

# Review

FEBRUARY 7, 1974

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

Glenn and Beverly Roper, brother and sister from the St. Thomas, Virgin Islands, Pathfinder Club, demonstrate the Pathfinder motto, "Smile, You're a Pathfinder!" especially adopted for Pathfinders' silver anniversary, which will be celebrated throughout the world in 1974. See p. 4.



## Ten Lessons of Watergate

We are too close to the experience of Watergate to see it from the perspective of history, but we are not too close to learn some lessons it teaches. Indeed, if we do not learn these lessons now, likely we never will, for experience shows that people have short memories and as events fade into the past, so does the impact of even the most stirring, shocking, or significant happenings.

At the outset we wish to disclaim political motivation for the observations in this editorial. This disclaimer will not, of course, be accepted by some at face value. We make it, nonetheless, because it is true. We make it also because we want to remind our readers that Seventh-day Adventists should be nonpartisan politically. Seventh-day Adventists throughout the world should be committed to issues and principles, not to political parties.

Lesson 1 (and there are ten in all) is related to this point. Over and over, as facts have come to light regarding bribery, kickbacks, burglaries, break-ins, perjury, and inordinately large tax deductions, we have heard Republican church members counter lamely, "The Democrats do things just as bad," or "Why single out these men? People in the other party are guilty too."

We are appalled by this kind of response. If an act is wrong, it is wrong even if everyone in the whole world does it. It is wrong even if it is brought to light by the opposition party, by the "liberal press," or by "squealers." Christians are in a dangerous position when they let their political loyalties blind them to facts or prompt them to defend wrongdoing merely because it is widespread or because it is exposed by elements that they dislike. Christians should be wholly objective and clear-eyed. They should be on the side of right and truth and justice no matter who may be involved—family, church friends, business associates, or political leaders.

2. Leaders must be ultra-careful in their words and actions. They must be like Caesar's wife. They must recognize that while others may do and say things that are "borderline," they cannot. They must not skirt the law, evade it, or break it; they must uphold and enforce it. They must set higher standards for themselves than for those whom they lead. Their lives must be exemplary.

The reason for this is simple: leaders cannot lead if their constituents do not respect them or believe them. Regardless of whether President Nixon is guilty or innocent, it is pathetic to see a leader whose reservoir of credibility is so low that he feels compelled to launch an "Operation Candor." It is sad to see a President affirming that he is not a crook: It is sad to see a President so distrusted by the people that they doubt his word when he declares that he needed to put the armed forces on the alert to meet a Middle East crisis, that

there is a genuine energy crisis, or that White House tapes were erased by accident. It is sad to see a President's support drop in a few months from 68 per cent to 27 per cent.

We do not know whether President Nixon is innocent or guilty of Watergate and the consequent cover-up. If impeachment proceedings are instituted, that issue will be decided. But we must not forget that leaders should avoid even the appearance of evil. Their lives must be above reproach. They must avoid everything that is questionable.

3. Leaders are public servants, and are accountable to the people. This is true whether in government or in the church. No man owns his position of leadership. It is given to him in trust. In the church, of course, a leader is accountable also to God. But even though a man may be selected by God to carry a particular responsibility, in most cases God reveals His choice through human representatives. The leader, then, must always keep the wishes of the people in mind. He must make decisions, vote money, develop policies, and lay plans that will win the support and approval of his constituents. He must not work in secret. He must not endeavor to conceal the actions he takes.

4. Leaders must trust their associates, those whom they appoint to posts, and those to whom they delegate responsibilities, but they must not trust them to the extent of naïveté. They must not be blind to their faults. They must not defend them when they are wrong. They must not permit them to build barriers that will shut out their constituency.

### Act on Principle

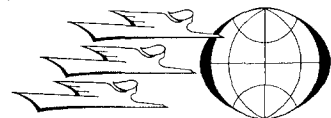
5. Subordinates must act on principle and conviction regardless of directives issued by their superiors. They must never abdicate their personal responsibility to decide what is right and what is wrong. They should be willing to relinquish their jobs rather than violate their consciences.

6. Wrong actions hurt not merely the wrongdoer but others. The Watergate principals brought disgrace and heartache to those nearest and dearest to them. No one can honestly say, "It's my life; I'll do what I want." Whatever one does brings either joy or sorrow to others.

7. Aphorisms may sound outdated or irrelevant, but they state the distilled wisdom of the ages, and contain unassailable truth. For example, "the bird with the broken pinion never flies so high again." Think of the men who directly or indirectly were involved in Watergate. Not one will ever hold a cabinet post again. Not one will ever have the total confidence of the public. Not one will ever be entrusted with the fate of the nation. One indiscretion, one dishonest act, one misguided loyalty is sometimes enough to prevent a person

*Continued on page 13*

# Review



**Advent Review & Sabbath Herald**  
124th Year of Continuous Publication

Editor:  
KENNETH H. WOOD

Associate Editors:  
DON F. NEUFELD, HERBERT E. DOUGLASS

Editorial and Administrative Secretary:  
CORINNE WILKINSON

Editorial Assistant:  
JOCELYN FAY

Editorial Secretary:  
IDAMAE MELENDY

Art Director: ELFRED LEE  
Designer: G. W. BUSCH

Editors, Monthly Editions:  
RAY D. VINE, English  
FERNANDO CHAIJ, Spanish—North America  
GASTON CLOUZET, Spanish—South America  
C. R. TAYLOR, Spanish—Inter-America

Consulting Editors:  
ROBERT H. PIERSON, W. R. BEACH,  
THEODORE CARCICH, W. DUNCAN EVA, W. J.  
HACKETT, C. D. HENRI, M. S. NIGRI,  
NEAL C. WILSON

Special Contributors:  
C. O. FRANZ, K. H. EMMERSON, R. R. FIGUHR,  
FREDERICK LEE, M. E. LIND, R. R. FRAME, P. H.  
ELDRIDGE, B. L. ARCHBOLD, ALF LOHNE,  
R. A. WILCOX, R. S. LOWRY, M. L. MILLS,  
C. L. POWERS

Corresponding Editors, World Divisions:  
Afro-Mideast, R. W. TAYLOR; Australasian,  
ROBERT H. PARR; Euro-Africa, E. E. WHITE,  
associate E. KOEHLER; Far Eastern, D. A. ROTH;  
Inter-American, MARCEL ABEL; Northern  
Europe-West Africa, PAUL SUNDQUIST; South  
American, H. J. PEVERINI; Southern Asia,  
A. J. JOHANSON; Trans-Africa,  
DESMOND B. HILLS

Circulation Manager:  
EDMUND M. PETERSON

Field Representative:  
JOEL HASS

SUBSCRIPTIONS: United States and Canada,  
\$9 95. For each subscription ordered in the United  
States or Canada to go to foreign countries, add  
\$2.00 postage. Address all correspondence  
concerning subscriptions to the Manager,  
Periodical Department.

TO CONTRIBUTORS: Send news stories and  
pictures, articles, and letters to the editor.  
Unsolicited manuscripts are welcome but will be  
accepted without remuneration and will be  
returned only if accompanied by a stamped,  
self-addressed envelope.

A monthly edition of the *Review* is printed by the  
Stanborough Press, Ltd., Alma Park, Grantham,  
Lincs., England. A monthly edition also is printed  
in Spanish and a quarterly edition in Braille. For  
information write to the Manager, Periodical  
Department.

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

The *Advent Review and Sabbath Herald* is  
published every Thursday by the Review and  
Herald Publishing Association, 6856 Eastern  
Avenue NW., Washington, D.C. 20012, U.S.A.  
Second-class postage paid at Washington, D.C.  
Copyright © 1974, by the Review and Herald  
Publishing Association.

in 1944, Elder Hancock came to the General Conference as associate secretary of the Missionary Volunteer Department in 1964. He became secretary of the department in 1970. Prior to coming to Washington he had already had many years experience directing youth activities in various conferences.

In this issue Ronaele Whittington completes her series on the new group-awareness experiences (page 7). This series was intended to acquaint Seventh-day Adventists with these experiences and to give guidelines to Adventists as to how to relate to them. The third and last article evaluates the experiences described in the earlier articles.

In the series "A Centennial of SDA Missions" Gottfried Oosterwal presents his fifth and last article under the title, "A Lay Movement" (page 9). However, the series will continue one more issue and will include a penetrating article by Russell L. Staples on the church in the Third World.

An unusually large volume of mail was received in reaction to the "Allegory of Ar-nion," the children's section of the 1973 Week of Prayer issue. We are printing a number of these letters (page 13) together with a reply by the author of this allegory, Beatrice M. Neall, and a reply by the secretary of the Week of Prayer Committee, F. C. Webster. If you had a question regarding the wisdom of the use of allegory in teaching religious truth, the discussion of the issue in the current Response from Readers should interest you.

**Bible Credits:** Texts credited to N.E.B. are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

## Letters

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

### Advance Knowledge

Re Adventists and TV [Letters, Dec. 20]: A reader asked how we are to know in advance whether a program has sin and violence in it. I suggest that anyone who has this problem buy a *TV Guide* magazine. It tells briefly in wholesome language a good account of what a program will be about. This is the easiest way I know to be able to view good programs. I agree there aren't many left except a few interesting discussion shows and some wholesome musicals.

RONALD G. PROULX  
Manchester, New Hampshire

### Shining Through

The December 13 *Review* was filled with such good things I just had to write and tell you how much I appreciated it.

Elder Pierson's "Still Here—Why?" was an appeal that gripped my heart. He wrote so simply and forcefully, stating the true condition of God's people, yet with such compassion.

I can see the spirit of the Annual Council coming through in so many articles in this  
*Continued on page 15*

## Scan

News Briefs From the Religious World

### POLAND LEADS ALL EUROPE IN VOCATIONS TO PRIESTHOOD

AACHEN, WEST GERMANY—Father Wilhelm Wissing, president of the Roman Catholic bishops' German Missionary Organization (MISSIO), who returned here after a ten-day tour of Poland, said there are more men entering the priesthood in Poland than in any other European country. The 55-year-old priest, who once headed the German Catholic youth movement and served as liaison between the German bishops' conference and the Bonn government, told newsmen that 90 per cent of the Polish children are baptized Catholics, and church services are overcrowded.

Father Wissing also said that 80 to 90 per cent of children in elementary schools in Poland take part in voluntary religious instruction, although it must take place after school hours and off school premises.

### CHURCHES CREDITED WITH VICTORY AGAINST "LIQUOR-BY-THE-DRINK"

RALEIGH, N.C.—In what a leader of "dry" forces has described as a "victory for the church," North Carolina's voters overwhelmingly rejected a measure to permit sale of liquor by the drink. A State-wide referendum to provide for local-option drink sales was defeated in 97 of the State's 100 counties. Vote totals showed about 670,000 against and 300,000 for the measure.

Coy Privette, pastor of North Kannapolis Baptist church and president of the interdenominational Christian Action League, commented, "At a time when people are saying the church has lost its influence and is losing its impact, we feel that this vote is saying that the church still has a voice and is willing to get involved in a controversial matter like this."

### CIGARETTE SMOKING ON THE RISE

NEW YORK—Despite persistent warnings about the possible hazards of cigarettes, smokers apparently do not—or cannot—quit, and studies reveal that an increasing number of Americans are taking up the habit. Statistics released by the United States Department of Agriculture disclose that 42.2 per cent of all American men over 21 and 30.5 per cent of all women over 21 smoke cigarettes. The domestic consumption of cigarettes is expected to reach a record high of 583 billion this year.

Statistics show an increase in the number of young smokers. The National Clearing House for Smoking and Health estimates that 15.7 per cent of boys and 13.3 per cent of girls, 12 to 18, smoked during 1972. This compares with 14.7 per cent of boys and 8.4 per cent of girls in the same age bracket who smoked in 1968.

### ASTRONAUT IRWIN'S FIRST BOOK TAKES ITS TITLE FROM GENESIS

COLORADO SPRINGS, COLO.—When Astronaut Jim Irwin stood on the moon, he says, he sensed the presence of God. To tell about that experience and what has followed in his life, he has written a book, *To Rule the Night*. The title comes from Genesis: "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night." Mr. Irwin's book recounts his experiences of "the lesser light," the moon, on which he stood.

The book is an autobiography but primarily one of "the inner, spiritual man," he says. He sees it as a "book of hope."

## This Week

1974, designated by the church as Pathfinder Year, begins the Silver Anniversary of Pathfinding, which came into existence in 1950. To help celebrate this anniversary the *REVIEW* this week salutes Pathfinders by featuring them on its cover and by telling their story on pages 4 and 5. Author of the story is John Hancock, world youth leader. Ordained a Seventh-day Adventist minister

# The Church Is Three Feet Tall!

By JOHN H. HANCOCK

WHEN I PICKED UP the third quarter's statistical report of 1973 and saw that the Seventh-day Adventist Church has now almost 4,000 Pathfinder Clubs, with a membership of 101,452 boys and girls, I suddenly realized that a large portion of the church members are only three feet tall. Stretch it to a meter or even another foot! That's still not very big, but what a precious possession with a tremendous potential!

Many years ago Ellen White wrote, "We may bring hundreds and thousands of children to Christ if we will work for them" (*Counsels to Teachers*, p. 172). If these words were prophetic we are seeing them fulfilled in the work that is being accomplished by dedicated men and women who serve as staff members of a fast chain of Pathfinder Clubs circling the earth.

Special attention will be directed toward this excellent organization during 1974, designated by the church as Pathfinder Year. This year marks the beginning of the silver anniversary of Pathfinding, which was officially adopted in 1950 as a part of the youth program of the Seventh-day Adventist Church. Leo Ranzolin, General Conference Pathfinder director, reports that elaborate plans are being laid in all divisions to celebrate Pathfinder Year. These plans include large Pathfinder camporees and fairs; the introduction of a new Pathfinder song, "Smile, You're a Pathfinder," written by Lowell Litten, editor of *Guide*; special souvenir items, such as anniversary plates and emblems. In addition, churches will display a beautiful international Pathfinder poster. Early in the year a new,

*John Hancock is secretary of the GC Youth Department.*

comprehensive *Pathfinder Staff Training Manual* of more than 500 pages will be published by the Review and Herald Publishing Association.

The theme for fairs and camporees in 1974 is "Explore '74." There will be an emphasis on the lives of Adventist pioneers who pushed back frontiers of superstition, heathenism, and falsehood to carry the advent message to the ends of the earth. Pathfinders will be organized into many soul-winning adventures, including the conducting of hundreds of Voice of Junior Youth evangelistic campaigns in connection with MISSION '74. The benefit there is in training boys and girls for this kind of outreach was effectively demonstrated recently by Pathfinder leaders in the Hansen Place church in New York City, where more than 80 persons were baptized as a result of a Voice of Junior Youth series conducted there. I had the privilege of seeing these Pathfinders in action and was amazed at how the Lord used them with power in winning others to Him.

I stand in awe as I recall the humble beginnings of Pathfinding in the pilot programs of the late forties and witness what God has wrought in the 25 years since its adoption by the General Conference. I have visited every one of our world divisions and often as my plane lands at an international airport I am greeted by a contingent of Pathfinder Clubs standing smartly at attention. With flags and guidons flying they have come out to give the visitor an unforgettable welcome to their country. Often they have placed huge Welcome banners across the airport terminal, and they sing with gusto the Pathfinder song, all a part of their expression of love and anticipation. The wonderful part of it all is that no matter where it may be, whether in Seoul, Manila, Cagayan de Oro, Belém,

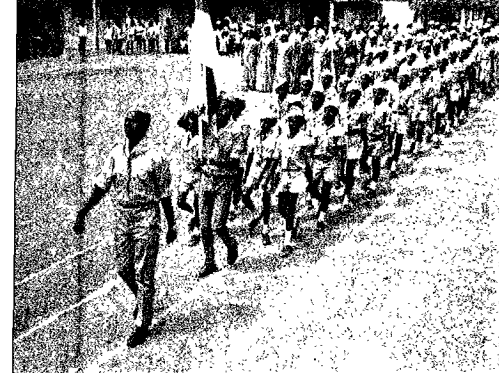
Bucaramanga, Curaçao, Poona, Tonga, or Tahiti, these Pathfinders are always in complete uniform, carefully trained, disciplined, and drilled, presenting a unique demonstration of Pathfinder universal unity.

Pathfinders have also been a tremendous public-relations factor for the church. Prime ministers, governors, and other prominent public servants are often present at Pathfinder functions, expressing their congratulations and gratefulness for what Adventists are doing to combat juvenile delinquency.

Long remembered will be a recent visit to the West Indies island of Antigua, where some 400 Pathfinders stood in formation in a large



park in the center of St. Johns, awaiting George Brown's and my arrival. After we inspected the clubs they fell into formation behind the St. Johns fire department band and a police escort in a parade through the city. Hundreds of people lined the sidewalks, and many ran along beside the marching Pathfinders, who led them all to the new Adventist church. In a meeting there, one of the youth was presented a life-saving medal by the fire chief,



Opposite page, above, a part of the Pathfinder activities in Surinam for many years has been a drum and bugle corps. Below, the Pathfinders at Mountain View College in the Philippines constructed their own outpost camp. The cabins were made of native materials and some lumber from the college sawmill. This page, top, demonstrating how well Pathfinders can work together, are young people in complete uniform from Katarakara School in India, who drill with precision. Above, John Hancock, world youth director, shows Pathfinders in Medellin, Colombia, a special knot-tying trick during his visit with them.

and some of the Pathfinder leaders were invested as Master Guides. The next day we visited several public officials, including the Governor and Minister of Religion, who expressed their appreciation for the Adventists on Antigua and told us that the doors were wide open to Adventist youth for community services they could render.

Pathfinders have been active in civic projects, have worked hard in disaster and relief services, and in North America have collected tons and tons of foodstuffs at Halloween time each year since 1952. Many communities now look forward with keen anticipation to helping the uniformed Pathfinders, who come to the doors each year to collect "treats for the needy." Hundreds of underprivileged families have been blessed by receiving the Pathfinder food baskets at Thanksgiving and Christmas.

Although the Pathfinder Club plan was originally designed to help save and train Adventist youth through an activity program that was church-centered, it soon became apparent that the plan was also an effective soul-winning agency. I have visited churches that were raised up from Pathfinder Clubs originally comprised of non-Adventist members. Unentered territories as far as Adventism is concerned have been opened up through Pathfinder outreach. I remember visiting a workers' meeting in South Dakota where a pastor's wife told how once each week she drove more than a hundred miles after teaching church school all day, to help conduct a Pathfinder club for non-Adventist children as a means of establishing the work in one section of their district. The staff members, parents of the Pathfinders, were non-Adventists, but took a great interest in the project, and some, along with their children, were led into the church as a result.

One of the most exciting reports of the value of the Pathfinder program recently came from Clem Christian, youth director of the Australasian Division. He pointed out that in the Solomon Islands Pathfinding recently has grown fantastically, with membership jumping from 200 two years ago to more than 2,000 today.

After visiting several camporees attended by 1,440 Pathfinders from 30 clubs, Colin Winch, youth director for the Western Pacific Union Mission, wrote that village after village is organizing clubs and getting all the members into uniform. The generation gap is disappearing as parents and children are being drawn together.

Pastor Winch commented, "During the camporees scores of people were pointed out to me as being reclaimed backsliders. There were more than a hundred. It's so fan-

tastic it is almost unbelievable. The Lord is moving mightily here in the Western Pacific. Young people of other denominations are being won and joining the baptismal classes. Reports are coming in of cantankerous villages pulling together since they started a Pathfinder Club. Land disputes have dropped dramatically since the organization of these clubs. I stand amazed at the potential of the program.

"We were traveling on the boat taking some clubs back to their villages when . . . a Pathfinder leader sidled up to me. He said he was amazed what Pathfinders had done for the young people in his village. He reported eight young people coming back to church. For years, evangelists and missionaries have tried to reach those young people without success. In fact, they had become worse. In his own words, 'I thought they were lost forever, but the Pathfinder organization has been able to bring them back.'"

Roger Nixon, youth director in the Central Pacific Union Mission, also describes similar successes in Fiji, Tonga, and other islands. Students at Fulton College are being trained as counselors and directors and are showing an extraordinary interest in the program.

In the Afro-Mideast Division, Alfred Brandt, youth director for the division, recently informed us that in the four years since the reorganization of that division Pathfinding has grown from one club, with 47 members, to 210 clubs, with 5,781 members.

Five years ago the Trans-Africa Division had 31 Pathfinder Clubs, with 1,150 members. Under the dynamic leadership of Desmond Hills, who has prepared inexpensive leadership materials for the constituency, more than 1,500 persons completed the basic Pathfinder Staff Training Course, and today there are 265 clubs, with a membership surpassing 9,000. The first Pathfinder fair for African nationals was held in Salisbury, Rhodesia, last February with six clubs participating. In March, nearly 3,000 people attended the largest Pathfinder fair ever held in Trans-Africa. Seven hundred and fifty-three Pathfinders from 28 clubs presented their achievements at this fair in Capetown.

Pathfinding has been in full swing for many years in South America, Inter-America, North America, the Far East, and Australia with a highly developed program and a corps of leaders who have continued year after year



Elder Hancock commends Mrs. Orley Ford, who at 75 is still active in Pathfinder work in San Salvador, and who on this occasion had helped with a Pathfinder Investiture.



to serve and bring the clubs to a high standard of excellence.

Space does not permit an account of the Pathfinder explosion in each division, but it is encouraging to note that, despite the poverty in most countries of the Southern Asia Division, the Pathfinder program is growing rapidly there. Some of the finest clubs I have seen anywhere were in India, where the leadership has almost miraculously accomplished the task of uniformity and outfitting the members.

Milestones were reached in Europe within the past two years when in Sweden Paul Sundquist, youth director for the Northern Europe-West Africa Division, directed that division's first camporee, and Nino Bulzis, youth director for the Euro-Africa Division, gathered clubs from six countries to Austria for their first division-wide camporee.

It is no wonder then that one of those members who is "three feet high" suggested that the theme for Pathfinder Year be "Smile, You're a Pathfinder!" Boys and girls love the program. It is an idea that caught fire at the right time and in the right place, proving again and again that the Lord's hand is leading the church onward. Boys and girls look forward to their tenth birthday, when they can be inducted into a club and proudly wear the uniform. Teen-Pathfinder Clubs are organized in many churches for the 12- to 14-year-olds.

The spirit of Pathfinders is exemplified by ten-year-old Danilo, a Latin-American lad who joined a club in Puerto Rico. Following his baptism the Spirit of God led this dedicated junior youth to win 12 persons to the truth. He brought his parents into the church, then went to work on his uncles and aunts. A chain reaction resulted as his relatives went out and brought other souls to Christ. The whole Pathfinder Club was so inspired by what Danilo had accomplished through the power of God that they too went out searching for souls. At a recent Pathfinder convention the platform was filled with Pathfinders and persons they had won for Christ.

The year 1974 is destined to become an important milestone in the history of the youth movement as the church is reminded vividly through Pathfinder Year that its three-foot-tall members are indeed important and are making a significant contribution! Adapting the Pathfinder motto, let us smile, because we are a friend of a Pathfinder! □

# Bible Questions Answered

By DON F. NEUFELD

(Send questions for this column to The Editor, Review and Herald, Washington, D.C. 20012.)

## **Where in the Bible is the statement found that cleanliness is next to godliness?**

This statement is not found in the Bible. It is a statement made by John Wesley and is found in his sermon titled "On Dress." He says, "Slovenliness is no part of religion; neither this nor any text of Scripture [1 Peter 3:3, 4], condemns neatness of apparel. Certainly this is a duty, not a sin; 'cleanliness is, indeed, next to godliness.'"

There can be no question but that cleanliness is closely related to godliness. God instructed the Israelite armies to preserve cleanliness in their camps: "For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee" (Deut. 23:14).

Commenting on the instruction, Ellen White says, "Special direction was given to the armies of Israel that everything in and around their tents should be clean and orderly, lest the angel of the Lord, passing through the encampment, should see their uncleanness. Would the Lord be particular to notice these things? He would; for the fact is stated, lest in seeing their uncleanness, He could not go forward with their armies to battle."—*Counsels on Health*, p. 101.

## **If the Holy Spirit is the third person of the Deity, is it proper to speak of Him as being poured out? Furthermore, can He be poured out in measured amounts?**

In the mainstream of Protestant and Catholic theology the Holy Spirit is regarded as the third person in the Deity. This is true also of Seventh-day Adventist theology. "The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit," says Ellen White (*Evangelism*, p. 617). Again she says, "We are to co-operate with the three highest powers in heaven—the Father, the Son, and the Holy Ghost" (*ibid.*).

The Spirit's work and the fact that He is a person is well established by the Scriptures. As to His nature, the counsel has long ago been given, that "silence is golden." Speculation in this area brings no positive results.

His name or title gives an indication of His work. The word "spirit" is the translation, in the Old Testament of the Hebrew *rûach*, and in the New Testament of the Greek *pneuma*. Both of these terms are translated "breath" and "wind," and thus give the idea of some invisible energy. This idea is highlighted in Jesus'

comment on one who is born of the Spirit. He said, "The wind [*pneuma*] bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Conceived of in this way, figuratively of course, it seems proper to speak of the Spirit as being poured out, as, for example, Peter did on the day of Pentecost, when, quoting Joel, he said, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh" (Acts 2:17). Measured amounts present no difficulty when the figurative meaning is employed.

It should be remembered also that not every time the word *Spirit* occurs, the reference is to the Holy Spirit. Translators have difficulty in many passages, not knowing whether to capitalize the term *spirit* or not, when their rule is to capitalize the word when the Holy Spirit is meant.

Since the Holy Spirit is a person, should one refer to Him only by the personal pronoun He, or could one use also "it"? It is interesting to note that the Greek word for spirit (*pneuma*) is neuter in gender, hence "it" would be the normal pronoun to use, and writers often use it. Ellen White uses it frequently. Again these writers may be thinking of the Spirit figuratively as some invisible energy to which the pronoun "it" attaches naturally. It must not be concluded that writers using "it" thereby deny faith in the personality of the Holy Spirit.

## **Why are the sun and moon not named in the account of their creation in Genesis 1?**

It is true that the sun and moon are not named by these terms in the record of their creation. They are called "lights." God said, "Let there be lights in the firmament of the heaven to divide the day from the night" (Gen. 1:14). Later the record calls the sun "the greater light" and the moon "the lesser light" (verse 16).

No one knows for certain why the terms "sun" and "moon" were not used for these heavenly bodies in the Creation account. Both terms occur frequently in Scripture and are found later in the book of Genesis (see Gen. 15:12; 37:9).

One suggestion, which sounds plausible, is this: Many of the ancients worshiped the heavenly bodies, including the sun and the moon. The names of the sun and moon were therefore at the same time the names of deities. Perhaps the author of Genesis, at least in the Creation account, designedly avoided the names as a protest against idolatry.

# Evaluating Self-Awareness Experiences

By RONAELE WHITTINGTON

IN THE FIRST ARTICLE in this series, gestalt therapy was described. Last week the continuum of sensitivity training and encounter groups was discussed. Also in the first article, techniques were defined as activities, gimmicks, tools, ways of getting group members to further what they are doing in the group. As noted in the discussions on gestalt, sensitivity, and encounter, each group approach has associated with it certain standard techniques.

For example, out of the sensory-awareness approach comes the "blind walk." This technique is to help members experience and build trust, and to explore and communicate their feelings. Group members pair off. In the twosomes, one closes his eyes and allows himself to be led around the room, building, or grounds by the other who is seeing. The "blind" person experiences what it is like to be in the care of (or at the mercy of) another. When the twosome have traveled far enough, they reverse roles. The first leading partner now closes his eyes, and is led by the other. When this is completed (taking about ten minutes), the pair sit down and frankly discuss the experience, their feelings, their reactions and sensations, in an open exchange. After this, a participant is expected to be more open in talking with other members, and should be aware of himself in a new light.

George Bach, who wrote *The Intimate Enemy*,<sup>1</sup> uses a number

of techniques with groups of couples in marital counseling. In his approach, George Bach suggests that people can learn to fight fairly and channel their aggression. One technique requires that one couple go to the center of the group of couples. Each spouse is given a bataca, which is a batlike, cushioned and stuffed, noninjurious fighting pillow about 18 inches long. The object is for the couple to fight by hitting each other aggressively and meaningfully with the bataca. The worker mediates the fight and helps to keep it balanced and fair. For example, if the husband is overpowering his wife, he may have to fight with his strong arm behind his back, or by standing on only one leg. The point is to experience handicapping and weighing of the actual fight so that the partners can proceed on more common grounds. Subsequently this is to be applied to verbal situations where there is disagreement.

Techniques have been devised by their promoters for specific situations to help people reach certain goals. No technique stands alone. A worker using a technique because it is popular is declared to be in the wrong ball game. Creative workers are expected to devise pertinent and effective techniques. It is always to be remembered that the individuals participating all have unique combinations of backgrounds, needs, and resources. Something that works for one may not work for another.

The techniques must be related to the specific goals of the situation. A professional worker moves jointly with the individuals in his group toward the goals at hand. His skill is in individualizing, conceptualizing, focusing, listening,

and responding appropriately to the particular situation. In all cases, having experienced the technique does not qualify one to use it himself in servicing other individuals. Carrying this to the absurd, a patient experiencing surgery is not qualified thereby to perform the same operation on his friend the next day.

Consider also the use of some of the techniques from these approaches and the transfer of the techniques to Christian settings. What is to be gained? Techniques are useless without a goal, a purpose, and a specific idea of how the goal will be reached. The worker or leader must be highly selective about what techniques he may use, if any. As a doctor doing surgery, he would carefully decide his approach. The patient would not go out and duplicate the surgery the next day on his friend because the approach seemed successful in the patient's case. The Christian may well ask the question, Why introduce techniques used in other contexts with different goals, when the Christian focus is in an entirely different direction?

The Christian who gets involved with these modern groups may be in a bind. On the one hand, we have said that no one should be using techniques just because he has experienced them himself. The Christian leader could be misapplying techniques designed for self-centered activity or maybe applying them appropriately, but then for non-Christ-centered activities. If the Christian leader has gained knowledge of the sensitivity, encounter, or gestalt techniques through participation in such groups, he is not thereby qualified as a trained leader. If he has attended the specific training programs outlined, they were geared to non-Christ-centered work among individuals. One might appropriately ask then, to complete the bind, Why was he at those places at all?

## The Charismatic Leader

A charismatic leader may spur groups of people to perform all sorts of activities and exchanges together. This leader may be held in special awe if he has published several books on his approach. The participants respond to the leader, and not to themselves or to a larger goal, if a goal exists at all.

Most lacking in such encounter sessions is the Christian focus—Christ Himself. When Seventh-day Adventists gather in groups,

Ronaele Whittington, formerly assistant professor of social work at the University of Hawaii, is now a doctoral student in social work at the University of Southern California.

Christ is to be the center of attention. He is the Helper, the Listener, the Support Giver, the Guide.<sup>2</sup> Any human leader whether he be elder, deacon, or layman, would be expected to direct the group toward Christ and Christ alone. Beware of the charismatic leader who promotes changes because of himself primarily. He smiles well, seems to care, says the right words, but when he's gone, little is left. He has developed group activities that have become leader-centered. Beware, too, of the just plain poor, unskilled leader who operates in a hit-or-miss fashion, performing as much as he can recall of his role in a spontaneous fashion.

Christ can be the exemplary leader, the example when comparisons are required. People looked to Him for healing, for guidance, for comfort, but Christ always pointed the way to the Father, helping each follower to know God as the Source of all help. When the disciples fought to see who would be first, Christ helped them to see that life is bigger than who's first.<sup>3</sup> God cares about each of His children because each is important to Him. The leader today who follows God will accept each person as an important, acceptable child of God, who is to be directed toward God at every step.<sup>4</sup>

### False Emphasis on Self

In the group approaches examined in this series (gestalt, sensitivity, and encounter) as in many other approaches, the focus is on self. A videotape playback will demonstrate that the emphasis never goes beyond one's personal self. It is almost as if each has a full-sized mirror in front of him and stands to examine, clean, preen, and occasionally look to see who is watching, and who can help with the changing process.

In contrast to the self-centered nature of these group approaches, Christians are told to be simply Christ focused. Giving, sharing, doing unto others, are predominant values. Whatever is done, whether it be Sabbath service, Dorcas meetings, Pathfinder activities, school work or employment, it is to be done to the glory of God. Personal changes, as well, come from knowing Christ better, depending on Him, casting all cares on Him.<sup>5</sup> In any gathering, Christ is to be the center of attention.

A sound Christian faith will do much to dispel emotional and physical problems. However, we

must recognize that healing technology was given us to use.<sup>6</sup> If it can be clearly demonstrated that a modern group approach can meet the needs of a person seeking to further adjust in life, then, in fact, it may be the treatment one should choose—not because it is used in such groups, but because such type of treatment fits into God's program. Note Rogers' wealth of positive outcome data, which suggests many satisfied customers (though we should remember that customers are often satisfied with that which is wrong). Just as sanctification is the work of a lifetime, so is general adjustment and problem solving. One group experience may be one treatment in a total lifetime process. That is not to say that perpetual group treatment will provide optimum adjustment either. The early elation of either leaders or participants may be but the prelude to disaster. Important truths are not readily available in brief time periods. Growth to wisdom and maturity is a lifetime process, a daily effort.<sup>7</sup> The answer comes in daily study, daily prayer, daily trying out and exploration of Christian behaviors. Christian changes, no matter what the approach, will require Christian decisions and utmost care in considering choices.

The descriptive material on gestalt, sensitivity, and encounter approaches was designed in part to answer the following questions. In what context did the group method evolve? What is the purpose of the groups? Who are the clients? What are the knowledge sources; what psychological theories are drawn

upon? What is the basic understanding of human behavior? What is the understanding about groups? What are the philosophy and ethics of the profession espousing the method? What is the worker's role; how much responsibility does he take for where the group goes, for how it operates? What is the worker's activity? What are the worker's training and credentials? What techniques are common to the method? How is confidentiality handled? For those financially concerned, how much does it cost? Whatever the approach, the prospective participant would do well to answer these questions for himself. He might also answer other questions that have come to mind as he anticipates group involvement.

How does the layman answer his own questions? First of all, he should thoroughly inform himself by extensive reading and asking questions of the people offering such groups, and size up their answers.

Secondly, he should evaluate his own reasons for desiring to participate in such groups. In his latest book, Carl Rogers talks of the hunger of the middle classes for relationship and meaning to life.<sup>8</sup> What is it that this new group method offers that other means to problem solving and living don't offer? In the third place he should seek constant divine guidance while asking all the questions.

At this point a great deal more information is needed on worker behaviors and client (group member) outcomes. The research hasn't made a dent in the vast human interactions to be explored. Guidelines are obviously absent when it comes to society's attempts to change individuals. As suggested in the first article in this series, the reader is reminded to keep in mind the life work of Seventh-day Adventists as he seeks growth-producing experiences. □

*Concluded*

## Moving Mountains

By MALCOLM FORD

They can wear away a mountain  
These days, given time and the machines.  
Can even blow one to smithereens.  
But as for moving mountains  
With a pinch of faith,  
Why, that's impossible!

Yet the impossible  
Happened one day.

I saw a rugged mount of unbelief  
That filled my sky  
And darkened all the valley of my years  
Remove into a dim horizon;  
Left everything in true perspective;  
When groping in the dark  
I stumbled on a mustard seed  
And stammered into His forgiveness.  
Went singing in the light.

### REFERENCES AND NOTES

<sup>1</sup> Dr. George R. Bach and Peter Wyden wrote *The Intimate Enemy*, available in paperback. New York: Avon Books, 1970.

<sup>2</sup> Spirit of Prophecy and Biblical writings define Christ as Commander, Companion, Conqueror, Consolation, Cornerstone, Counselor, Creator, Defender, Deliverer, Educator, Enlightener, Evangelist, Example, Father, Friend, Giver, Guardian, Guide, Head, Healer, Helper, Hope, Instructor, Judge, Leader, Legislator, Life-giver, Master, Mediator, Messiah, Model, Physician, Priest, Prince, Prophet, Restorer, Saviour, Shepherd, Shield, Surety, and Way. See *Index to Writings of Ellen G. White*, vol. 1, pp. 458-467.

<sup>3</sup> Luke 22:24-30.

<sup>4</sup> For example, Matt. 25:45.

<sup>5</sup> 1 Peter 5:7.

<sup>6</sup> *The Great Controversy*, p. 522.

<sup>7</sup> *Testimonies to the Church*, vol. 3, p. 325.

<sup>8</sup> Carl Rogers, *Carl Rogers on Encounter Groups* (New York: Harper and Row Publishers, 1970), p. 11.



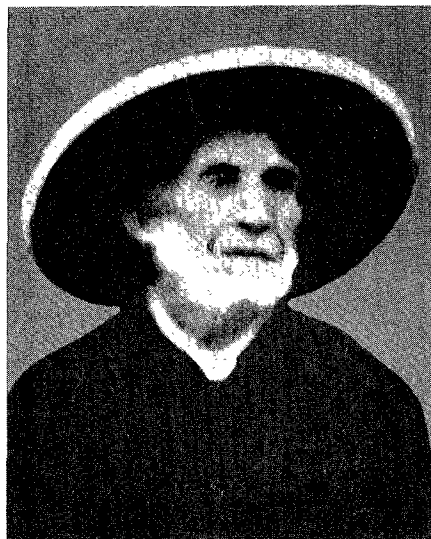
# A LAY MOVEMENT

By GOTTFRIED OOSTERWAL



THE SEVENTH-DAY ADVENTIST CHURCH arose and developed as a *lay movement*. While it is true that clergymen were involved, laymen were exceedingly active. A farmer in his field discovered the distinctive truth of the sanctuary. A housewife gave us the insight of the seventh-day Sabbath. Journalists, teachers, physicians, and businessmen helped to build its organizational structure. Cobblers, bakers, weavers, farmers, housewives, and sailors have carried the truth to the ends of the world and established the church there. The history of Seventh-day Adventist

*Gottfried Oosterwal, Ph.D., is head of the Department of World Mission at the Seminary at Andrews University.*



Rachel Oakes Preston was a Seventh Day Baptist housewife who persuaded a group of Adventists to accept the Sabbath and thus to become *Seventh-day Adventists*. Joseph Bates, above left, a retired sea captain, played a prominent part in shaping the Seventh-day Adventist Movement. It was he who carried the news of the Sabbath to James and Ellen White in Maine, to Hiram Edson in New York, and to others in New England. Abram La Rue, above right, was a pioneer self-supporting missionary to the Far East. In 1888 he went to Hong Kong, where he set up a seamen's mission and for 14 years did colporteur work.

mission, indeed, is, to a great extent, the history of its laity.

When the Great Advent Movement was basically a lay movement, it spread rapidly. And it still does in those areas in the world where the laity understands and accepts its God-given commission to be ministers of Jesus Christ in their own environment and according to the special gifts God has given them.

Two changes are necessary to capture again the missionary spirit and dynamic thrust that characterized our movement in the beginning. They are embodied in the words *revival* and *reformation*. The first stands for a new consecration to God, a change of heart and spirit; the renewal of the *conviction* that every member in his own way and according to his own gift has been called to be a minister of Jesus Christ in the world, and of a deepened *commitment* to follow Him in His work.

The second means a change of those aspects of our church organization and structure that can hinder the full implementation of the divine commission to the laity. The Scriptures and the Spirit of Prophecy alike emphasize that God has entrusted His work of mission to the whole people of God, the laity. And Ellen White has urged:

“The Saviour's commission to the disciples included *all* the believers. It includes *all* believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. *All* to whom the heavenly inspiration has come are put in trust with the gospel. *All who receive the life of Christ are ordained to work for the salvation of their fellow men.* For

this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ."—*The Desire of Ages*, p. 822. (Italics supplied.)

But, for the practical implementation of the advance of God's kingdom, lay witnessing constitutes the church's greatest—and in many places the only—opportunity to go into the whole world in this generation. In many areas of the world and in many spheres of life the minister can no longer enter, or is no longer listened to. Our greatest need today is for Adventist physicians and nurses to work in these areas where the church is weak and its message is not being heard; for Adventist businessmen and technicians to apply for work in those countries of Asia, for instance, where ministers cannot work. In these countries the future of the church depends to a large degree on such Adventist businessmen, technical

specialists, students, secretaries, or diplomats, either from the West or from the Third World, who accept their God-given assignment to go into all the world.

Furthermore, in many spheres of life the laymen, because of their professions, work, life, and travel, are much better suited to represent Christ than the minister: the university campuses, industries and business, the sphere of the arts, the big cities. We often hear that the church ought to go there to fulfill its commission to *all the world*; but the church is already there in the person of its laity.

#### Adventists Abroad

To put this into practice, the General Conference has already established a special office called Adventists Abroad, an organization that informs Adventist businessmen, professors, technical specialists, and others of specific opportunities of service in all the world, that helps these members to

contact the appropriate recruiting services to apply for one of the many thousands of positions open.

But more can be done, in presenting through our publications the challenges before the church in all the world, urging the members to spread over the continent instead of congregating together, and bringing about the necessary changes in the thinking and the structure of the church to implement the Biblical calling of the laity. Christ organized the church for a missionary purpose, and He desires to see *the whole church* devising ways and means whereby rich and poor, black and white, free and bond, may hear the message of truth. (See *The Acts of the Apostles*, pp. 9-16.)

But after the establishment of the current phase of the church's concept of mission, a special danger threatened. With the rapid spread into all the countries of the world, the development of hundreds of institutions, the strong financial basis, the well-functioning organization, people tended to trust in "the organization" and "the institution." The movement had become a church.

Ellen White, who by her visions guided our Adventist ship past the cliffs of the first and second phases, also clearly warned it of the eddies of this third phase, against the Laodicean state where the steady progress of our work and our increased facilities would fill the hearts and minds of many of our people with satisfaction and pride, which would take the place of the love of God in the soul.

Are we now entering a fourth phase of Adventist mission? Since the 1960's some remarkable changes are noticeable in our thinking and practice of missions. We have begun to discover the *whole world* as our field. In 1961 and 1963 the first three mission conferences were held in Beirut and Singapore to study ways of presenting the third angel's message to the Moslem world. In 1964 the General Conference established the Israelite Heritage Institute, evidence of a new interest in another neglected group. The establishment of a Department of World Mission at the Seventh-day Adventist Theological Seminary in 1966 and the General Conference Institute of World Mission for the orientation and training of missionaries, which began that same year, are other important signs of a new era in Adventist mission.

In the area of renewed emphasis on the role of the laity in mission,

## The Lost Bicycle

By RUTH P. CLAYMORE

FOR THE YOUNGER SET

CONNIE'S BEAUTIFUL new Christmas bicycle was gone! She had left it in front of the store and when she came out a few minutes later it had disappeared. With a sinking heart she ran for home to share her panic.

Mother called the police department and soon a nice young policeman was writing down the description and license number. When he left, Connie and Mother got down to ask Jesus to please find the bicycle.

Weeks went by. "Mother, why doesn't Jesus answer my prayers?" Connie asked, but she never stopped praying. Then one day, fire devoured the house. It was a long time before the bicycle was mentioned again. Summer came and Connie left to spend the long hot days with her cousins.

She returned home one sunny August day to the new apartment they were to live in. Happily she hugged her mother and doggy. A few minutes later, Mother went to answer the telephone. When she hung up she looked delighted. "Connie, that was the police department! They have found your bicycle!" Excitedly, Connie whirled around the room. "Where? When? Can we go after it now?" The questions tumbled over one another. Happily Mother got her keys and purse.

Later that night at bedtime, Connie's fervent thanks rose to God. Then as Mother tucked her in she said with awe on her face, "Mother, if Jesus had answered my prayer right

away, my bike would have been burned up in the fire."

"Yes, darling," answered Mother. "He always knows what's best for us."



Weeks went by, and Connie still didn't have her lost bicycle. "Why doesn't Jesus answer my prayers?" she asked her mother one day.

the student missionary movement (first student left Columbia Union College in 1959), the Adventist Volunteer Service Corps (since 1968), and the already-mentioned office of Adventists Abroad (since 1972) are some of the organizational aspects.

But what our present generation has to learn again is that it is not the lack of vision per se that is the greatest hindrance for God to fulfill His mission. Ultimately, it is not our vision, nor our power, but what kind of people we are, that determines whether the Lord will come in our own generation. Says Ellen White:

"For forty years did unbelief, murmuring, and rebellion shut out

ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years."—*Evangelism*, p. 696. (Compare *Selected Messages*, book 1, pp. 67-69.)

With the apostle Paul, who urges us to examine ourselves, we should ask ourselves: "Are we living the life of faith? Does Jesus Christ live in us?" (see 2 Cor. 13: 5, 6). And, says the apostle Peter: "Since the whole universe is to

break up in this way, think what sort of people you ought to be, what devout and dedicated lives you should live! Look eagerly for the coming of the Day of God and work to hasten it on" (2 Peter 3: 11, 12, N.E.B.).\*

The hallmark of every Adventist believer is mission. The phase of mission we live in today may have its omissions. But add to these the triple C of a new *consecration*, a new *conviction*, and a new *commitment*, and the omissions turn into the great COMMISSION: "Go forth to every part of the world, and proclaim the Good News to the whole creation" (Mark 16:15, N.E.B.). □

Concluded next week

## When You're Young

By MIRIAM WOOD

### A Little Something

IT IS PROBABLY safe to assert that every sincere Christian wants to do things for other people. He wants to help them in their troubles, he wants to make their lives brighter, he wants to let people know that they count in this big, apparently impersonal universe. After all, thinking of others is the very essence of Christianity.

But I wonder how many Christians, young and old, fail to follow through on their good impulses simply because they feel that unless they can do something large and impressive they won't do anything. For instance, if you are able to give a substantial gift to a friend, then it's worth taking the trouble and time. But there are many instances when even a very small token of affection would be immensely appreciated. The recipient would know that he is being thought about and that someone cares enough to give—if not the best, at least something.

Falling as I often do into the trap that I have just described, I broke free recently and the results were extremely rewarding. I wanted to send a gift to a friend. Even as the idea crossed my mind, I began getting negative vibrations from my second self. First of all, I really didn't have the time to go and pick out a gift of great consequence. Second, I wasn't feeling particularly prosperous. As I mulled over my dilemma, I almost gave up the whole idea. "After all, I'll wait until another time and then I'll send something really nice that I can be proud of," I told myself. (My friend is overseas; I try to press traveling acquaintances into service for this kind of errand.)

But a stubborn little voice kept nudging me on. "She hath done what she could," the faint whisper seemed to recur over and over.

"Oh, all right," I finally capitulated, "I'll pick out something that she wouldn't ordinarily have where she's living."

And I did. I selected a small item of food that was non-perishable, that can be secured only in the United States, that didn't take much of my time to buy—and after I gave it to my courier for delivery, I promptly felt embarrassed.

"Now why did I send *that*?" I asked myself. "She'll probably wonder what in the world . . ."

But she didn't. She was as delighted as though I'd given her a gift of great monetary value. Her spontaneous letter, sparkling with appreciation, proved once again that, hack-

neyed though the expression may be, "It's the thought that counts."

As I held her letter in my hand, musing, I wondered again how many opportunities I'd missed in the past for bringing a small bit of cheer into someone else's life. For instance, letters. I always tell myself that I'll wait until I can write a good, long, newsy letter. But of course that time seldom comes. I could, with little effort, dash off a paragraph or two so that my friends would know I am thinking of them. Under this same category come words of praise for talks, special music, et cetera. I seem too often to be waiting for the magical hour when I'll have time to construct a carefully phrased letter of appreciation, or to spend an hour on the telephone. Why in the world don't I simply scrawl on a piece of paper, "I really enjoyed that song this morning," and then drop it in the mail? Or, why don't I pick up the phone, dial the number, state forthrightly that I'll talk only for "a minute" and then state, "Your message brought a great blessing to me and I want you to know it"?

When you think over this subject, you come to the disquieting conclusion that if the Christian's heart is as full of love as it ought to be, the expression of this love to others will be immediate, spontaneous, and uncomplicated. It will become as natural as breathing to express appreciation, to give words of encouragement and commendation, and to present small love gifts to others. After all, our Saviour even took time to converse with small children, the latter act being, by the standards of the day, almost negligible in worth.

Probably one of the greatest sadnesses of today's world is the feeling of loneliness that most people seem to have. It isn't because there aren't people around, in most cases. It's often precisely *because* there are so many people around that each human being feels of little worth. The Christian, full of love, can easily help alleviate this desperate feeling of loneliness for the people in his orbit.

Next time you have the impulse to give a *little* something to a friend, or to speak a *little* word of encouragement, or to write a *little* note, don't dismiss the idea as worthless. On the contrary, it could prove to be the most worthwhile thing you've done in a long time—especially if it starts you on a lifelong habit.

Thoughts During an Energy Crisis—3

## A Little Stewardship Would Help

Some of us from New England were reared on a simple philosophy: Use it *up!* Make it *do!* Do *without!* For some this may sound somewhat Spartan or unnecessarily restrictive. But today, on most continents if not all, whether in the highly industrialized West or the overpopulated East, the inhabitants of earth will be forced to adopt some version of this New England wisdom whether they like it or not. It may be wise to learn to like it.

When God gave Adam and his descendants this wonderful planet to be Home, He also gave man intelligence, foresight, the ability to use tools, and a sense of social organization by which he was to “fill the earth and subdue it, rule over the fish in the sea, the birds of the heaven, and every living thing that moves upon the earth” (Gen. 1:28, N.E.B.). As God’s steward, man was to be the benevolent master of the earth, not the plunderer of its vast resources. He was to continue the work begun by God at Creation as he fulfilled his commission “to till it and care for it” (chap. 2:15, N.E.B.).

The current energy crisis happens to be reckoning time. Man has not done well in his managing of earth’s resources.

In a December news conference, Lester R. Brown, a staff member of the Overseas Development Council (USA), pointed out that a single poor harvest in the United States and Canada could trigger a worldwide food shortage at least as serious as the energy crisis. Because the United States and Canada together control a larger share of the world’s exportable supply of cereal than the Middle East of oil, a combination of factors are developing that easily guarantees a world famine by A.D. 2000 even without a crop failure.

The pressure of population increases coupled with rising affluence (which prompts people to purchase meat derived from grain-fed animals) creates an intensifying international competition for the limited supply of grain and grain-based protein.

All this at a time when there is a scarcity of land available for agriculture in the developed world and a deterioration of the quality of land through erosion, deforestation, and overpopulation in underdeveloped nations. In addition, fertilizer shortages owing to the current energy crisis, plus water shortages in some sections of the world (and serious and frequent flooding in other countries) in part because of man’s abuse of the land, make a gloomy picture indeed, if new factors are not suddenly introduced in the near future.

### Intoxicated With Progress

The list of bad marks against man as a steward of a once remarkably self-sustaining earth home could go on for pages. The marvelous characteristics that have distinguished man from beast have become the source

of his present plight. The creative intellect has become intoxicated with progress—but progress measured by physical comforts and conveniences, by energy-consuming devices intended to save the expenditure of human energy.

The progress of the twentieth century glitters with the products of man’s hand; the obsession of underdeveloped nations is to have “the things” that are sported by the countries that have. Thus the race for dwindling natural resources by more and more countries so that all can share in “progress.”

The more abundant life made possible by such inventions as electricity, the internal combustion engine, and plastics has produced a conspicuously wasteful world. Up to the crunch of the present energy crisis, it seemed not to worry very many people that at least one third of the energy used to produce such great records of achievement is wasted. Instead of our old New England motto, America has been singing a new song, “There’s always more where that came from.”

Where does this merry-go-round stop? No one alive knows for sure. It may be safe to say that man’s ingenuity will yet come up with brilliant alternatives to oil, gas, and coal, such as nuclear reactors or solar heat, and the world will again soar off into a new round of worry-free consumption.

Regardless, the serious Christian looks at life differently than the conspicuous consumer, even when there are plenty of energy and natural resources available. Seventh-day Adventists, because of their theology, should be conspicuous leaders in the interest of thrift, frugality, and environmental control.

Seventh-day Adventists know that progress and prosperity are to be measured more by human indexes than by GNP or by how many televisions, automobiles, and dishwashers any country has. We can tell much about ourselves by asking the simple questions: Are material conveniences goals for which we strive, or are they merely tools that help us to become quality people? Do we tend to be more disappointed when material goals are delayed (such as a new automobile, TV, clothing, or even foreign travel) than we are when faced with disrespectful children, or a record of winless attempts to conquer personal sins?

Good stewardship would never have brought the world to the straits that it is now in, even if our shortages should be only temporary. Good stewardship begins with the spirit and not the physical. Good stewardship does not squander time or people. Bad stewardship uses up people and time as they do electricity and automobiles—for personal pleasure and self-indulgence.

The new earth will be repopulated by those who can be trusted with its bounties, by those who have been fitting themselves now to live in a world where “they shall not hurt nor destroy in all my holy mountain, saith the Lord” (Isa. 65:25). In the new earth there will never be an energy crisis, not because it would be impossible, but because it will be populated by people who are unselfish, frugal, self-disciplined, and wise regarding the use of God’s bountiful supplies. H. E. D.

*(To be continued)*

# Ten Lessons of Watergate

Continued from page 2

from reaching his full potential and making a lasting mark for good on the slate of history.

"A good name is rather to be chosen than great riches" (Prov. 22:1), declared the wise man. And Shakespeare put similar words into the mouth of one of his characters:

"Good name in man and woman, dear my lord,  
Is the immediate jewel of their souls:  
Who steals my purse steals trash; 'tis something,  
nothing;  
'Twas mine, 'tis his, and has been slave to thousands;  
But he that filches from me my good name  
Robs me of that which not enriches him,  
And makes me poor indeed."

No one stole from the Watergate participants their name. They bartered their name for pay, for political favors, or for the sake of misguided friendship. But let their experience serve as a warning to all who are tempted to follow procedures that may destroy their reputation. "The bird with the broken pinion [or ruined reputation] never flies so high again."

8. Actions, though apparently minor, ultimately may have awesome significance for good or for evil. The night watchman who while making his rounds in the Watergate office building noticed that the locks had been taped open, little supposed that by reporting this fact he would set in motion a chain of events that eventually would not only place men behind bars but would shake the very pillars of the White House. Likewise, the Watergate conspirators little dreamed that their silence when plans were being discussed, their telephone calls at the request of a friend, or their shredding of documents would have such far-reaching conse-

quences. From the perspective of eternity, every act has significance. Good acts strengthen the cause of righteousness; bad acts strengthen the cause of evil.

9. Sin eventually comes to light. "Be sure your sin will find you out" (Num. 32:23), said Moses. Throughout history this lesson has been taught repeatedly, but human beings still endeavor to conceal wrongdoing until it is too late for genuine repentance. Achan feigned innocence until circumstances forced him to confess his guilt. The result: death. How wise people would be to break with their sins before their sins break them!

## One Person Can Do Much

10. Even one person can accomplish a great deal. Judge Sirica was chosen by *Time* magazine as Man of the Year for 1973. He was picked for this honor because in the judgment of the editors he did more than anyone else to change the course of history last year. By his refusal to close the case on the Watergate burglars before he had obtained hard evidence to convict them, by his courage in demanding that the White House tapes be used in seeking justice, by his insistence that no man is above the law—not even the President—Judge Sirica demonstrated the weakness of the shop-worn excuse, "I'm only one person. What can I do?" One man can do much!

These and many other lessons may be drawn from Watergate. But more important than merely listing them is applying them. Let each reader probe his own soul to see whether it contains a mini-Watergate. And if the Holy Spirit brings conviction, let him go to Jesus and repent. Let him confess and forsake his sins. Let him seek earnestly for forgiveness. Let him pray for power to live the life of victory. Let him invite Christ to reign on the throne of his heart. Now is the time while Watergate is still fresh in our minds.

K. H. W.

## RESPONSE FROM READERS

# The Week of Prayer's Allegory of Arnion

► I WAS shocked and greatly disappointed when I opened my *Review* [Oct. 4] to the children's Week of Prayer readings and found truth mixed with fantasy.

Do not these allegories sow seeds of desire to read the unreal, therefore prove to be seeds of sin?

In *The Adventist Home*, pages 412-418, there are many statements against fairy tales, myths, et cetera, such as, "The practice of story reading is one of the means employed by Satan to destroy souls. It produces a false, unhealthy excitement, fevers the imagination, unfits the mind for usefulness, and disqualifies it for any spiritual exercise. . . . The author may profess to teach a moral lesson."

IRENE FLUGSTAD  
Portland, Oregon

► I was appalled. Have we become so destitute in presenting the beautiful and wonderful story of Jesus that we must resort to this? The story

contains things that are not true, having no basis in reality. It has all the elements of a fairy story. What confusion must be induced into young minds as they attempt to equate such strange names as Arnion and Ophis with Jesus and Satan. On page 21, the inference is that Christ and the devil are literally fist fighting.

I am certain that with the wealth of talent available to our people, we do not need to resort to such fairy stories.

WILLIAM H. LOGAN  
Cicero, Indiana

► Where are the watchmen on the walls of Zion!

How are you going to erase those lies? Just in the first day's reading:

Is our Lord praised and magnified with a fictitious name? When the Lord gave a parable, did He attempt to historicize it by naming people? Should Adam and Eve be portrayed as a brother and sister? Did sin begin

when a child, told not to go outside a gate, did so? Did not the sin take place inside the gate, not outside? Did the sinners choose to walk out, or were they driven out? Was Eve's sin a matter of looking into a mirror and becoming proud? What about the horrible laugh of Ophis conjuring up the "haunted house" TV idea that causes emotional and mental anguish in children? All this from the first day's reading!

Eve wasn't sent out of the Garden because she discovered she was beautiful—she had disobeyed an explicit commandment. It can't be a sin to be beautiful or God wouldn't have made beautiful beings.

Yes, the children will remember this allegory. They'll have a hard time ridding themselves of it. They may also have nightmares over it. Satan is pleased.

I'm sure Mrs. White would be aghast.

Why must we be wise as the world?



How about some beautiful Jesus truths in the beautiful Jesus fashion? Why give unnecessary detail or misleading detail? Why introduce wrongs to accentuate rights? That was never God's way.

MRS. C. PFANNMULLER  
Edmonton, Alberta, Canada

► I was raised an Adventist but had not the privilege of attending church school until the eighth grade. I have been through them all—King Arthur and the knights of the round table and all the other myths, fairy tales that were then available to children in school and libraries. (I was a book-worm.)

These things have not improved with the years, and now the TV. Such subtle and dangerous reading material is the reason why we need and have our own schools.

The Spirit of Prophecy says our children would love the Bible if their minds were not filled with myths, fairy tales, novels, and exciting stories.

But the children's section of the Week of Prayer readings is certainly not according to Ellen White's instruction on how to teach children. I even had to concentrate to see any application to truth. Where did the person get his training that would even imagine that this would inspire a child to give his heart to God? This material can certainly stir a child with fear, with intense interest to know the rest of the story, with excitement, entertainment, and probably some nightmares.

To dress the truths of God in such a garb is blasphemy. It is certainly blasphemy to give our lovely Jesus a cover-up, as is done in this material.

Mrs. White says such stories should be put out of reach of children. If I had children in my home now, I would cut this out of the REVIEW and burn it up. And to think of using it for Week of Prayer studies for the children!

The introduction to these readings states that children love stories. True, but it is the place of adults to choose the right kind for them. We are not to give them just anything because they love it.

MRS. PAUL ZALABAK  
Arpin, Wisconsin

**Statement by Beatrice M. Neall, author of the 1973 Week of Prayer readings for children:**

There are two questions to consider: (1) Is the allegory a legitimate literary device to use in presenting Scriptural truth? (2) Was this particular allegory in good or poor taste?

To answer the first question, I think there is abundant evidence that the allegory is a fine vehicle for presenting Scriptural truth. Parts of the Bible are written in this form. For example, there is the story of the dragon, the woman, and the man-child, found in Revelation 12. John took the literal characters right out of Genesis 3 (the serpent, Eve, and the Saviour) and transformed the serpent into a dragon

with seven heads and ten horns, and a tremendous tail that swept down a third of the stars of heaven to the ground. Then he tries to devour the Child when it is born; and as the plot thickens, he chases after the woman (who flies away from him), and then vomits a flood of water after her to drown her. Finally, an angel comes and grabs him (by the tail, I almost said) and throws him into a bottomless pit, and locks him for a thousand years. Isn't this an allegory? What action! What drama!

Ellen White had dreams and visions in the form of allegories. She climbed a steep, narrow stairway in order to see Jesus (*Testimonies*, vol. 1, pp. 28, 29); she saw the Advent people walking up a straight, narrow path leading to the New Jerusalem (*Testimonies*, vol. 1, pp. 58, 59); she and her friends took a journey by wagon, then by horseback, then by foot, to the heavenly land, finally swinging themselves across the abyss on ropes (*Testimonies*, vol. 2, pp. 594-597).

As a matter of fact, I found the Bible and the Spirit of Prophecy so rich with symbols that I was able to take them into the story just as they were (example: Amion and His armies coming forth on white horses). Most of what I did was to organize the symbols into a connected story.

Of course the most notable example of an allegory is *Pilgrim's Progress* by John Bunyan, which is full of action, suspense, and drama—all built on Scriptural symbols. Could it be that those who object to the allegory have never read this book? Mrs. White recommends it highly.

"In a loathsome dungeon crowded with profligates and felons, John Bunyan breathed the very atmosphere of heaven; and there he wrote his wonderful allegory of the pilgrim's jour-

ney from the land of destruction to the celestial city. For over two hundred years that voice from Bedford jail has spoken with thrilling power to the hearts of men. Bunyan's *Pilgrim's Progress* and *Grace Abounding to the Chief of Sinners* have guided many feet into the path of life."—*The Great Controversy*, p. 252.

An allegory performs a vital function: it translates spiritual concepts into the realities of the literal world. When Jesus faced the problem of how to make spiritual things real to a world that thought only the physical was real, He met the challenge by converting truth into seeds, the Holy Spirit into yeast, the church into a bride, and God into a shepherd. He was not being irreverent: He was bringing the unseen world into the seen world.

I think there is no question but what the allegory is an excellent medium for presenting truth.

Now the second matter: Is the Arnion allegory in good taste? We need to ask the following questions: Does it distort any Scriptural truth? Is it irreverent? Does it cheapen one's concept of God or Christ? I was constantly aware of this danger as I wrote the story, and it may be that some inappropriate ideas crept in. If so, they will need to be changed.

I might say that I have conducted two Weeks of Prayer using the Arnion story, one with Asian children, and one with European. In both cases there was no problem with interest; and I have reason to believe that some changes were made in the lives of the children. Some of them are beginning to have private devotions (using their "life-lines to the throne"), and they love to do soul-winning work (give out "invitations to the banquet").

**Statement by F. C. Webster, assistant to the General Conference president, and secretary of the Week of Prayer Readings Committee:**

The Review and Herald does not prepare the material for the Week of Prayer readings. These are prepared by a committee that is appointed each year from the General Conference staff.

The committee asked Sister Neall, who is the wife of one of our missionaries in the Far Eastern Division, to prepare the lessons. She had apparently been thinking for some time regarding the advantages of giving the truth of redemption in an allegory form. She sent us a copy of the first lesson, wondering whether, in our opinion, this would be appropriate material for the children's lessons.

We asked several of our associates here in the General Conference and in the Review to read the first manuscript and give us an opinion. Then we gathered the data and decided that we would ask Sister Neall to go ahead and complete the series. The series seems to be in line with references made by Ellen G. White to John Bunyan's allegory. (See *My Life Today*, p. 73, and *The Great Controversy*, p. 252.)

## O JESUS

By HAZEL MC ELHANY GREER

O Jesus, the lowly Teacher of Galilee,  
The mighty Son of God,  
My elder Brother,  
My Maker and my Redeemer,  
My Protector and my Guide,  
My Counselor, my joy,  
The Comforter of my soul,  
My Sovereign and my God—  
My dearly Beloved—

By thy grace  
I shall see Thee soon,  
Face to face  
With no dark'ning veil between.

# Letters

Continued from page 3

REVIEW. "Stop the Machine" was another warm and articulate writing, which was good for the soul.

BONNIE C. SNELL  
Jacksonville, Florida

## Love, But Keep Guard Up

Re "Ecumenism and the Adventist Church" [Oct. 11]:

I have never read an article that made history and the Bible more clear on this subject. I think that every pastor and leader in the church should not only read this but also bring it to the attention of every member of the church.

We should love our enemies as Jesus told us to do, but let us not forget that, though the enemy seems friendly and harmless, Satan and his servants are still subtle, clever, and determined to capture all of us and cause us to unite with them.

The enemy works both through the world and in the church. He tells us, "It isn't wrong; it's just the way you think about it."

DANIEL L. CADY  
Willows, California

## Avoiding the Platitudes

Re "A New Look at TV" [Oct. 25 and Nov. 1]:

From a young person's viewpoint these editorials on television were greatly enjoyed. It was surprising to see an article on such a controversial subject written in such an intelligent and logical manner. Certainly there has been a noticeable increase in the amount of time spent before the television set, and it is rightly a matter to be dealt with. Perhaps the suggestions offered for guidelines placed an overemphasis concerning time spent with God, but at least they gave an idea of where to start as one takes stock of his own TV habits.

Thank you for avoiding the "platitudes" and "club" approach.

ELIZABETH GIESBRET  
Glendale, California

## Sabbath Camping

Re the camping question on Sabbath. On a number of occasions I have sat or stood with others on the top of a mountain, blessed with the sunshine of heaven, worshipping the Lord on His day. There is nothing in my entire experience that can surpass this closeness with the Creator through His creation.

Yet, "as a people, we lose much by lack of sympathy and sociability with one another. . . . We are children of God, mutually dependent upon one another for happiness"—*Testimonies*, vol. 4, p. 71. To this end we are not to forsake "the assembling of ourselves together" (Heb. 10:25).

Temperance, however, resolves the apparent conflict. We must have both in proportion. But, perhaps there is need for a stronger case for nature for those who are not outdoorsmen like myself. What should we have? Statistics? Quotes? Testimonials?

Jesus has said that "the sabbath was

made for man" (Mark 2:27). Man should benefit from it. But even as Sabbaths go, there must be temperance. The Creator of our bodies said only to "rest a while" (Mark 6:31) in a remote place. Sabbath camping should not become a steady habit. It could weaken a responsible attitude toward the church.

Some of the most responsible people I know have struck a responsive chord among the youth by carrying on a well-organized program that takes them, from time to time, into the world of plants and animals to enjoy the Sabbath, away from the artificiality of modern society. They have understood that "as we observe the things of the natural world, we shall be enabled, under the guiding of the Holy Spirit, more fully to understand the lessons of God's Word" (*Education*, page 120).

JIM LA LONE  
Ooltewah, Tennessee

## Illuminated and Thrilled

"Eating the Flesh; Drinking the Blood" [Aug. 9] not only illuminated one of the difficult sayings of Jesus but also added deeper spiritual significance both to the quarterly communion service and to daily Bible study.

This week our hearts were thrilled as we read of the conversion experiences of Kevin and Christine McCormack and Bill Warchoлик [Oct. 11]. These life stories depict "the greatest miracle performed by divine power" (*Evangelism*, page 290), and we are hopeful that the REVIEW will share more of these miracle stories with its readers.

In light of the great value of biographies (*Education*, page 146), why not share with the church family a series of biographical sketches, emphasizing conversion experiences of some of our well-known contemporary workers?

PHILIP AND ANITA SHULTZ  
Dexter, Oregon

## A Plea to Pastors

For many years—or so it seems—the practice of meeting each evening during the Week of Prayer and of having each article read as it appears in the REVIEW, has long since been abandoned. Yet, each year there appears this printed admonition: "To be read in all Seventh-day Adventist Churches."

It's true we can, and do, read daily at home. But meeting together, listening to each reading as it is orally presented, and then joining in prayer groups, surely strengthens one spiritually. I'd like to vote for a return to the original way of conducting the Week of Prayer.

NAME WITHHELD

## Rules and Apostasy

While fully appreciating the timely and relevant articles of the REVIEW, I did not totally agree with the sentiments expressed in "Don't Let Them Down" [July 5]. I don't doubt the author's love and concern for our youth, but I feel the philosophy expressed in the article is one that is doing more than any other to tie the hands of the administrators of our institutions. The concept that laws and rules are not compatible with love originated in heaven with Satan and was the

deception used on Eve. It is a very subtle thing and is gaining in popularity today. I grant that the way rules are administered could play a part, but standards per se are not driving our young people out of the church.

I am sure that those who lead out in our youth work need constantly to review their approach to youth to be sure they really have the youth's best interests at heart. Also rules need to be restated or updated periodically. However, many youth do not receive proper supervision or restriction at home and find it difficult to relate to any authority, and thus are rebellious against any and all restrictions.

The girl in the article may have been treated unfairly, but it is equally possible that she was throwing another one of her crying tantrums to get her way, as she had been doing for the past 15 years.

The following references from *Child Guidance* are just a few of the many that could be cited to show that rebellion is often caused by poor home training: Pages 85, 98, 230, 271, 272, 213, 214.

I feel the following statement from *Messages to Young People* is apropos. Although written to parents, I am sure it would also apply to teachers: "Sabbathkeeping children may become impatient of restraint, and think their parents too strict; hard feelings may even arise in their hearts, and discontented, unhappy thoughts may be cherished by them against those who are working for their present and their future and eternal good. But if life shall be spared a few years, they will bless their parents for that strict care and faithful watchfulness over them in their years of inexperience."—Pages 337, 338.

Those who make the rules and set the standards and then have to try to enforce them need to seek the Lord daily for wisdom and grace, and certainly they need our prayers and support. It is the tendency on the part of some to feel that you can buy the cooperation of the youth by catering to the demands of the "vocal minority." Permanent cooperation cannot be purchased by compromise. If that were a solution, God would have used it long ago.

Our church has a host of fine youth who will accept dedicated, uncompromising leadership. We as adults should know "what Israel ought to do." The blessing of the youth in later years is much more rewarding than their applause now.

LEWIS C. BRAND  
Trenton, Georgia

## A Parent's Opportunity

I feel the dear REVIEW and all our publications are messages from Heaven for us at this time in history.

We have a perpetual subscription for the Family Group going to our son and his family. I am so thankful they love this blessed truth. But if they did not I would still send them this subscription, for I feel this is my responsibility. It seems to me that the parents who are weeping and praying for their children would find it a very profitable gift to send the Family Group on a perpetual basis to those children. It would be money well spent.

MARIANNA CHASTAIN  
Portland, Oregon

# How to Teach Children Honesty

By LOIS CHRISTIAN RANDOLPH

LAST MONTH I READ two newspaper articles that impressed me. The first told of a certain county in California where almost 2,000 bicycles had been stolen in a year's time, valued at thousands of dollars. The second proved that the Spirit of God still works on the conscience of some. An insurance man in Seattle, Washington, received a letter from Minneapolis, Minnesota, with \$40 enclosed. The note said: "Dear Mr. Winters: The enclosed money is conscience money. During the time you were in the restaurant business in Ortonville, Minnesota, I was selling restaurant supplies, and I overcharged you. Also I collected twice on two invoices. I beg your forgiveness."

Benton Winters commented: "The poor fellow must have been living with this dishonesty every day for 20 years, and I never knew a thing about it. Now his conscience can be at rest."

The first item suggests that families are falling down on training their pre-teen and teen-age children to hold sacred private property. Business people freely affirm that even the past decade has seen a great increase in questionable practices, even among respectable citizens. The world appears to be honeycombed with dishonesty, the consensus being, "Whatever you can get away with, is yours."

Recently a friend told me of going to a hearing-aid center. The man was to make some slight adjustment on her new instrument. First the

woman asked him about the advisability of having a hearing aid for each ear, and he encouraged her to try that, praising its advantages. Then he took her hearing aid to be adjusted. It took him forty-five minutes. "I won't charge you for this," he generously said.

Two or three weeks later she consulted an ear specialist in another part of the State, who exploded, "What a cheat! If I used profanity, I would use plenty of it now, for that salesman has deliberately reduced the hearing level for you to make it seem necessary for you to buy a second hearing aid from him. People like that cast a terrible shadow on the reputation of our hearing-aid business."

How shall we prevent our children from growing up to be dishonest? We might call the first way of teaching honesty the Direct Method. For instance, parents could decide that for some days at worship time they would study the eighth commandment, "Thou shalt not steal." They could find numerous examples from the Bible to reinforce that prohibition. First of all, they might show that sin entered our world because Eve took fruit from a tree that especially belonged to God, and which she and her husband were not to touch. Jacob stole the birthright from his brother Esau, but it brought him separation from his beloved mother, who instigated the deception, and the enmity of his twin.

Achan knew of the command proclaimed from Mount Sinai, "Thou shalt not steal," and yet he brought a curse and trouble (Joshua 6:18) on Israel when he stole from

fallen Jericho a goodly Babylonish garment, 200 shekels of silver, and a wedge of gold weighing 50 shekels. This incident emphasizes the fact that man can hide nothing from the Most High, and that the innocent often suffer with the guilty. Achan's entire family was annihilated.

While the Bible relates the sins of men, it never makes sin glamorous, but shows its dire results. Thus Gehazi earned lifelong leprosy when he deceived Naaman into giving him two talents of silver and two changes of garments. For Ananias and Sapphira death was the penalty when they tried to cheat the Lord's treasury by withholding from property dedicated to God a portion for themselves.

Children can learn from God's Word that even among supposedly good people dishonesty may creep in. Judas, treasurer of the 12 disciples, objected when Mary at Simon's feast brought a pound of very costly ointment and anointed the feet of Jesus. The treasurer questioned, "Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein" (John 12:5, 6). In the end Judas sold his right to enter the New Jerusalem very cheap.

## The Direct Method

The Direct Method of teaching children to be careful in their character building has the advantage of careful planning and regularity. However, this method should be reinforced by a more casual procedure. The father and the mother may be alert to find newspaper clippings and stories that emphasize honest dealing. Thus their sons and daughters may make early decisions to keep the eighth commandment, no matter what it costs.

A young man had been apprehended for swindling his employer out of \$30,000. As he sat on his hard prison bed, meditating on the results of his embezzlement, one question burned itself into his soul. How did I get here?

He decided that his problem began 20 years earlier when his Uncle John had sent him to the store with a \$10 bill. The boy, 10 years old then, thought, Shall I give back the 72 cents I have received in change, or wait until uncle asks for it? Because forgetful Uncle John never

*Lois Christian Randolph is a retired teacher in Deer Park, California.*

asked his nephew for the money, the boy kept it. The prisoner decided that he started down the wrong path when he sold his honor for 72 cents. He did not purpose in his heart to be always honest.

### Joy of Not Concealing

Teach children the glorious feeling of knowing that they are not concealing any unconfessed sins. Two stories from Salem, Oregon, point out the uneasiness that can dog the steps of one who is dishonest, even in little things. The State treasurer in the Oregon capital received three dollars in payment for one protected wild flower, along with an anonymous note that explained that the money was sent for "one rhododendron I pulled up and took home from the Oregon coast a few years ago."

Back in 1953 a Marine visiting in Salem was given a ticket for jaywalking. Seventeen years later the Marine, now a retired State policeman living in Los Angeles, walked into the City Hall and gave the astonished treasurer \$20. "I owe you \$2.50, and here is \$17.50 as interest on the money I could not pay you back in 1953. This little thing has bothered me no end."

In Chicago, Brink's, Inc., lost \$180,000 when two moneybags fell from one of their armored trucks. Noticing a draft in the rear of the truck, a guard discovered that the back door had sprung open, probably when the truck went over a railroad crossing. A liberal reward was offered for the return of the bags.

Norman Budwit, a cashier and dispatcher for an oil company, kept his discovery of the two bags a secret until he saw newspaper stories about the missing money. Then he promptly got in touch with the Brink officials. He had not even opened the bags and had not known that they contained money until he read the newspaper accounts. The reward of \$18,000 was welcome to the Budwit parents and their three children. Asked by a reporter if he considered himself an honest man, he said, "I consider myself an honest man within reasonable limits."

### Reasonable Limits

Parents and children may well discuss whether a Christian has "reasonable limits" to his honesty. They may attack problems such as what to do when one cannot identify or find the owner. Some Christians feel that in such a case one should put the amount into the cause of God rather than into one's own pocket, unless the money

comes as an answer to prayer in time of a dire need for food or clothing. Then it might be God's gift to us.

One aspect of honesty early met by children concerns schoolwork. What is cheating? In these days when dishonesty is commercialized in colleges and universities by "ghost writers," who will write anything from a simple term paper to a Master's thesis, our children need to be fortified with firm principles. In the experience of Moses is an illustration of the highest motivation possible for strict rectitude.

especially

## FOR WOMEN

By BETTY HOLBROOK

### Are You What You Will Be?

... AND SHE WALKED away sorrowful.

But then she was usually that way. Folks asked, "Why doesn't she ever smile?" I never really knew.

I thought for a time it was just her reaction to me, and I searched for what I could do to help. But it was always the same. Each encounter was the same—a recitation of problems, trials, suspicions, petty annoyances—until I dreaded another meeting. There's something about negativism that turns one inside out, that turns a sunny day into one of dismal shadows.

It wasn't that she did not have problems. She had plenty of them. Even her childhood hadn't prepared her for a happy disposition. Quarrels had been many, and a large family of brothers and sisters enjoyed—or at least pretended to enjoy—making her life miserable. Now her children were turning from Christianity. She had tried tears, pleading, threats, even bribery. Nothing worked. Still, religion was so important to her, and it was unthinkable that it shouldn't be to her children. It hadn't dawned on her that if doctrine and dogma were to have meaning it must also have its share of peace and joy. Or as my favorite writer says: "If this truth is inwrought in the soul, it will manifest itself in the countenance and demeanor, in a calm, noble *self-possession and peace which the Christian alone can possess.*"—*Testimonies*, vol. 5, p. 401. (Italics supplied.)

Young people are more in need of happy examples than tears and pleadings. There's so much in Christianity to make us positive, that is, if we

"Moses did not merely think of God, he saw Him. God was the constant vision before him. Never did he lose sight of His face. To Moses faith was no guesswork; it was a reality. He believed that God ruled his life in particular; and in all its details he acknowledged Him. For strength to withstand every temptation, he trusted in Him" (*Education*, p. 63).

Never forget that God has strength for the children and youth of the twentieth century who aspire to stand "without fault before the throne of God" (Rev. 14:5). □

really believe. Just the fact that there is a God should give us a buoyancy that would baffle a nonbeliever. Have you ever wondered what it would be like if there were no God? If there were no One to whom we could say, Thank You for this beautiful day? For the superb sunset? For a comfortable bed and the good night's rest? For family and friends? For the opportunity to make each day a beginning again?

Changing a way of life, though, does not come quickly, nor is it easy. Habits are like plastic clay that becomes hardened; they're like the sapling that becomes a gnarled and tangled oak; like the rivulet that becomes a swollen river (*ibid.*, p. 416). However, the day never comes when there is no hope—unless we choose to have it that way, unless we are determined to hide behind our problems as a way of refusing to face ourselves as we are—past, present, and even future.

What it does take is opening the long-closed blinds when we have learned to get some perverse satisfaction out of wallowing in darkness; it means taking off our gloom glasses so that the sunlight dazzles us with the beauty we have only halfheartedly seen; it means crawling out of a shell that has "protected" us and at the same time kept us prisoners; it means ignoring the briars, the thistles, the thorns, and seeing instead the delicate color and perfume of the flowers.

And it has its rewards. It lets us be ourselves, our God-intended selves, uniquely us and yet so much like the Pattern. It leaves a kindness and gentleness on our face (no need to dim the lights to hide our age!). But added to the kindness and gentleness there is a new dimension—courage, force, energy, and perseverance (*ibid.*, p. 404). Or as Ellen White describes it, "Put on the woman and move from principle, not from impulse" (*ibid.*, vol. 2, p. 433). I think she's saying that we ought to grow up!

Isaiah doesn't picture a gloomy and distressed heaven. There is no room for a self-centered "prodigalette" on her way out. But there is room for us—if we can stand that much happiness, that is.

# First SDA "House"-wife in Washington



A Conversation With  
Shirley Pettis, Wife of  
U.S. Congressman Jerry L. Pettis  
of California's Thirty-third District

I had no  
pattern to  
follow . . .

**Mrs. Pettis, what was your initial reaction when your husband was elected to the U.S. House of Representatives seven years ago?**

Naturally I was exhilarated over the victory, but I was awed by the challenge ahead. The thought of the entirely new milieu into which my husband and I and our two children would be thrown somewhat frightened me. And since no other Adventist had ever served in Congress, I had no pattern to follow as an SDA "House"-wife.

**You have two children, don't you—a boy and a girl—who were only 8 and 11 years old at the time. What effect did your move to Washington have on them?**

The children weren't at all sure that serving one's country far away from friends and family was going to be so great. They had been through the rather bruising experiences of the campaign, where life is lived in a fishbowl and you

feel as though you have been in the eye of the hurricane for an excruciatingly long time. They had to learn rapidly that daddy's constituents' and his district's problems of necessity absorbed 99 per cent of his day. I feel that the problems of adaptation to a new part of the country, home, friends, and school set them both back scholastically a bit during the first school year. I waved the flag a lot to try to make up for the absence of daddy, and tried to rise to the challenge of how to raise children in Washington without a father (the title of one of my first Congressional orientation courses!).

**Your children have grown up a great deal during these years, of course.**

They have—and sometimes I wish they were still "little folks." But our son is now a young man on his own who resides permanently in California, and our daughter is eagerly awaiting a birthday in a few months when she can get her driver's license. The latter event will lift some of the chauffeuring duties from my shoulders.

**Well, back to the beginning! Did it fall your lot to find a place for the family to live and get settled? How did you go about it?**

The second week after our first election I boarded a plane for Washington, D.C., by myself to find a house, in a strange city, that would happily accommodate us. After standing on windy street corners in 15° weather awaiting various realtors for a week, I leased a pleasant home in Virginia. We lived there a couple of years, then bought a

house in the District of Columbia, where we now live.

**Living as you did some distance from Takoma Park, didn't you spend considerable time driving your children to an Adventist church school?**

My daily routine over the years has included cross-town commuting of some 16 miles round trip to John Nevins Andrews School (one of our excellent elementary schools in Takoma Park—and presently to Takoma Academy, another fine school).

**Is a Congressman's wife expected to enter into a great deal of social life?**

More participation on the part of political wives is expected today than used to be the case. It is assumed that we will be the leaders in charitable activities in the city of Washington and act as hostesses almost every night (and sometimes during the day) for our constituents who come to the nation's capital. This is in addition to attendance at official Washington parties.

**I'm sure you've been asked this question many times: What do you and your husband do about alcoholic beverages, which are served at most state functions?**

Alcohol is no problem. You might be surprised to know that there were eight couples who came in with us in the Ninetieth Congress who also did not drink. At every function, official or private, a choice of beverages is always offered.

**Do you entertain frequently? What kind of entertaining do you prefer to do?**



Yes, I entertain frequently with brunches (sometimes study groups), luncheons, and dinner parties. I personally do not like to give a large party, although I have had 150 for dinner in our house. My favorite number to entertain is eight. This enables us to have a pleasant exchange of ideas.

**What are some of the problems of being a Seventh-day Adventist in the top-echelon political life of Washington, D.C.?**

I frankly don't consider it a problem to be an SDA in Washington's political life. I'm terribly grateful that we have a legitimate reason for not accepting Friday night invitations. Twenty-four hours out of the week is absolutely essential for my personal re-creation. The House of Representatives is never in session on Saturday. So that is not a complication.

**Since it would probably be out of place and unacceptable for you to witness for your religion in a frontal, aggressive way, do you find opportunities for witness in other ways?**

There are numerous ways. It is my belief that our social contacts are our most powerful avenues of witness. Friendship is certainly the best vehicle for reaching people. In His ministry Christ exemplified this. We are judged by how we relate to each other in everyday encounters. The loving hand of friendship offered at times of stress (and, believe me, there are many

stresses in political life!), the uncritical acceptance of friend and foe—these speak volumes.

Many of our Congressional friends had never heard of a Seventh-day Adventist until they met us. It comes up quite naturally when people ask me why I drive clear across the city to take my children to school, or in an explanatory "regret" on a Friday evening invitation.

I find Christ's work very alive in Washington. There are many study and prayer groups. I am presently treasurer of the Congressional Wives Prayer Group, a nonpartisan group of Cabinet, Senate, and House wives who meet twice a month for our own spiritual edification. We have speakers from all faiths, discussions, and prayer together. It is an inspiration for us all.

**Who are some of the people you have met in Washington that you respect the most, and why?**

That is a difficult question to answer, for this is a city with many brilliant and outstandingly inspirational people. For instance, recently at a briefing for Congressional wives on the returning POW's General "Chappie" James spoke to us. He told us the story of how these men had been able to survive for years, despite unbelievable hardships, through the sustaining power of a belief in a real God. When they could devise something with which to write, they put together Scriptures, one helping another to reconstruct the



The purpose of life is to be productive, to be useful . . .

**Bible.** General James's story brought tears to most eyes.

Senator John Stennis has been a tower of spiritual power within the Senate prayer group. The Mark Hatfields came into Congress with us and have always stood for a high moral ethic. But it is hard to single out even a few. There are so many giving so much, and trusting God for the judgment and strength to carry on almost superhuman schedules—both wives and husbands.

**I know you have been a guest at White House functions. Can you tell us something about that?**

For me, going to the White House will *always* be a Cinderella experience, even though after seven years I have been there many times. A sense of history seems to surround you the minute you show your pass and drive through the Southwest Gate and enter that historic diplomatic entrance, that cannot be duplicated in any other situation.

**I understand that Julie Nixon Eisenhower was your guest recently. What kind of woman is she?**

Julie was my guest at a brunch in Ontario, California, last October. Approximately 500 women had gathered in her honor, as the President's daughter. She spoke briefly, then insisted (much against the wishes of her Secret

Our social contacts are our most powerful avenues of witness.



Service and advance people) on standing in a receiving line and greeting each woman personally. This is typical of Julie Nixon Eisenhower. She is an outgoing, warm, and immensely human person who gives of herself unstintingly.

**Since you maintain your home in southern California, doesn't this mean a great deal of commuting back and forth?**

Yes, I am in a perpetual state of packing or unpacking suitcases! I think I wear out some of my clothes just packing and unpacking them.

**Though you keep your church membership in California, what churches in the Washington area do you attend most frequently?**

We take advantage of the best features of the Capital Memorial, Takoma Park, and Sligo churches.

**Mrs. Pettis, you have a very unusual opportunity to see and know "the inside" of Government, also international events. Has this strengthened your faith in the prophecies regarding events that will lead to the coming of the Lord?**

Very definitely. My faith is stronger than ever on this topic.

**How do you view the women's lib movement and some of the women most active in it?**

I am sympathetic to a point. I think every woman should have the opportunity to develop and grow to her full potential. But some of the more strident voices in this movement turn me off. I am opposed to the lack of femininity.

**With your impossibly hectic schedule, what has proved most effective for you in maintaining the religious life of your home and family?**

The complete change of pace that Sabbath brings, the active participation in prayer groups, the daily quiet hour, which for me means taking the phone off the hook, putting on my favorite religious tapes, and reading something inspirational. During the winter months I can usually coordinate this with the sunset—which is always beautiful either from my Washington or my California windows and is my favorite time of day. It is seldom a whole hour—but the recharging it brings never ceases to pay dividends. My children have always enjoyed my reading "their inspiration for the day" during breakfast.

**Summed up briefly, what is the philosophy of living that you have found to be the most helpful?**

For me, the purpose of life is to be productive, to be useful, to matter, to have my life make some difference in the world. Happiness is a by-product of pursuing these goals. □

## Evangelism Is Keynote of Inter-American Session

By BERNARD E. SETON

IT WOULD BE difficult to select a more pleasant place in which to hold committee meetings than Coral Gables, Florida, where the Inter-American Division staff, union presidents, some invited guests, and General Conference guests met at the division office for the year-end committee meetings from November 9-15.

There was no mistaking the keynote of the committee. It was *evangelism*. A large chart outlined the year's achievements in each union, and each president rose to assess the prospects for his union's reaching its baptismal goal by December 31.

These responses elicited some inspiring information. The Franco-Haitian Union, for instance, had attained 98 per cent of its goal by the end of October. In Jamaica there is now one Adventist for every 30 inhabitants of the island. In Cuba, where public evangelism is not possible and where neither workers nor members can preach or give Bible studies or sell Christian literature, 780 persons have been baptized during the first ten months of 1973.

The entire division had accepted a baptismal goal of 45,800 for the current year. More than 350,000 church members, ably led by ministers and administrators, and working through Sabbath school classes, MV meetings, literature ministry, evangelistic meetings, and personal witness, brought audiences to church and evangelistic meetings, giving

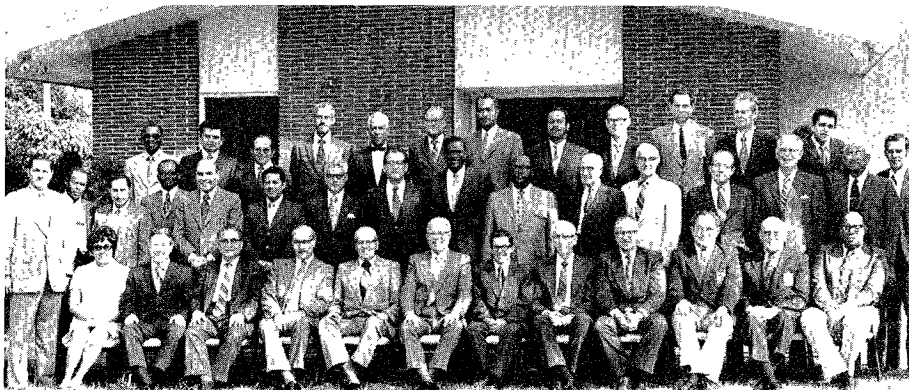
the pastors the pleasurable task of baptizing thousands of new members who formed new churches, that in turn committed themselves to further evangelism.

Alfredo Aeschlimann, division ministerial secretary, explained that these accessions were not as ripe fruit easily falling from an overladen tree, but came as a result of persistent, Spirit-inspired work by church members, and that the fruit remained encouragingly firm, with no more than a 10 to 20 per cent apostasy figure.

From Mexico, Union President V. Salazar gave some rather unique news. His country's government had arranged, on its own initiative, to sponsor and pay for the visit of a Voice of Prophecy group from Glendale, California, to appear on television programs in Mexico City and other large centers. Publicity for their visit resulted in an audience of 3,000 in one of the capital's parks, a 10,000-strong gathering near the union office, and the prospect of the VOP group's appearing before 20,000 children in the city's primary schools. The union hopes to reap an evangelistic harvest from this seed sowing, and expects to keep well ahead of its high baptismal goal, and to bring its membership near the 70,000 mark.

The length of the agenda that confronted the participants on Sunday morning, November 11, seemed to promise a long, long sitting. But the division president, B. L. Archbold, with secretary J. H. Figueroa and treasurer A. R. Norcliffe, had thor-

*Bernard E. Seton is an associate secretary of the General Conference.*



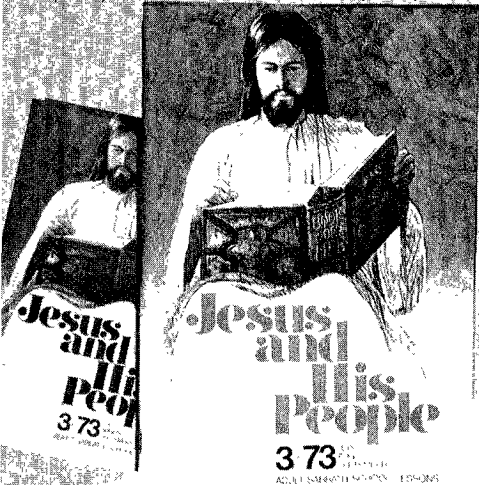
Church leaders from all over the Inter-American Division gathered in Florida in November to review the division's activities of the past year and also to lay plans for 1974.

# It's easy to read!

What is easy to read? The new larger **Senior Sabbath School Quarterly**.

size 7 3/4 x 5 5/8 inches

easy-to-read size 11 1/8 x 7 5/8 inches



page, type size

temple of God, and to establish kingdom in the earth. At diff he has almost succeeded in idolatry throughout the worl of the past shows t arny of obtain the master

copy is the same as the Senior edition — there is no difference in the text material. The only difference is in the size to make it easier to read. There is more space to write notes, too!

The new "Easy-to-Read" QUARTERLY (Senior Edition) sounds like what I would like. Please send me \_\_\_\_\_ copies at \$4.00 per year to:

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_  
 State \_\_\_\_\_ Zip \_\_\_\_\_

Place your order with your Church Lay Activities Secretary or Adventist Book Center.

PACIFIC PRESS PUBLISHING ASSN  
 60 VILLA, MT. VIEW, CA. 94042



oroughly prepared their mountain of material, and spent profitable hours with union presidents prior to the full committee meetings, and were rewarded with a painless arrival at the agenda's end within the stipulated time.

The greatest visible aid to such an achievement was the good-spirited cooperation of the participants. Another helpful factor was the division's financial strength: administrative procedures run smoothly when oiled by adequate funds from a faithful, generous membership. More important still, there was the presence of spiritual power, encouraged by devotional messages from General Conference visitors R. R. Hegstad, W. L. Pascoe, V. L. Montalban, and B. E. Seton. □



### AUC SINGERS WITNESS ON TRAIN IN NEW YORK

One Friday, train commuters returning from New York City to their Long Island homes were treated to a religious music program given by the Vanguard, of Atlantic Union College.

It was the first time such a program was given on a train. On the same car the Seventh-day Adventist church of Huntington, in cooperation with Edu Tran, earlier presented a Five-Day Plan to Stop Smoking.

The thirty-five commuters who listened with enthusiasm to the Vanguard, a nine-member singing group, had an opportunity to meet members of the group before the train reached Huntington station. One young woman, who had to get off earlier and transfer to another line, stopped to thank me even though the train was about to pull out. "Why can't you have this program on my line? I like them so much and wish I could stay to listen to them," she commented as she was about to step onto the platform. The conductor, who left only to collect the tickets in other cars, told me that had he known about the program in advance he would have brought his amplifier system for the Vanguard.

NIKOLAUS SATELMAJER  
 Pastor, Huntington Church

### CALIFORNIA

### Loma Linda to Publish Early Review Facsimiles

Loma Linda University is printing a limited facsimile edition of 200 copies of the ADVENT REVIEW AND SABBATH HERALD from 1850 to 1900. Eighty per cent of Adventist colleges have only recent volumes, that is, no copies before 1900. Students, ministers, teachers, and other church members should have easy access to these valuable documents, and Loma Linda University's purpose is to make them widely available.

The ADVENT REVIEW is Adventist history as its leaders spoke on religious and political issues of the day. In the first few years most articles either reviewed the belief in Christ's soon advent or heralded the Sabbath. The name ADVENT REVIEW AND SABBATH HERALD reflects this concern. During the Civil War it served as a forum for debating whether Christians should bear arms.

Some have asked whether the reprints duplicate material already available, namely the large, green, six-volume set of REVIEW AND HERALD articles published by the Ellen G. White Estate. This set includes only the articles written by Ellen White. In the early years of the REVIEW her articles appeared only occasionally. In fact, there is nothing written by her in the first volume, and in subsequent volumes, only one or maybe two or three articles a year were included. The ADVENT REVIEW is the diary of the pioneers. To it they confided their trials and their joys. It records Joseph Bates's ideas on prophecy and O. R. L. Crosier's views on the law. Without question, the new reprints do not duplicate anything currently available.

These volumes do not lack for variety. News items and accounts of members in trouble accompany articles on doctrine, such as James White's 25-part series entitled "Our Faith and Hope: Or, Reasons Why We Believe as We Do." Words of comfort and spiritual encouragement are beside articles discussing temporal things, such as "How to Choose a Wife," and "4 Rules for Making and Spending Money." Some articles remind the reader of things read in recent REVIEWS. Then, as now, the appeal went forth to unite in the task of finishing God's work. Other articles are quite different from current ones.

Reading these volumes is a unique experience. One can discover for himself the dynamics and the foundation of the church and see many changes that have come about.

The reprint project is divided into three parts. The first includes volumes

1 to 36 (1850-1870); the second, volumes 37 to 56 (1871-1880); the third, volumes 57 to about 77 (1881-about 1900). The first five volumes are already completed and the first set (up to and including volume 36) will be completed by August, 1974.

The reprints are facsimiles, careful photographic reproductions of the original pages read by Ellen G. White, Hiram Edson, and J. N. Andrews. These paper-bound volumes look and feel like the original—even the paper is similar.

These pages give evidence of the urgent and live sense of mission that made possible the birth and growth of our church. Those who read them will share the excitement of the pioneers in seeing God establish His church. For further information write Adventist Heritage Reprints, Loma Linda University, Box 341, Loma Linda, California 92354.

A. GRAHAM MAXWELL  
*Director, Division of Religion  
Loma Linda University*

## INDIA

### Persons Won by Laymen Are Baptized at Training Camp

One hundred and fifteen of the 162 persons baptized during a recent field evangelistic training camp at Mandapeta, India, were won by laymen. E. G. Conley, ministerial secretary of the Central India Union, emphasizes, "Laymen are the backbone of our evangelism."

M. Yohan, who was responsible for the baptism of 51, earns his living from a small bicycle tire-repair store that he runs at Mandapeta. Many days during the evangelistic meetings, which ran concurrently with the training camp, he closed his store in order to be available for the visitation program.

"The work of the gospel is more important than my work at the tire-repair store," he said.

Mrs. I. D. Devadas set a pace for all the ministers' wives in the Andhra Section. Twelve of the persons who were baptized during these meetings were won by Mrs. Devadas. Faithfully she assists her husband in his evangelistic program.

Eleven evangelistic workers received practical instruction during the day at this training camp. In the evenings they fanned out to take charge of and carry on evangelistic meetings in three centers.

Baptisms were held on each of the three Sabbaths during the training camp. Twenty-nine were baptized the first Sabbath, 59 the second, and 74 on the third.

N. S. BHASKER RAO  
*Ministerial Secretary, Andhra Section*

# South American Division Prepares to Reap Harvest

By W. J. HACKETT

THE 75TH ANNUAL meeting of the South American Division was opened by the division president, R. A. Wilcox, on the evening of November 25 in the Montevideo, Uruguay, Central church.

Delegates from all over the South American Division attending the meeting responded to the challenge of the harvesttime call that climaxed Elder Wilcox's sermon, in which he urged workers to gather in the sheaves at this reaping time. He said, "Our gathering here at this time, on this special occasion when we are giving long-range study for the development of God's work during the coming decade, could mark a milepost in spiritual progress for the church in the South American Division."

Long-range plans are being laid to greatly increase the membership of the church in South America. Division leaders are anticipating phenomenal growth and now are planning how to house and educate this burgeoning church membership.

Enoch de Oliveira, secretary of the division, revealed that in three years the division membership had grown from 273,000 to more than 318,000. The spring baptism in 1973 was 8,938 persons. In 1973 the division will have completed more than one church each day of the year. There are 388 churches under construction at present, and plans are under way for many more. Next year their hope is to complete two churches each day.

Interesting statistics revealed at the Annual Council show that the various unions have won one soul for every ten members during 1973. Every worker employed by the church brought an average of six souls to the message. The apostasies are quite high in relation to baptisms, but the brethren are studying how to reduce this figure.

The division's outgoing treasurer, Delmer Wood, revealed that the tithe for 1973 had increased 31 per cent, and the offerings increased 28 per cent over the previous year. South America, like every other country, is struggling with inflation, but in spite of that it is showing an upward trend toward self-support.

South America is blessed too with many Seventh-day Adventist schools, which are producing a corps of dedicated young people stepping forward to

*Willis J. Hackett is a vice-president of the General Conference.*

fill the accelerating need for evangelistic, pastoral, and institutional workers.

The medical institutions are full to overflowing all of the time, even though some of them are situated far from the cities. One of the doctors at River Plate Sanitarium, in answer to my query as to how and where they get their patients, said, "The reason that we are full and have people coming from so many kilometers is that we are different. Our medical workers have integrity, and people will come for many miles for that kind of medical care."

David Baasch, a General Conference associate secretary, and I have been visiting various areas of the work in South America, and we constantly marvel at the dedication of our believers and the growth of our churches on this continent. Our membership, as a whole, understands well the unique message that the Seventh-day Adventist has to give to the world. The progressive spirit that actuates the Advent believers is catching. □



A new plane for mission service in Ethiopia, *Della Hanson*, was named for a pioneer.

## ETHIOPIA

### Union's First Mission Plane Dedicated in Addis Ababa

On December 2 the first mission plane for the Ethiopian Union Mission, the *Della Hanson*, was dedicated in a late afternoon service in Addis Ababa, Ethiopia.

The plane was named for a pioneer missionary to Ethiopia, who arrived in the country with her husband in 1934. They built up schools in Addis Alam and Akaki. Mrs. Hanson was present at the dedication service for the plane.

Hugo Palm, mission president, in his opening remarks said, "We are making history in the Ethiopian Mission, fulfilling a long-cherished dream. Instead

of walking for miles and miles on our feet, we will now be flying with wings to bring the Advent message to the far-off corners of Ethiopia.”

All funds for the plane were donated. J. L. Tucker, of The Quiet Hour, and his listeners helped raise money for the project.

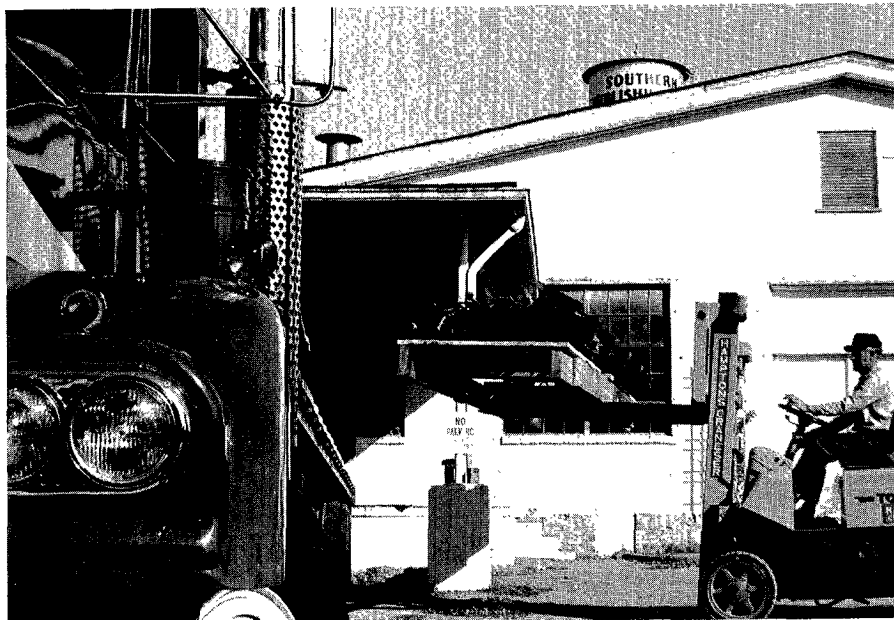
R. L. Jacobs, secretary of the Afro-Mideast Division, gave the dedication message. He spoke on the three angels of Revelation 14, since three angels flying over a globe is the emblem on the tail of the plane.

Les Anderson, pilot, gave a brief outline of the plans for the aviation program. He pointed out the opportunity to reach unopened areas, to fly doctors and dentists into outstations to hold clinics, to visit isolated workers with encouragement and supplies, and to speed officers on their tours from one station to another.

D. W. Hunter, associate secretary of the General Conference, closed the dedicatory service with the benediction. Then Pastor Anderson took Mrs. Hanson on the first ride in the plane after its official dedication and naming.



Harry W. Miller, left, and Ernest Lloyd met in 1898 at Battle Creek College in Michigan.



## Pardon the inconvenience but . . .

Southern Publishing Association is moving across town to a new plant so that we can serve you better.

In the meantime, please be patient with us. The transition has crippled our publishing schedule. But more exciting SPA books will soon appear at your Adventist Book Center. For example:

### Stranger in My Home

by C. Raymond Holmes  
—February

The wife of a Lutheran minister becomes an SDA. What should the pastor do?

### God Invented Sex

by Charles Wittschiebe  
—March

A Seventh-day Adventist marriage counselor discusses sexuality. An Anvil Series book.

### The Past and the Presidents

by D. A. Ochs—March  
Biographies of the General Conference presidents.

### Shoes for Daniel

by Erna Holyer—April

A town comes to the aid of a Chicano boy's dying mother.

### Calculated Goodness

by Sakae Kubo—April

Essays on New Testament themes. An Anvil Series book.

### Luv Is Not Enough

by Merikay—April

Merikay offers insights to young people and their problems.

### Living Soul

by E. E. Cleveland—April

The first regional Missionary Book of the Year. A "full message" book by one of our leading black evangelists.

## CALIFORNIA

### Former Schoolmates Meet at St. Helena

Two schoolmates of more than 70 years ago were reunited recently at St. Helena Hospital and Health Center—Ernest Lloyd, 94, and Harry W. Miller, 95.

Having first met in 1898, Dr. Miller and Elder Lloyd both attended Battle Creek College in Michigan. Dr. Miller was there as a direct result of his father's sale of a horse, which paid his tuition as he pursued his medical degree. Elder Lloyd took a liberal arts course. Both young men worked their way through college as office boys for W. K. Kellogg, college business manager and future breakfast-cereal king.

In April of 1901 they both attended the General Conference meeting in the original Battle Creek Tabernacle, which was their first opportunity to hear Ellen G. White speak. The young men parted ways in 1903 when Dr. Miller left for a year's practice of surgery in Chicago. Following that, he and his wife, also a physician and former classmate, set out as the first missionaries to China.

Dr. Miller has been directly responsible for the establishment of 21 hospitals in China, Taiwan, Hong Kong, and the Philippines. His son, Clarence, is administrator of St. Helena Hospital and Health Center, Deer Park, California.

Elder Lloyd's talent for writing got him a call to join the Pacific Press Publishing Association in 1917, and from 1924 until 1949 he was editor of *Our Little Friend*.

Many of their 189 years passed in review as the two nonagenarians walked away reminiscing, arm in arm, like two schoolmates talking about the future.

S. J. FREEMAN

Assistant Administrator  
St. Helena Hospital and  
Health Center



# NEWS NOTES

FROM THE WORLD DIVISIONS

## Australasian

▶ North New Zealand Conference has created a new Australasian record for literature deliveries in one year—a total of \$131,926. The value of deliveries for the division for the month of November is an all-time record—\$88,070 (Australian). This is the highest total for any month of any previous year.

▶ In order to allow a wider representation of youth to attend, the youth witness seminar that was to have been held at Avondale College this summer has been canceled and will be replaced at a later date by localized youth witness seminars, to be held on a conference or inter-conference basis.

▶ The Australian Government has just announced its recognition of the primary teacher training and applied arts teachers' courses at Avondale College. This means that graduates from these two courses can teach as government registered teachers in all parts of the Commonwealth, and it would possibly also follow that several other Commonwealth countries would accept their graduation as a prerequisite to teach.

▶ Papua-New Guinea assumed self-government on Saturday, December 1. Since it was recommended by the government that the day be spent in quiet celebration of the event, special services were held in the churches of all denominations. Seventh-day Adventists in the Markham Valley, Morobe district, celebrated Self-government Day fittingly with a baptism of 91 persons who were won through the efforts of Papua-New Guinea laymen. On that day a further 70 persons joined the laymen's baptismal class.

M. G. TOWNEND, *Correspondent*

## South American

▶ During the first three quarters of 1973, 2,215 students graduated from the radio correspondence school of the Rio Minas Conference, Brazil. And in the city of Porto Alegre, in south Brazil, in one weekend during November, 2,300 people received graduation certificates.

▶ The experimental mission, formed by theology students from Northeast Brazil College, was instrumental in the baptism of 100 persons in 1971 and 86 in 1972, results of various series of meetings.

▶ One of the delegates to the youth congress held in Belo Horizonte, Brazil, last year who attended the inauguration of a monument inscribed

with the Law of God (see January 24 REVIEW), obtained authorization from the authorities of his own city, São Francisco, for the erection of a similar monument. This was unveiled November 3.

▶ In the Bahia-Sergipe Mission, Brazil, 20 churches were under construction at year-end, with a total seating capacity of 2,500 persons.

▶ Literacy classes for adults and first-aid classes are held at the Seventh-day Adventist Welfare Center in Goiania, in the Central Brazil Mission. Oscar dos Reis, mission welfare service secretary, says these programs are winning friends in the community.

▶ "Before people were even approached in the street with a request to give a donation on December 6, the date for the national collection of OFASA (SAWS) in Chile, the public had generous donations ready to drop into our collection tins," writes Juan Alvarez, public relations director of the Central Chile Conference. Newspapers, some radio announcers, and three television stations in Santiago (the capital city) had prepared the ground with explanations, commentaries, and pictures about Adventist social assistance work. Some of this coverage was nationwide.

H. J. PEVERINI, *Correspondent*

## Southern Asia

▶ U. R. Ananda Rao, ministerial worker in Bombay, reports a good interest among the Telugu-speaking people of the Bombay suburbs of Andheri and Jogeshwari. It is expected that a Telugu church will be established in Bombay.

▶ Between October 26 and November 3 seven new church buildings were dedicated in the Tamil Section of the South India Union: Kannakanpalayam, Kallegoundenpalayam, Kavindapaddy, Cuddalore, Cauvery Nagar, Vaneivelampatti, and Arayanayapuram.

▶ Seventh-day Adventists led the Witness Procession sponsored by the Bible Society in Bangalore, India, on October 6. Several thousand Christians, with Bibles in hand, marched down Mahatma Gandhi Road in groups of about 50, interspersed between various tableaux on the theme of the Bible. Leading the procession was the band from Lowry Memorial School. The procession was the climax of a week-long Bible study emphasis sponsored by the Bible Society. D. R. Watts, South India Union president, and D. S. David, union secretary, were asked to lead out in study groups during the week.

▶ B. F. Pingho, president of the Sri Lanka Union, spoke on the theme "Jesus My All" at the fall Week of Prayer at Pakistan Adventist Seminary and College. Sabbath afternoon a baptism was held, and among the candidates were six students who had been in baptismal classes since school began in June.

A. J. JOHANSON, *Correspondent*

## North American

### Atlantic Union

▶ The new flying program at Pioneer Valley Academy in New Braintree, Massachusetts, under the direction of Leslie Ferguson, is growing and has both faculty and student interest. There are 12 flying members, plus several more nonflying members. Students fly the two-passenger Cessna 150 before classes in the mornings and on Sundays.

▶ Mrs. Alice Morris, 85, of Olean, New York, though unable to go In-gathering door-to-door, "let her fingers do the walking" as she dialed her friends, neighbors, and relatives, and appealed to them in behalf of the annual World Service Appeal. Mrs. Morris states that she received no refusals, and the respondents either personally brought their donations to her or mailed them. As a result, she raised five Silver Vanguard goals—\$125.

▶ Greater New York Academy has added to its English curriculum a course offered after school in remedial/developmental and speed reading. The academy has enrolled 37 students in the 24-week Reading Foundation program under the direction of Mrs. Elaine Connelly, a reading specialist affiliated with the foundation.

▶ Members of the Portuguese church in the Greater New York Conference, which was organized two years ago with 14 members, recently held an anniversary celebration. Membership now stands at 34. David Bravo is the pastor.

▶ Between 18 and 20 workers are usually engaged each week in helping to serve the steady flow of people in need at the Community Service Center in Portland, Maine. Mr. and Mrs. Fred Farley and Mr. and Mrs. William Holt work together as husband-and-wife teams.

▶ The pastors of the Northern New England Conference met on November 12 and 13 in the Portland, Maine, church to plan for MISSION '74 and to learn ways to improve their effectiveness as workers for Christ.

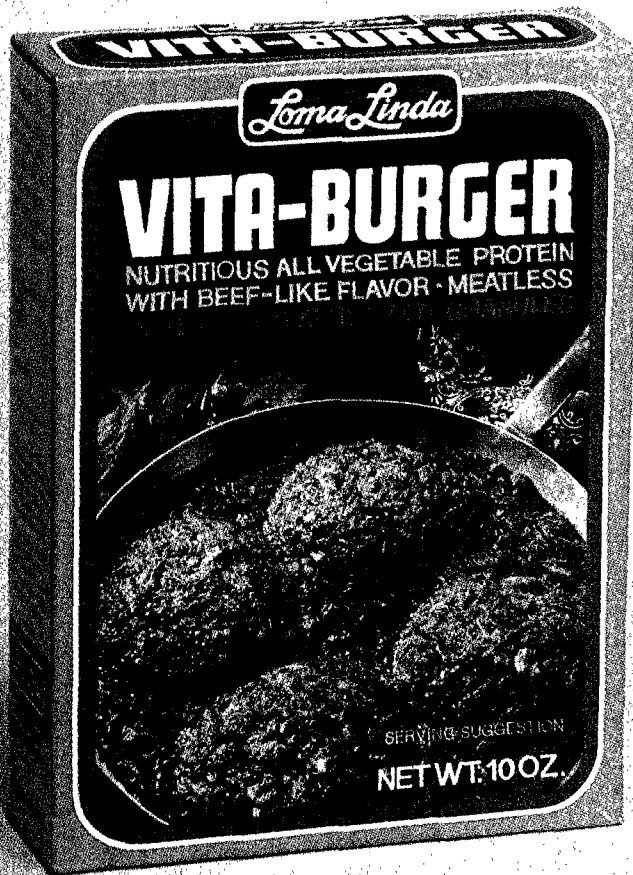
EMMA KIRK, *Correspondent*

### Canadian Union

▶ A church seating 750 has been purchased in Toronto, Ontario, by the Ontario Conference to serve as an evangelistic center for the city. In addition to the main auditorium, the building has four other auditoriums.

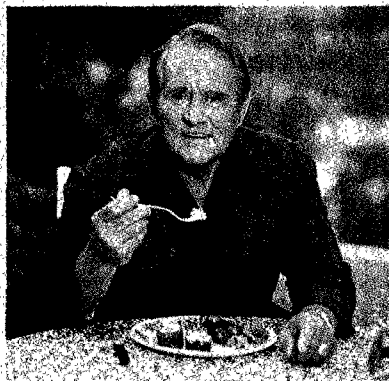
▶ Papers finalizing the purchase of a large church in Toronto, Ontario, for \$300,000 were signed November 28. This will make the fifteenth Adventist church located in the metropolis.

▶ Mrs. R. L. Oslund, of the Penticton, British Columbia, church has several mission projects. During 1973 she mailed 31 boxes containing 6,200 greeting card pictures to India for Vacation



**“A delicious way to meet your family’s protein needs.”**

When Art Linkletter sits down to a meal, he wants something as good-tasting as it is good for him. That’s why he chooses Loma Linda Vita-Burgers for delicious, nutritious dinner. Each package makes sixteen to twenty tender juicy patties with the hearty taste of beef—but with none of the dangerous cholesterol or animal fat. Nothing but the natural,



healthy goodness of pure vegetable protein. And when it comes to pleasing family appetites, Vita-Burger can’t be beat. Loma Linda Vita-Burger.

Another way of giving your family needed protein for good health.

**Loma Linda Foods**

QUALITY FOODS SINCE 1906

Bible School crafts. She has also mailed 38 packages of REVIEW AND HERALDS to South Africa. At present she is making her thirty-third scrapbook to give to shut-ins.

► A church building to house a second French-speaking congregation in Montreal, Quebec, has been purchased and services will begin soon.

► John Whalley, pastor in the city of Cornwall, Ontario, is conducting Wednesday evening Bible seminars in preparation for a city-wide evangelistic campaign to be held this month.

THEDA KUESTER, *Correspondent*

## Central Union

► "Dateline Religion" is a five-minute weekly newscast, sponsored by the College View church, over a Lincoln, Nebraska, radio station. It features newsworthy items from all denominations, including Seventh-day Adventists.

► The literature evangelists of Wyoming gave their publishing secretary, Bill Beckworth, a welcome Christmas present. The Wyoming team went over their sales goal of \$100,000 by December 21, with sales totaling \$101,982.04. This amounts to almost \$1.00 for each three people living in the State of Wyoming.

CLARA ANDERSON, *Correspondent*

## Lake Union

► Cash gifts totaling \$500 were contributed at the annual Christmas party and emergency staff Christmas dinner at Hinsdale Sanitarium and Hospital. The money was used to buy presents for a family of six children, a bed-ridden mother, and a father who had given up on enjoying Christmas because of medical expenses involved in the mother's terminal illness.

► A series of night classes on the book of Revelation culminated in a baptism on November 10 in the Downers Grove, Illinois, church. Three were baptized and one was accepted into membership on profession of faith.

► Members of the Cicero, Indiana, Sabbath school celebrated Investment Sabbath on December 8, having raised \$1,418.72 under the leadership of Rick Sales.

► During the third and fourth quarters of 1973, 47 persons were baptized into the Mizpah church in Gary, Indiana.

► Members of the Trendley Avenue church in East St. Louis, Illinois, held their first service in their new church on November 29. The property, which was bought for \$40,000, was formerly owned by another denomination and contains a church with ten classrooms, a large parking lot, and a parsonage. Edward Avinger is the pastor.

► The Philadelphia church in Niles, Michigan, held its official opening service on December 8 with F. W.

Wernick, Lake Union Conference president, as guest speaker.

► Some 12 tons of clothing for use in disaster and emergency relief was shipped November 4 from the community services center in Berrien Springs, Michigan, to New York City, where it will be stored until needed. Another 12 tons of clothing was sent earlier in 1973.

GORDON ENGEN, *Correspondent*

## Northern Union

► Literature sales in Minnesota increased by 21 per cent during 1973 and more than doubled in North Dakota.

► Dennis Schultz was honored as Literature Evangelist of the Year in the Northern Union for being responsible for seven baptisms.

► The 1974 literature sales goal has been set at \$680,000 for the Northern Union.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

► Manuel Lopez of Santa Ana, California, has assumed the pastorship of the Spanish Bakersfield church.

► Seventh- and eighth-graders of the Yucaipa Valley Elementary School have recently spent more than 60 man-hours working on the new Beaumont church in southeastern California. Their work included general cleanup, digging ditches, and nailing fireblock in the restroom area. Jahnn Reise is their teacher.

► A. G. Lawrence has come from Jamaica to pastor the new Encanto Heights congregation in San Diego, California.

► More than 11 dentist members of the Los Angeles, California, Chinese church have just completed their first year of a free clinic, letting the Chinese community of East Los Angeles know there is a church that cares about their oral health.

► Van Nuys, California, church members have dedicated their new Rogers organ to the memory of Robert M. Whitsett, who was pastor of the congregation for five years. Brad Braley gave the dedicatory concert.

► "Retired" R. J. Roy, of Parker, Arizona, has assumed the pastorate at Lake Havasu City as well as Parker.

► Members young and old in the Hawaiian Mission have launched a FAITH (Find an Individual to Help) venture for MISSION '74. Lay activities leader Philip Dunham organized the new program.

► Eight hundred and fifty Navajos attended the Monument Valley Adventist Hospital Christmas party. As is traditional, Tom Holliday related the Christmas story in Navajo before gifts and foodstuffs were distributed.

SHIRLEY BURTON, *Correspondent*

## Andrews University

► During the annual meeting of the Michigan Association of Collegiate Registrars and Admissions Officers (MACRAO) in November, Dyre Dyreson, director of admission and records, conducted two workshops in the area of foreign student admissions. Foreign students at Andrews make up about one-sixth of the University's enrollment.

► K. Robert Lang and family left Andrews in late December for Loma Linda University, where he will take a residency in orthopedic surgery. Dr. Lang, an AU staff member since 1969, has directed the medical center at Andrews and has also been associate professor of health education at the Theological Seminary.

► "Telling It Like It Is" was the theme for a Student Missionary Weekend at Andrews University in November. Thirty-one returned student missionaries recounted their experiences in Asia, the South Pacific, Africa, and South America.

► Students in the sign-painting laboratory of the Center for Occupational Education at Andrews have recently worked on a large welcoming sign for the Wyoming, Michigan, Adventist church. Motif for the sign was the three angels of Revelation 14. According to instructor Robert Esh, the sign lab has received orders for similar signs for six other churches.

► "Health Within Your Reach," a series of tests, evaluations, and lectures, is being sponsored by the nursing department of Andrews University. At intervals during the year, a blood-test evaluation to determine the risks of coronary, cancer, and stroke is being made available to area residents. Four five-night series of lectures dealing with physiology follow the tests. The first testing program was attended by 122 area residents.

OPAL YOUNG, *Communication Officer*

## Loma Linda University

► Four Ministerial students from Andrews University completed the final quarter of their seminary work this fall at Loma Linda University Medical Center with a unit of clinical pastoral education, a supervised experience consisting of direct ministry to patients in the Medical Center. The students participate in the teaching programs of the hospital, attend rounds with physicians, hear lectures, and visit surgeries and related procedures. A student is responsible for approximately 50 patients, visiting them, calling before surgery, and maintaining contact between the physician and family during major surgery. During the quarter the students meet many challenges with patients and their relatives, especially during their week on call. They have an opportunity to integrate their theology and personality in a program of active ministry.

JERRE IVERSEN, *Communication Officer*


# WHAT IS IT LIKE BEING YOUNG AND GOING AWAY TO BOARDING SCHOOL AND MEETING NEW KIDS AND MAYBE FINDING SOMEONE SPECIAL AND FALLING IN LOVE...?

Three authors write on the problems and the promise of being young. This is what it's like. **A DIFFERENT KIND OF LOVE STORY** Miriam Wood. Although 3,000 miles separated Dan and Tina, they faced real-life problems of youth today. Maybe you won't agree with their decisions, but you can, with profit, join them as they think through the issues. Paper \$2.95

**REFLECTIONS ON LOVE AND MARRIAGE** O. J. Ritz. The author describes the differences in the love life and emotional reactions of men and women, the psychological aspects of sex, the cold realities of life in their bearing on romance, the tensions in marriage, and love in its religious dimensions. Paper \$2.50

**THOSE WERE THE DAYS** Merikay Silver. Life in a boarding academy is like life nowhere else. *Those Were the Days* tells it like it is. Banquets and baseball, teachers and roommates, passing and flunking, falling in and out of love. Remember the excitement? Remember those days? Paper \$2.75



You may order these books from your local Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Please add 30 cents for postage for the first book ordered, and 15 cents for each additional book. Include State sales tax where necessary. 

# GIVE LISTEN.



It's LISTEN campaign time. Give LISTEN **now** and save 50%. Each subscription ordered saves you \$3.00—half the regular \$6.00 price. So don't delay. LISTEN campaign expires June 1, 1974.

Order LISTEN subscriptions through your church lay activities secretary or your Adventist Book Center. Clip the order form below and attach to it additional names and addresses on a separate piece of paper. This offer expires June 1.

## GIVE LISTEN.

I am ordering a LISTEN subscription for the following people at \$3.00 each. I have included additional names and addresses on a separate piece of paper.

Name \_\_\_\_\_ Name \_\_\_\_\_

Address \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_



# THE SILENT WITNESS... THE QUIET INFLUENCE...

at home, in the office, or in the shop. Your family, friends, associates, clients, or total strangers will be directed to the Saviour (see the beautiful painting), the Sabbath (see the 7th day in red letters), Bible Scripture (see text at top of page and below each day), and church activities (designated in red), without a word being said.

## THE CHRISTIAN HOME CALENDAR 1974



### NEW PRICE 50c EACH

We've changed the format but not the purpose. As long as time lasts, each day will be an opportunity to produce an influence and leave a witness on you or others.

Available at every Adventist Book Center. When ordering by mail, add the following handling charge: 1 copy, add 25c; 2 copies, add 40c; for each additional copy, add 10c more.

Enclosed is \$ \_\_\_\_\_ for \_\_\_\_\_ copies of the  
1974 CHRISTIAN HOME CALENDAR.

Name \_\_\_\_\_

Address \_\_\_\_\_

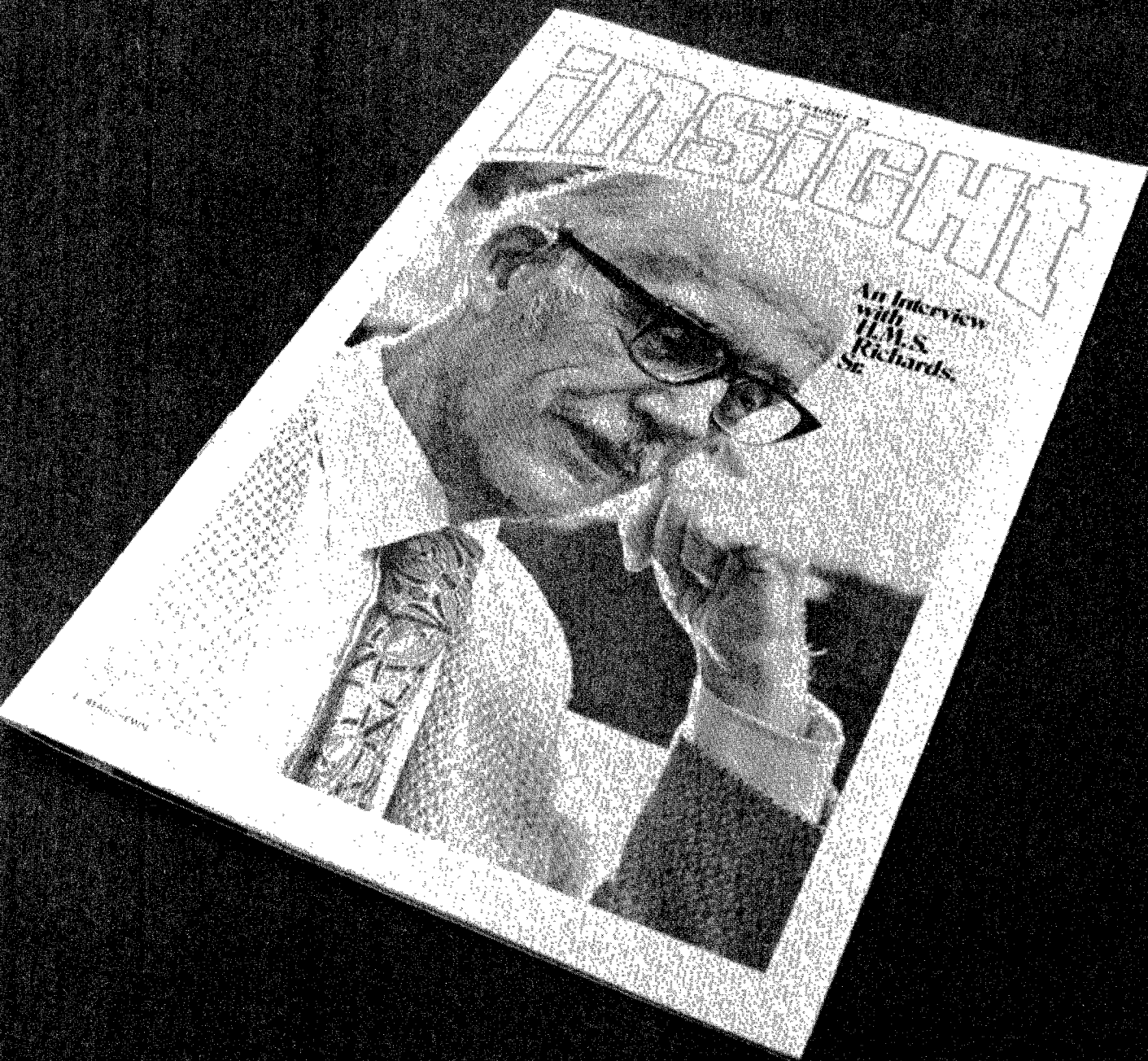
City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

Order through your local Book and Bible House or ABC. Add sales tax where necessary.

# RECEIVED ANY NEW INSIGHTS LATELY?



INSIGHT magazine is better than you think. For \$1.00 we'll put your name on our mailing list and give you a chance to find out. If you like what you see after four issues, we'll make you a regular subscriber. For quick service, place dollar and completed coupon in a stamped envelope and send to:

Circulation Department  
Review and Herald Publishing Association  
Washington, D.C. 20012

Send special four-for-\$1.00 INSIGHT to:

.....  
Name

.....  
Address

.....  
City

.....  
State

.....  
Zip

## Health Personnel Needs

### NORTH AMERICA

Carpenter-cabinet maker	Nurses, CCU
Computer oper.	Nurse, asst. head
Cooks, diet	Nurses, LVN
Coordintr., schl. of radiol.	Nurses, med.-surg.
Diet., ther.	Nurses, OB
Groundskeeper	Nurses, oper. rm.
Indust. eng.	Nurses, ped.
Inhal. ther.	Nurses, psych.
Maint., general	Nurses, staff
Nurses aides	Nurs. inserv. dir., asst.
Nurses, anes.	Pharmacist
	Phys. ther., cert. asst.

Write or call Health Professions Personnel Register, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800.

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

## To New Posts

### FROM HOME BASE TO FRONT LINE

**Gabriel Arregui** (PUC) returning as pastor-evangelist, Atlantic Colombia Mission, Barranquilla, Colombia; and **Doris (Mattison) Arregui** (Paradise Valley Hosp. '42) of Loma Linda, California, left Los Angeles, November 15, 1973.

**Dennis W. Casper** (PUC, Newbold) to serve in construction/agriculture work, Kivoga College, Bujumbura, Burundi, Africa, of Coquille, Oregon, left New York, November 11, 1973.

**John William Christensen**, returning to serve as teacher, Solusi College, Bulawayo, Rhodesia; **Barbara Christensen**, and one child, of Berrien Springs, Michigan, left Chicago, December 16, 1973.

**Valerie J. Eiken** (SMC '71) to serve as a nurse, Mwami Hospital, Chipata, Zambia, on a special basis, of Pipestone, Minnesota, left New York, December 10, 1973.

**Edwin Eisele** (UC '64, AU '65) returning as departmental secretary, Bahia-Sergipe Mission, Salvador, Bahia, Brazil; **Evelyn "Lynn" (Peck) Eisele** (UC '65) and two children, of Williams, Minnesota, left Miami, November 27, 1973.

**Robert S. Folkenberg** (AUC, Newbold, AU '62, '63) returning as departmental secretary, Central American Union, Guatemala, Guatemala; **Anita (Emmerson) Folkenberg** (LLU Nurs. '72) and two children, of Silver Spring, Maryland, left San Diego, November 1, 1973.

**Rafael E. Gomez**, to serve as registrar, Colombia-Venezuela Union College, on the basis of a national returning; **Lira Gomez** and one child, of Riverside, California, left Miami, December 5, 1973.

**Maria Lee Gow** (SMC '73) to serve as an instructor in the school of nursing, Antillian College, Mayaguez, Puerto Rico, on the basis of a national returning, of Orlando, Florida, left September 18, 1973.

**Robert L. Horner** (LLU '53) to serve as relief surgeon, Masanga Leprosy Hospital, Magburaka, Sierra Leone, West Africa, and one son, of Denver, Colorado, left New York, November 20, 1973.

**Reginald Mattison** (UC '51) returning as departmental secretary, South American Division, Montevideo, Uruguay, of Colton, California, left New York, October 30, 1973. **Mrs. Ellen (Larrabee) Mattison** (PUC, LLU) left New York, November 25, 1973, to join her husband.

**William L. Spaulding** (LLU '32) to serve as relief physician, Songa Hospital and Leper Colony, Kamina, Zaire, of Tacoma, Washington, left Seattle, December 8, 1973.

### ADVENTIST VOLUNTEER SERVICE CORPS

**Dennis R. Belsh** of West Los Angeles, California, to serve as a teacher, English Language School, Tokyo, Japan, left Los Angeles, December 25, 1973.

**Forrest W. and Garnet (McCoy) Bigger** of Medford, Oregon, to assist in the industrial program, Ecuador Academy, Santo Domingo de los Colorados, Ecuador, left Nogales, Arizona, December 12, 1973.

**Douglas P. Ota** of Loma Linda, California, to serve as a teacher, Tokyo Sanitarium-Hospital, English Language Institute, Tokyo, Japan, left Los Angeles, December 4, 1973.

### STUDENT MISSIONARIES

**Pam L. Guthrie** (PUC), of Mountain View, California, to serve as a teacher, Haad Yai Language School, South Thailand, left San Francisco, December 2, 1973.

**R. Jonathan Kegley** (PUC), of South San Francisco, to serve as a teacher, Haad Yai Language School, South Thailand, left San Francisco, December 2, 1973.

**Willie Samuel Parker** (OC), of Charlotte, North Carolina, to serve as a teacher, English Language School, Seoul, Korea, left Los Angeles, January 1, 1974.

**Janet L. Weighall** (LLU), of National City, California, to serve as a teacher, East Indonesia Union Mission, Menado, Indonesia, left Los Angeles, December 29, 1973.

## Deaths

**LUNDQUIST**, Harry B.—b. Sept. 8, 1891; d. Dec. 21, 1973, Orlando, Fla. After graduation from Emmanuel Missionary College in 1917, he married Hazel May Murray. He began denominational work that summer as tentmaster in Indiana, and then became a camp pastor for SDA soldiers. From 1918 to 1921 he was principal of the Lima Training School, Peru. From 1921 to 1937 he was educational and MV secretary of the Inca and Austral unions and of the South American Division. From 1937-1939 he was president of the Inca Union. He was educational secretary of the Southern Union Conference and a teacher in Pacific Union College and Southwestern Union College. For 11 years he served in the Inter-American Division as president of the Antillian Union, and then as Bible teacher of the Antillian College. His wife died in 1961 and in 1963 he married Grace Evans Green. On their return from the Antillian Union in 1966 they both did part-time teaching at Southern Missionary College. Survivors include his wife; daughters, Mary Lou Evers and Claire I. Welkin; son, Dr. Charles Gordon Lundquist; and five grandchildren.

**STEVENS**, Daisy Ella Beddoe—b. March 10, 1879, Rolla, Mo.; d. Nov. 28, 1973, Orlando, Fla. Her parents were converted by George I. Butler, a former General Conference president. In 1902 Daisy married Elder James A. Stevens and they labored together on the West Coast. They entertained in their home pioneers such as the Farnsworths, the Cottrells, the Loughboroughs, and the Whites. In 1921 they moved to Washington, D.C., where Elder Stevens was connected with

the General Conference as secretary of the Home Missionary Department. During World War II she became a medical cadet. During their retirement years they were custodians for the Takoma Park, Maryland, church. In 1972 they celebrated their seventieth wedding anniversary. Survivors include a son, Dr. Ernest; three daughters, Mrs. Dallas Dew, Mrs. Ethelbert Bourdeau, and Mrs. Miriam Malcolm; 12 grandchildren; 13 great-grandchildren; and two brothers, Elder Everett Beddoe and Morris Beddoe.

## Coming

Faith for Today Offering	February 9
MV Day	February 16
MV Week of Prayer	February 16-22
Listen Campaign Emphasis	February 23
Tract Evangelism	March 2
Church Lay Activities Offering	March 2
Spring Missions Offering	March 9
Christian Home and Family Altar	March 9
Christian Home Week	March 9-16
Sabbath School Visitors' Day	March 16
Educational Day and Elementary School Offering (Local Conference)	March 30
Thirteenth Sabbath Offering (Afro-Mideast Division)	March 30
Missionary Magazine Campaign	April 6
Church Lay Activities Offering	April 6
Andrews University Offering (Alternates with Loma Linda University)	April 13
Literature Evangelism Rally Day	April 20
Home Foreign Challenge	April 27
Community Services Evangelism	May 4
Church Lay Activities Offering	May 4
Servicemen's Literature Offering (Alternates with North American Missions)	May 11
Spirit of Prophecy Day	May 18
Christian Record Offering	May 18
Bible Correspondence School Emphasis	June 1
Church Lay Activities Offering	June 1
Inner-City Offering	June 8
Thirteenth Sabbath Offering (Far Eastern Division)	June 29

## Change of Address

If you're moving, please let us know six weeks before changing your address. Place magazine address label here, print your new address below. If you have a question about your subscription, place your magazine address label here and clip this form to your letter.

**mail to:** Review and Herald Publishing Association, 6856 Eastern Avenue, NW., Washington, D.C. 20012.

**to subscribe**, check one of the following boxes and mail this form with your payment to your Book and Bible House.  
 new subscription  renew my present subscription.  
 one year  perpetual.

### subscription rates:

1 year \$9.95  perpetual \$8.50  
 Payment enclosed  Bill me later.

name \_\_\_\_\_ (please print)  
 address \_\_\_\_\_  
 city \_\_\_\_\_ state \_\_\_\_\_ zip code \_\_\_\_\_

ATTACH LABEL HERE

## Mission Course in Australia

The Australasian Division conducted its first Missionaries' Orientation Course, beginning Monday, January 14, and continuing for five days. In attendance were 28 mission appointees and their wives.

R. W. Taylor, division departmental secretary and former union mission president, coordinated the program. Topics discussed during the course included the role of the missionary today, hygiene, tropical living, tropical disease, the missionary family, mission finance, insurance, personal fitness for the missionary, purchasing and Esda, relationships with indigenous workers, external relationships, and denominational policies.

M. G. TOWNEND

## Academy Receives Fitness Award

Sheyenne River Academy, in Harvey, North Dakota, recently was named State champion of North Dakota in recognition for having qualified the highest percentage of students for the Presidential Physical Fitness Awards of all schools submitting applications in the State.

Capt. James A. Lovell, consultant to the President on physical fitness, and Quentin N. Burdick, Senator from North Dakota, both sent their commendations to the academy for its physical fitness program.

L. H. NETTEBURG

## Temperance Program in Liberia

At the request of William R. Tolbert, Jr., President of the Republic of Liberia, a special temperance program was recently conducted in the presidential mansion in the capital city of Liberia. The program was a coordinated effort between the Monrovia Adventist Junior High School temperance club and the Konola Academy temperance chapter.

A number of leading government officials were present with Dr. and Mrs. Tolbert for the occasion, including the vice-president, the president pro tem of the Senate, and the chief justice of the Supreme Court.

The program included orations by Wilhelmetta Oberly and Aurora Gray, students of the Monrovia Adventist Junior High School; a message on the Adventist Church's stand on temperance by Daryl L. Meyers; and a special gift presentation to the President on behalf of the Konola temperance chapter.

At the completion of the evening's program Dr. Tolbert expressed his sincere thanks, not only for the program but also for the work the Adventist Church is doing in Liberia to stop the serious inroads of tobacco and alcohol among the population. The President, who himself does not drink or smoke, then presented a purse of \$300 to the two temperance clubs who sponsored the evening's activities, to assist them with their work.

DARYL L. MEYERS

## Mexico's President Visits Academy

On Christmas Day the President of Mexico, Luis Echeverría, visited Mexican Pacific Academy (Colegio del Pacífico), and enjoyed a vegetarian banquet prepared in his honor. As he and his party were about to leave, Dr. Echeverría gave a donation for the food factory, asking his hosts to wait until after his departure to open it. Then he asked, "Besides helping the food factory, what can I do to help the school?"

Mario Collins, school principal, told him the school did not have a telephone, because the installation price was prohibitive; and the school needed a bus.

On January 2, the school received a new bus directly from the factory, valued at US\$18,000, and Elder Collins was invited by the President to go to Mexico City and select a telephone system for the school. He went, and orders were given to the telephone company to install the telephone as quickly as possible.

When Elder Collins opened the sealed envelope the President had handed him after the banquet, he was amazed to find 100 crisp 1,000-peso bills, the equivalent of US\$8,000.

L. MARCEL ABEL

## LLU President Named to New Post

After seven years as president of Loma Linda University, David J. Bieber has requested to be relieved of the demands of the top administrative responsibility in the church's largest center of professional and higher education. During his term of leadership there has been remarkable growth, with a present student enrollment of almost 3,900, and with the physical plants on both the La Sierra and Loma Linda campuses having been enlarged and improved. Long-range master plans have been developed so that should it be necessary the university can expand its present facilities on an architecturally sound basis.

It is planned that a new president will be elected by April 1 and will take office by July 1.

The Board of Trustees, meeting at Loma Linda on January 24, requested Dr. Bieber to remain with Loma Linda University as vice-president for development. In this new post he will be responsible for maintaining contact between the university and its thousands of alumni. He also will head the university's extensive fund-raising efforts and will assist the president with over-all institutional planning and development projections. In this position Dr. Bieber will be faced with numerous challenges and will continue to serve Loma Linda University in a very important role.

NEAL C. WILSON

## People in the News

W. J. Ellis, production manager of the Signs Publishing Company in Warburton, Victoria, Australia, died January 16. Mr. Ellis, who was approaching retirement, had given a lifetime of service to the publishing house.