANDLER, NORTH CAROLINA

The Mount Pisgah Academy church in Candler, North Carolina, serving academy students and faculty and the surrounding community, was dedicated recently. The church had two pastors during the construction of the building, Melvin Hillier and Richard Rideout. The present pastor is R. G. Beck.

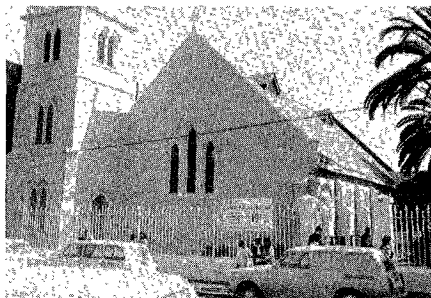
HERMAN E. DAVIS
Public Relations Secretary
Carolina Conference



RIVERSIDE, CALIFORNIA

More than 700 attended the recent dedication of the Riverside, California, Kansas Avenue church. The total church plant, the construction of which was begun five years ago, is valued at more than \$350,000. Horace M. Barker is pastor. The dedicatory sermon was given by the president of the Southeastern California Conference, Melvin L. Lukens.

S. A. YAKUSH
Departmental Secretary
Southeastern California Conference



ANTOFAGASTA, CHILE

By mid-1973 the Chilean Union had dedicated three houses of worship, two in Santiago and one in Antofagasta, 900 miles north of the capital. Participating in the ceremonies of dedication were R. A. Wilcox, South American Division president, and G. E. Maxson, Chilean Union president.

Pictured above is the new church in Antofagasta, built by the Anglican Church and sold in excellent condition and at a low price to the North Chilean Mission, at a time when it is very difficult to build anything new in the country.

WERNER MAYR
Public Relations Secretary
Chilean Union

Northern Union

► In four different baptismal services during the month of December, 56 persons were added to the church in Iowa.

► The North Dakota Dairy Products Commission selected Sheyenne River Academy Elementary School to conduct a four-week nutrition experiment with two month-old white rats. Both received the same vegetarian diet except that one had no dairy products at all, but was fed more sugar. This was part of an experiment conducted in several elementary schools in North Dakota, and again this year both vegetarian rats were larger than all of their meat-fed counterparts elsewhere in the State.

► The Redfield, South Dakota, church membership was increased by 10 per cent as a result of baptisms following meetings by W. D. Brass and S. J. Elie.

► Dale Kongorski is the new pastor of the Harvey, North Dakota, district, and Paul Pellandini is the pastor of the Carrington district.

L. H. NETTEBURG, *Correspondent*

► The Southern Union publishing department has topped the \$2 million sales mark for the second straight year. Figures revealed at the department's recent convention in Daytona Beach, Florida, put the total at \$2,200,993. The Georgia-Cumberland Conference accounted for nearly \$450,000, to lead all conferences in sales. Ed Crooms, of Gulfport, Mississippi, was top salesman, with \$40,283. More important, however, was the department's success in terms of soul winning during the past year. More than 400 baptisms resulted from contacts with literature evangelists. Don Eldred, of Pensacola, Florida, had 36 baptisms to his credit.

► Dimensions in Diet, a series of health lectures and cooking demonstrations designed to help housewives lower calories, cholesterol, and cost, was presented recently by the St. Cloud, Florida, church. Meetings were held once a week for five weeks, with an average attendance of 40.

► Stewart Crook, Carolina Conference temperance secretary, recently organized churches in an effort to defeat a liquor-by-the-drink referendum. North Carolina voters rejected the measure by a two-to-one margin.

► Roger Bothwell, Georgia-Cumberland Academy chaplain and pastor of the Calhoun, Georgia, church, was recently elected president of the Gordon County Ministerial Alliance. He is the first Adventist to hold this position.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► Ten persons were baptized recently in McAllen, Texas, following meetings by J. J. Millet and T. E. Dennis. Other local pastors participating in the meetings were Lynn Baerg and E. O. McCann.

► The Spearman, Texas, company on November 24 became a full-fledged church of the Texico Conference.

► The Texico Conference recently welcomed several new workers, including Donald E. Barrett, manager of the Texico Book and Bible House; John Leach, pastor of the Amarillo church; and Efrain Sanchez, going to the northern district of New Mexico.

► The Arkansas-Louisiana Conference is beginning new work in La Fayette, a city of about 80,000. They have recently purchased a lot on which to construct a new Seventh-day Adventist church. Living in the city now are four Adventist families, including the pastor of the district, Keith McNabb.

► Students in grades 5-8 at the Shreveport Junior Academy have completed a new MV Honor on sand collecting. They worked on it during the summer months and then mounted the sands when school began. Each child had 46 samples of sand from Canada and 18 States in the United States.

J. N. MORGAN, *Correspondent*

Health Personnel Needs

NORTH AMERICA

Clerk typist	Nurse superv., psych.
Computr. progrm.	Nursing-serv. dir.
Cooks	Occup. therapist
Dietitians	Oper. rm. tech.
Draftsman	Orderlies
Housekpr.	Plasterer
Inservice coordinator	Psych. soc. wkr.
Med.-rec. lib.	Radiol. technol.
Med. technol.	Refriger. engr.
Med. transcrib.	Secretaries
Nurses	Sec., exec.
Nurse superv., ICU	Sec., ward
	Social wkr., MSW

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.

To New Posts

Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.

Carl Ashlock, staff, Forest Lake Academy, Maitland, Florida, formerly dean of men, Andrews University.

David Greenlaw, pastor, St. Johnsbury district, Vermont, formerly a student at Andrews University.

Milton Hallock, pastor, Tranquility, New Jersey, church, from St. Johnsbury, Vermont.

Jack Jansen, dean of boys, Forest Lake Academy, from same position, Adelphian Academy, Holly, Michigan.

Richard Kunau, staff, Forest Lake Academy, from Mile High Academy, Denver, Colorado.

William Speyer, business manager, Forest Lake Academy.

FROM HOME BASE TO FRONT LINE

Irmin E. Burke (LLU '42, WWC '48), returning as administrator, Bella Vista Hospital, Mayaguez, Puerto Rico; Dorothy (Skeels) Burke (WWC), and two children, of Portland, Oregon, left Miami, September 6, 1973.

William V. Clements (WWC '48), returning as Sabbath school secretary, Far Eastern Division, Singapore, of Roseburg, Oregon, left Los Angeles, October 23, 1973. His wife and daughter are already in Singapore.

Wilma K. Gill (UC, Madison '53, SW Texas St. Coll.), returning as a nurse, Kendu Mission Hospital, Kendu Bay, Kenya, of Lincoln, Nebraska, left Chicago, November 27, 1973.

Wilma L. Leazer (WWC, Portland San '44), to serve as associate secretary, health department, Far Eastern Division, Singapore, of Portland, Oregon, left San Francisco, December 2, 1973.

Ronald M. Neish (Canadian UC, PUC '62) returning as president, Bangladesh Section, Dacca, Bangladesh; and Wilma (Trieber)

Bulletin Board

Neish, of Redcliff, Alberta, Canada, left San Francisco, October 17, 1973. Two sons left San Francisco, September 17, 1973, for Dacca.

Bradley W. Nelson (AUC '64, LLU '68) returning as physician, Malamulo Hospital, Makwasa, Malawi, and Drusilla J. (Westermeyer) Nelson (AUC, NE San, Riverside City College '67) and two children, of Takoma Park, Maryland, left New York, August 10, 1973.

Wesley F. Olfert (Can UC '63, AU '66), returning as pastor-evangelist, Northern India Union, New Delhi, India; Erika (Pusnik) Olfert (Can UC), and two children, of Loma Linda, California, left San Francisco, October 7, 1973.

W. Arlene Underhill (WWC, SMC, U. of Oregon '66 and '72), to serve as director, School of Nursing, Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia, of Eugene, Oregon, left New York, November 21, 1973.

Ernest E. Wheeler (AUC '51), returning as departmental secretary, Pakistan Union, Lahore, Pakistan; and Leona Gertrude (Raver) Wheeler (AUC), of Wakeman, Ohio, left New York, December 2, 1973.

Coming

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

Tune in to VIEWPOINT . . .

A brief editorial comment by the editors of the REVIEW. The program is broadcast weekly as follows:

KLJU (Loma Linda University)
89.7 Mhz FM Saturday, 12:30 p.m.

KANG (Pacific Union College)
89.9 Mhz FM Friday, 9:30 p.m.

WSMC (Southern Missionary College)
90.7 Mhz FM Friday, 10:10 p.m.

KGTS (Walla Walla College)
91.3 Mhz FM Saturday, 6:00 p.m.

VOAR (St. John's, Newfoundland)
1230 Kc AM Friday, 6:15 p.m.

WGTS (Columbia Union College)
91.9 Mhz FM Saturday, 3:00 p.m.

Largest Offering for Evangelism

The largest single offering ever received in the South American Division was received at the close of the recent Austral Union constituency meeting, according to R. A. Wilcox, division president.

In response to an appeal by Jose Tabuenca, union president, on Sabbath morning, January 5, the nearly 3,000 people present gave a total of 700,000 "new pesos" or US\$70,000. Gifts from some people unable to attend the meeting also were included in this total. This liberal offering will be used to strengthen the program of evangelism in the Austral Union.

N. R. DOWER

Five-Day Plan Required by Police

The Five-Day Plan to Stop Smoking is a regular requirement for the police-training program in the Bicol region of the Philippines. Each time a new police-training class is organized, the Temperance Association of the Philippines is asked to conduct the Five-Day Plan. Explains Augusto Caceres, chief training instructor for the police force, "It helps in the implementation of the president's physical-fitness program."

JANE ALLEN

Secondhand Sermons Convert Church

The minister of a Protestant church in the suburbs of Tegucigalpa, Honduras, feeling that the time was approaching for him to retire, sent a young man away for professional study in order to take his place as pastor of the church. In time the young man graduated, came back, and took over the leadership of the church. But he soon ran out of sermons.

About that time, Esteban López Porras, a Seventh-day Adventist minister, began an evangelistic campaign not far from the other church. The young minister said to himself, "It will be a good thing for me to go there and take notes of the sermons so that I may have topics for my sermons."

He scheduled his own evangelistic meetings for 5:00 P.M. so that he could finish in time to attend the Seventh-day Adventist meetings, which began at 7:30 P.M. This went on for more than three weeks, until the subject of the Sabbath was presented. He took his notes so faithfully that he preached in his church a sermon on the seventh-day Sabbath.

One day a young man from the Protestant congregation went to visit Elder López Porras and told him, "We are listening to your sermons twice. Why don't you come to our church and preach to us?" The arrangements were made, and Elder López Porras preached in that church, as well as at his own meetings.

Eventually the young pastor and 35 of his church members decided to change their church to a Seventh-day Adventist church.

L. MARCEL ABEL

Japanese Missionary Baptizes 40

Elder and Mrs. Kojiro Matsunami and their two children, missionaries from Japan, arrived in Belém, Brazil, for evangelism less than a year ago. They have been studying the Portuguese language and pastoring a district of four churches. He has baptized 40 persons from the district this year, one of whom is a Japanese woman.

D. S. JOHNSON

Andrews Begins Centennial Year

Launching the centennial observation of Andrews University was a university-wide convocation Thursday through Saturday, January 10-12.

Winton Beaven, vice-president for education at Kettering Medical Center, Kettering, Ohio, was the featured speaker at the assembly hour Thursday morning. On Thursday evening the Student Association sponsored a buffet supper and a program on the social aspects of school life during the 100 years. Poetry and songs of the early Advent Movement were presented for Friday vespers by John O. Waller, professor of English, and C. Warren Becker, professor of music.

AU president Richard Hammill spoke at the church worship service Sabbath morning on the topic, "Developing Excellence in the Whole Man." Vespers featured a biographical sketch of J. N. Andrews—his missionary and scholastic interests—by C. Mervyn Maxwell, professor of church history at the SDA Theological Seminary. A dramatic production of AU history by the communication department concluded the weekend.

OPAL YOUNG

N.A. Ingathering Report—9

The total amount of Ingathering reported through January 12 is \$7,941,874.30. This is a per capita of \$16.70 per member in the North American Division.

The total amount of Ingathering raised in the same period of last year's crusade was \$7,566,146.22. The amount so far this year is \$375,728.08 more than last year.

The amount raised this week is \$148,120.22, as compared to \$142,915.92 reported in the ninth week of last year's campaign.

Seventeen conferences have reached the Silver Vanguard mark.

Eight unions (Atlantic, Canadian, Central, Lake, Northern, North Pacific, Southern, and Southwestern) and 50 conferences have exceeded their final totals of last year.

Columbia, Pacific, and Southern unions have passed the million-dollar mark, and ten unions and 55 conferences showed gains over last year's total.

C. C. WEIS

People in the News

Aletha V. Detamore, 65, died January 10 in Tallahassee, Florida. Her husband, Fordyce W. Detamore, an evangelist for many years, most recently with the Voice of Prophecy, retired last year.