

Review

MARCH 21, 1974

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



Sanctification consists
in the cheerful
performance of daily
duties in perfect obedience
to the will of God.”

—Christ's Object Lessons, page 360

Love, Forgiveness, and Harmony

The place: Heaven.

The time: Soon after the second coming of Christ.

The crisis: Two "saints" who were unable to work together harmoniously on earth have been assigned a task that will keep them in constant association and fellowship for about 200 years. The two "saints" are protesting the assignment and explaining why they can't work together.

Saint One: Lord, You know I couldn't stand Saint Two on earth. There was something about his personality that set my teeth on edge. As his boss I tolerated him as long as I could, then "fired" him. We couldn't make it on earth, so there's no reason to suppose things will be different up here.

Saint Two: Wait just a minute. It wasn't my personality you disliked; it was my way of working. You wanted me to do everything your way, and I couldn't do that, so you felt I was being insubordinate, and after a while you got to where you couldn't be comfortable around me, so you "fired" me—unjustly, in my opinion. I'm not about to get into a situation for 200 years that became intolerable for us both after ten years on earth.

Ridiculous? Of course.

But why? If the Holy Spirit can't produce harmony among God's people on earth, what makes us think He will be able to achieve this in heaven? Will merely a change of venue, a change of geographical surroundings, make everyone love everyone else? Will the move from earth to heaven take from the human heart those elements that produce friction in interpersonal relationships?

We think not. Earth is the testing ground for heaven. Here upon earth human beings are to be possessed wholly by one of two spirits—the Spirit of Christ, which produces harmony and unity, or the spirit of Satan, which produces friction and division. And let us not deceive ourselves; God is not going to take to heaven anyone who retains in his heart the mysterious seeds of evil that transformed Lucifer into Satan—seeds of jealousy, of discontent, of grudge holding, of demanding one's "rights," of seeking high position.

No, those who are permitted to share the joys of heaven will be wholly possessed by the Holy Spirit. They will be like Christ in character.

The Wedding Garment

This is made plain in the parable of the king's feast and the wedding garment (see Matt. 22:12). Every guest except one wore the special apparel provided by the king; but one refused the garment and was cast into "outer darkness" (verse 13), shut away from the warmth and brightness and joy of the wedding feast.

What was this garment that made the difference between acceptance and rejection, between being in and being out?

"By the wedding garment . . . is represented the pure, spotless character which Christ's true followers will possess. . . . It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour. . . . Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. . . . When we submit ourselves to Christ, the heart is united with His heart,

the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—*Christ's Object Lessons*, pp. 310-312.

To be Christlike involves a great deal more than avoiding overt acts of evil. It means more than not stealing, not bearing false witness, not committing adultery. It means to be controlled by the Holy Spirit. It means acting at all times as Christ would.

Let us illustrate this by a situation requiring forgiveness and understanding.

Jesus had been treated rudely. He had been seized in the Garden of Gethsemane, brought before Pilate, sent to Herod, returned to Pilate. He had been mocked, spit upon, beaten. He had been tormented, crowned with thorns, charged falsely, condemned. He had been treated as the vilest of criminals, and forced to carry His cross until He fell fainting beneath the load.

Now He is at Calvary. The cross is laid upon the ground, and Jesus is stretched out upon it. Soldiers take hammer and nails and drive the spikes through His tender flesh.

The agony is excruciating. But the Saviour does not complain nor rebuke His persecutors. He pities them! As He considers their ignorance and the terrible retribution they eventually must receive, He intercedes for them. He prays, "Father, forgive them; for they know not what they do" (Luke 23:34).

No Grudge Holders

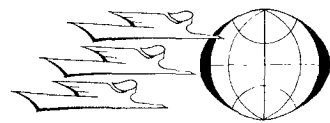
What an example! If every follower of the Master were like Jesus in love and forgiveness, there would be no church members at odds with one another, no grudge holders, no unreconciled church or institutional workers. Christ's command "Love one another; as I have loved you" (John 13:34) would be implemented. Misunderstandings would be straightened out. Those who have mistreated others, and those who have been mistreated would seek out one another, and with broken hearts would seek reconciliation.

The thought may startle some, but the truth is that if self were dead, and the Spirit of Christ were to control the life, there would be few, if any, misunderstandings. "The heart of him who receives the grace of God overflows with love for God and for those for whom Christ died. Self is not struggling for recognition. He does not love others because they love and please him, because they appreciate his merits, but because they are Christ's purchased possession. If his motives, words, or actions are misunderstood or misrepresented, *he takes no offense*, but pursues the even tenor of his way. He is kind and thoughtful, humble in his opinion of himself, yet full of hope, always trusting in the mercy and love of God."—*Ibid.*, pp. 101, 102. (Italics supplied.)

Now let us return to the specific point with which we introduced this editorial—that people of differing temperaments will be able to work together in harmony if the life is filled and controlled by the Holy Spirit. Note the following quotation:

"Harmony and union existing among men of varied
Continued on page 12

Review



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many of God's chosen children have suffered great physical distress or have done great exploits that have caught the attention of the world. But such human effort should never be the purpose and goal of the Christian.

Jesus is our pattern, our example. His life is our model of the sanctified life. He sought no great work beyond that which was closest at hand. He made the common duties interesting and glorious. The lesson: put your mind on what you are doing today. Do it cheerfully, do it with love and care, as Jesus would.

Martin E. Kemmerer, undertreasurer of the General Conference, authored the second of a number of articles to be written by General Conference treasurers this year. The first, by Kenneth H. Emmerson, was in the January 17 issue. We want members to understand how the church works, and how the money is handled. Readers who like figures will be especially interested in the table on page 9, showing sources of funds, et cetera.

"The Greatest Argument" by Florence M. Sackett is a fitting illustration of the principle featured on our cover. Such experiences may happen to anyone, anywhere, when a person determines to be God's witness wherever life finds him.

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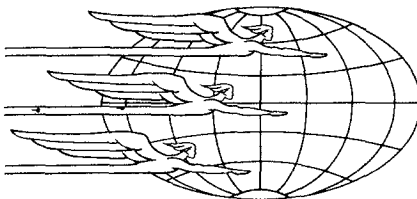


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Letters

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

Salvation for Kindergarten

I was thrilled to read Esther Lausten's article "Plan of Salvation—for Cherubs" [Jan. 17]. We need this type of talking at a child's level in every area of our schools and Sabbath schools. We think children 2 and 3 can't understand salvation. Maybe some of them can't. Probably none of them can if they're subjected to adult terms and reasoning. But think how clear this illustration made the subject of salvation. I'm sure my own 3-year-old could understand if I simplified the language to his level of understanding. Teaching our children about the beauties of

nature has its place. But let's give them something to fall back on when temptations come, when life gets harder. The earlier God's love and sacrifice are impressed on their little minds by examples such as this, the more firmly they'll be grounded for the storm ahead.

Let's have more of this in the *REVIEW*.

SUSAN DAVIS
Forest Grove, Oregon

Full Power

A big and sincere Amen for "Christ Is Lord" [Nov. 29]. Christ is not only our Saviour to cleanse our sinful life, but Christ is Lord, the Master, the Ruler of our life, who wants to give us full power to do what He wants us to do.

J. T. KNOPPER
St. Albans, Hertfordshire, England

Still Shocked

I have talked to many about "F.Y.I." [Dec. 27] regarding government aid, and I find that most feel as I do. The consensus is "What can we do?" The only answer I have is to let someone in a position of leadership know how we feel and to pray for the leadership of our church. I am still so shocked and amazed at what has been done I cannot believe it has happened.

BILL BUSBY
Houston, Texas

Thanks for the excellent editorial, "F.Y.I." on Federal aid. You said better than I could that we should go back and read again *The Great Controversy*.

A. C. KOPPEL
Washington, D.C.

Maybe

I found myself agreeing with most of "A Personal Letter" in *When You're Young* [Dec. 27, 1973]. But I feel that you referred only to the negative side of the situation.

Sure these things are possible, but they don't necessarily have to happen in that fashion. I believe that when a person is old enough, feels he is mature, has thought his ideas through thoroughly, and has a good plan for the future he is ready to cope with situations that he may confront.

JEFF DERKACH
Glendale, California

This article was especially interesting to me because I left home three years ago, when I was 15. The complications you mentioned are very realistic to me. All these problems and others do arise when you leave home.

If you have problems with your parents and want to leave, I would advise young people to think them out very carefully. You may succeed on your own, but chances are you will not!

RAYMOND TASCHUK
Glendale, California

This article really stirred my thinking, and I can see how well off I am even with a few inconsequential misuses.

MARILYN ORIO
Glendale, California

This Week

Our Cover Emphasis reminds us that God asks nothing more from His followers than cheerfulness in responsibility and obedience. Many have thought over the years that God could be impressed by great and severe physical deprivation and abasement. Others have believed that zealous effort in the name of Jesus, extraordinary exertion bordering on martyrdom, would please God. True,

Third Season of Heshbon

By SIEGFRIED H. HORN

READERS of the REVIEW have been kept informed of the two previous archeological expeditions of Andrews University to *Tell Heshbân* in Jordan, the site of the Biblical Heshbon, conducted in the summers of 1968 and 1971 (see REVIEW, Jan. 2, 9, 16, 23, 30, 1969, and Dec. 30, 1971, Jan. 6, 13, 20, 27, 1972). Thus it will not be necessary to repeat the history of this ancient



Squares B.2 and B.4 were excavated at Heshbon in 1973. A meter stick rests on the balk. Running in a diagonal direction in the foreground is an Iron II Age wall built on bedrock and probably part of a reservoir.

city from Biblical and other sources, nor relate the methods employed in excavating its ruins.

From the inception of planning the excavations of this Biblical city it was the aim of the expedition to carry out a minimum of three seasons, since it is impossible to gain a reasonably clear picture of the history of a Palestinian site by merely conducting one or two seasons of

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excavations. In one season, which usually lasts from seven to eight weeks, one cannot penetrate into the debris of the tell (mound) deeper than about three meters (about 9 or 10 feet), while the accumulated debris on many ancient sites reaches depths of from 20 to 100 feet. The situation at Heshbon is not different. Here we also found thick layers of debris, covering the earliest historical remains, in some parts of the mound reaching to a depth of 30 feet.

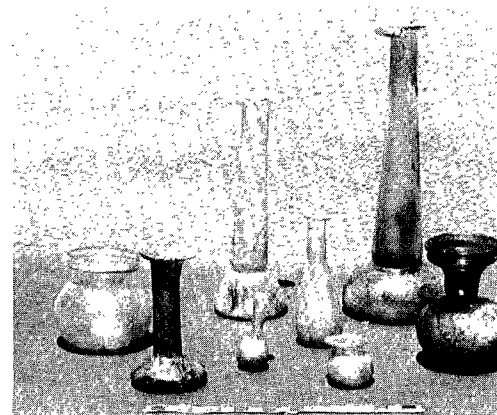
The Results of the First Two Seasons. During the first two seasons our efforts were concentrated on the acropolis, the highest part of the mound, because experience has taught archeologists that the most important structures were usually located on or near the summit of an ancient city mound. In this respect our expectations were met, for we found the remains of an early Christian church, destroyed in the seventh century A.D., on top of the mound, and underneath it the foundations of an earlier structure of Roman times, possibly of a pagan temple.

The excavations of the first two seasons furthermore uncovered the remains of several other buildings, especially of the Byzantine and Islamic periods, when Heshbon was the capital of the Belqa district. But not much was found of earlier periods, especially of the city of Old Testament times, except that several thick layers of fill contained masses of pottery from the seventh and sixth centuries B.C.

This was the situation that obtained at the end of the second season of excavations in 1971. Since we had failed to find remains of the earlier Heshbon, especially of the time of the Amorite King Sihon, whom Moses had defeated, we concluded that in the seventh century B.C. the city had probably been moved from its original site to the one we were excavating, taking its ancient name along.

We thought that during the third season we would obtain confirmation of the conclusions reached in previous years, and that, unless new evidence was unearthed, no further work would be required on the mound after the completion of the

third season. However, we planned to look for a possible earlier site of Heshbon in the vicinity of *Tell Heshbân*, hoping to switch future archeological operations to a site that held more promise of being the earlier Heshbon. Therefore we made plans to put a team in the field that would make a careful and thorough topographical and archeological surface survey of the *Heshbân* area in a radius of about eight miles from the tell.



Roman and Byzantine glass vessels, in well-preserved condition, were found in tombs.

The 1973 Season. The third excavation lasted from June 20 to August 14, 1973. It was again sponsored by Andrews University, but was also supported by the American Center for Oriental Research in Amman, which in addition to a subsidy, provided the cook and most of the expedition's camp and dig equipment. Other supporters were Calvin Theological Seminary, Grand Rapids, Michigan, and several private donors. As in previous seasons, I served as director, and Roger S. Boraas, of Uppsala College, East Orange, New Jersey, was chief archeologist.

The staff of archeologists, architects, photographers, registrars of pottery and objects, and other auxiliary services consisted of 57 members, of whom 48 were foreigners and nine Jordanians. About 20 staff members were graduate students. Half of the foreign staff had served at *Heshbân* before, either in one or both seasons, and their experience was a contributing factor

Excavations Part I

to the extraordinary success of the third season's dig. About 150 Jordanians were employed for field labor on the mound and for other duties connected with the expedition.

Bedrock in Most Areas Expected

As already stated, the 1973 campaign was planned to be the last of three projected seasons of excavations at *Tell Heshbân*. It had been expected that during this season the

cavations several new and completely unexpected features were discovered. To these features belong the remains of the twelfth- and eleventh-century B.C. occupation of the site, namely the period of the Hebrew judges. These remains consisted of architectural features and pottery-containing strata. Also architectural remains of the periods of the Israelite kings and of the Persian domination were found, as well as remains of the Hellen-



In Heshbon tombs from New Testament times these pieces of pottery were found. Items like these give Bible students a clear picture of what was used during the time of Christ.

excavations of the remains of the Byzantine church on the summit of the tell could be completed, and that bedrock in most of the areas previously dug would be reached. It was also planned to make soundings at various sites in the lower parts of the tell. The survey team was given the task of tracing the Roman road from Esbus, the name of Heshbon in Greek Roman times, to Livias, from where the road continued to Jericho and Jerusalem, and thoroughly explore the *Wadi Heshbân*, the valley of Heshbon.

We were unable to carry out all our plans. For example, we were unable to complete our work at the church. The unexpected discovery and consequent excavation of a well-preserved Islamic bath installation situated on top of the remains of the western end of the church cost us so much time and effort that at least another full season will be needed to complete the excavation of the western parts of the church.

Furthermore, during the 1973 ex-

istic period when the Maccabees were in control of Heshbon. All these remains had eluded us in the previous excavations.

The survey team was able to trace the course of the Roman road by means of numerous mile stones and by means of ruins, some of which had been ancient road stations, others guard towers. This team also discovered several ancient sites not mentioned by previous explorers and established their occupational history on the basis of ceramic surface finds. During the eight weeks of operations in the field this survey team was able to cover most of the area west of *Heshbân*, but had to leave the eastern area to be explored at some future date.

Discoveries in the Roman Cemetery. Work was also continued in the ancient cemetery on the southwestern slope of *Heshbân*, where, in 1971, among other tombs a family tomb was found whose entrance was covered by a huge rolling

stone. This is the first tomb of this type discovered east of the Jordan. It was doubtless a tomb of this type in which the body of the crucified Jesus had been placed. Our tomb, almost perfectly preserved, has become famous and is a great attraction to tourists. We have learned that some tourists had come from Israel to Jordan with the sole purpose of seeing the "Rolling Stone Tomb" of Heshbon.

More Tombs Discovered

We discovered several more tombs of New Testament times that had not been robbed in modern times, although robbers had entered them during the early Middle Ages and had removed their objects of precious metal such as jewelry. Fortunately these intruders had not been interested in pottery, glass vessels, and objects of bronze or iron. As a result we recovered scores of valuable items from these tombs. Many of these objects have been allotted to the Andrews University Archeological Museum by the Jordanian Government. They provide us with a fine assemblage of household goods of the time of Christ and thus allow students of the Bible to get a clear picture of what utensils, tools, and crockery were used by the people of New Testament times.

Finds of the Earliest Periods. To describe the various accomplishments of the 1973 season on the mound itself I will begin with mentioning the remains of the earliest historical periods of occupational evidence at Heshbon and proceed to more recent times.

On the western slope of the mound of Heshbon and on the neighboring hill of *Gourmeyet Heshbân*, separated from Heshbon by the valley of *Majjar*, pottery sherds of the Early Bronze Age were found. This indicates that people already had lived or at least camped on these two hills in pre-patriarchal times. Architectural remains of this earliest period of Heshbon's history have so far not been found. It is possible that the population of Heshbon during that early period had lived in tents and not in houses, hence left no visible occupational remains behind except pieces of pottery vessels accidentally broken during their sojourn on the mound.

In fact, the earliest discernible strata of occupation attested on *Tell Heshbân* so far date back to the twelfth and eleventh centuries B.C. (Iron I Age), the period of the judges, one of the darkest and most obscure periods of Old Testament history. During the previous sea-

sons of excavations some sherds of the Iron I Age had been discovered, but never in stratigraphical context.

This situation was changed during the 1973 season. In two areas pure Iron I Age layers were found, and in one of them this material was connected with a heap of stones and the remains of a possible wall. However, the excavated sector was too small to obtain definite architectural data with regard to the occupation of Heshbon during the judges period. It is hoped that future seasons of excavations will shed more light on this period in Heshbon.

Remains of the Late Hebrew Period. The period of the late Hebrew kings (Iron II Age) and of the Persian domination of Heshbon is now well represented by structural remains and pottery. Previously we had found only pottery from this period, but now we have several important architectural features, though at this stage of excavations our conclusions are still tentative. They will receive confirmation or revision in future seasons of work.

In the first place I must mention a strong wall of that time discovered (in Area C) on the western slope of the mound. We had cut a trench consisting of several squares into that slope in 1968 and continued this work in 1971 and 1973 in the hope of intercepting the city wall. The Bible mentions the "gate of Beth-rabbim" of Heshbon (Song of Solomon 7:4). On the basis of this text we reasoned that if a city had a gate it must have had a defensive wall, and we wanted to find it. Our patience during the first two seasons was put to a severe test, because nothing but deep layers of fill, containing material of later periods, was found, which covered all early architectural remains.

During the third season, however, a wall of the Iron II Age was found resting on a ledge of the original bedrock against a higher shelf of the rock, thus making undermining by enemy sappers difficult if not impossible. Against this wall a buttress was placed at a right angle, also resting on bedrock, down the slope of the mound.

Not enough has been uncovered in the excavated space to be certain of its function, but I consider it likely that these wall fragments are part of the city wall and of an adjoining tower of the time of Isaiah or Jeremiah, two prophets who mention Heshbon in their oracles (Isa. 15:4; 16:8, 9; Jer. 48:2-45; 49:3). □

Concluded next week

We are never alone

By THEODORE CARCICH

THE PRESENCE of God is uncomfortable to the person bent on sinning. He likes to get away, somewhere and someplace where he can entertain thoughts and deeds that God does not approve.

But where can he go? Going to another city is futile, for God is there too—seeing, hearing, and observing everything. Being who He is, God does not ignore, nor is He inattentive to, either sinner or saint. At all times and in all places, the person's conscience is a witness to the ever-present, all-knowing Deity.

Commenting on the omnipresence of God, Ellen G. White writes, "We are never alone. Whether we choose Him or not, we have a companion. Remember that wherever you are, whatever you do, God is there. Nothing that is said or done or thought can escape His attention. To your every word or deed you have a witness—the holy, sin-hating God. Before you speak or act, always think of this."—*The Ministry of Healing*, p. 490.

Theodore Carcich is a general vice-president of the General Conference.

As an ever-present companion, God has perfect insight. The mind and heart of man are no mystery to Him. The Bible states that "the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts" (1 Chron. 28:9).

All things are open to God's eyes. Things that happen, happen in His presence. Nothing eludes His perfect knowledge, and this caused the psalmist to acknowledge, "Thou knowest my downsitting and my uprising, thou understandest my thought afar off" (Ps. 139:2). God understands the thought before it matures into purpose, the purpose before it blossoms into desire, and the desire before it manifests itself in an act.

Man beholds evil, but rarely does anything about it. Not so with God. Hating sin, He never treats it as good. Being offensive to God, sin can never become satisfactory and rewarding to man. The wages of sin have never been lowered for anyone, not even for Moses. However mystifying many aspects of life may be, there is no mystery as to the connection between sin and suffering.

Suffering is inevitable as long as sin exists, and suffering exists because of someone's sin. "Leave me alone," some cry. "It is my own life, and since it doesn't hurt anyone else, I'll do as I please." This is wishful thinking. The sinner often assigns pain to those not born, fulfilling the words, "visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" (Ex. 20:5; see also *Patriarchs and Prophets*, pp. 306, 461).

Neither should the love of God be construed as ignoring, condoning, or excusing sin. Such thinking leads to dangerous miscalculations that invite the judgment of God. This is where the ancients erred, and it is exactly at this point that modern man may seal his doom.

Both love and judgment are expressed for the sinner's advantage.

Phylactery

By BOB NIXON

The Sabbath
Is
God's hand
On
Man's shoulder,
Saying,
"Remember Me!"

Rather than destroying the sinner immediately, God's love transferred His judgment away from the sinner to an innocent, yet willing, victim. Looking at the cross, the sinner sees the spotless Son of God taking the wrath that should have fallen on his own head. Surely, "he was wounded for our transgressions, he was bruised for our iniquities" (Isa. 53:5).

So rather than seeking to flee from the all-seeing God—for we cannot—it would be infinitely better for us to relate intelligently to the God who loves us and seeks to save us from the consequences of known and secret sin. Regardless of what the past may have been, there is help for us.

The same Companion who sorrowfully witnesses our sinning, gladly welcomes us and stands with

and for us when we truly repent, confess, and forsake our sins. In this the Scripture is clear. We read: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (chap. 1:18; 55:6, 7).

Responding to the love of God, man not only escapes the ultimate judgment on sin, he also enters into companionship with a true Friend, even Christ. Submitting daily to Christ also brings man the compan-

ionship of angels. Walking in obedience to God's commandments places man in the company of the best who ever lived on earth. Thinking, speaking, and living as though in the very presence of God lightens every burden, brightens every duty, dispels every doubt, strengthens every right resolve, comforts in sorrow, and keeps one from presumptuous sin. Of a truth, the sense of God's presence is for man a most comfortable and rewarding fact of life.

Therefore, whether at home, at work, or when traveling, man needs to keep in mind that, "as a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God's presence."—*Education*, p. 255.

Rejoicing thus in God's presence, he or she is never alone. □

When You're Young

By MIRIAM WOOD

Pacific Union College

THOMAS WOLFE was right. You can't go home again. But even when you accept this harsh fact intellectually, you find yourself attempting to disprove it. You go back to the geographical location where "home" once was, and of course the geography is the same, but much that made the geography meaningful has changed—and you've changed too, so that the past begins to resemble a poignant strain of melody that keeps weaving through your present thoughts, present attitudes, present responsibilities.

If you're a thinking human being (and I try to be one, though I fail often owing to a highly emotional, sentimental nature), when you find that the "home" of your past will have to remain forever pressed between the pages of memory, then you square your shoulders and take a new look at the present, and you're likely to be completely delighted with Things As They Are Now.

That's how my recent visit to Pacific Union College turned out. I don't know any spot on earth about which I am more possessive than Howell Mountain, on which PUC rests. I used to boast that I would never become what I sometimes term disparagingly a "professional alumnus," but obviously I'm even worse than that. My college memories are so rose-tinted that even I have to smile at the utter unreality of them. No place could possibly be that perfect on this old planet. And my swift four years of residence on "my" mountain took place not yesterday nor even the yesterday before yesterday.

That PUC today is a totally new situation began to penetrate my consciousness as I drove onto the campus, which has been reoriented to the terrain so that instead of circling among dormitories and halls on a tiny goat-path type of road, one sweeps out into the crater valley with a magnificent view of the beautiful church, the ornamental-functional area known as "the commons," and the truly lovely new music building, plus the enormous gymnasium-swimming pool complex.

In my own yesterday, there was one girls' dormitory. Now there are three, all filled to capacity and, I assume, an equal number of men's residence halls. I was a guest in

Winning Hall for several days. I can report that the girls were incredibly quiet and, as far as I could observe, surprisingly brisk and businesslike in their attitude toward their job of getting an education. They were always on the move from class to class, but I didn't observe much loitering here and there, even with the opposite sex, which delightful occupation used to absorb a good many of my own hours and those of my peer group.

On that subject, it seemed to me as I watched and filed my thoughts away in my mental bank that the young people at PUC had a group consciousness, a group awareness, that was almost nonexistent in my own college days. While I am sure that loneliness and a feeling of isolation are still problems for some students, there didn't seem to be the exclusivity of small groups that was such a heartache in my college days. I realize that I am writing out of very superficial observations, but I hope that I am accurate in my conclusions. One must always bear in mind that all situations have exceptions, but the over-all picture is what counts.

PUC is a very large college now with, I think, slightly more than 2,000 students registered for the current quarter. The logistics of moving so many students from class to class to meals to labs to worships to committees to work is a bit staggering. But someone—or a group of someones—with tremendous organizational ability seem to have worked it out efficiently. They've even worked out the parking problem in a situation where space is at such a premium that every square inch has to be used. (Sides of mountains don't lend themselves well to functioning as parking malls.) And I can testify to the fact that the campus patrols are indeed alert; I have the parking ticket to prove it! A gracious touch I devoutly appreciated, however, was the notice on the back of said ticket that informed the hapless parker that he needn't bother with the fine if he were a visitor. Good public relations.

I've only just begun, but I must stop for this time. In another column I'll continue with my observations about "my" college.

The World Budget of the Church

By MARTIN E. KEMMERER

IN GOD'S PROVIDENCE the Seventh-day Adventist Church has developed a system of finances that is equal to its global mission. Some years ago while traveling to India, where I served for a time, this happy financial circumstance became even more meaningful. Meeting a missionary of another denomination, I discussed with him church finances. We compared the plans under which each of our families was serving our churches.

He told me how important it was for him to keep in touch with his hometown church, for he depended on that local church for his entire support. His salary, as well as any special equipment, such as an automobile, came from funds collected by his particular home church. He would need to keep in close touch with this church to ensure continued support.

As I referred to my situation he was deeply impressed. I told him that all our workers around the world look to the various organizational levels for their regular support, and that the church has a worldwide budgetary plan that gives confidence and stability to its work. I explained how the world field is divided into ten geographic divisions, each of which has a part in developing the world budget of the General Conference, so that the world work is maintained on a regular basis. Such an arrangement gives definite assurance of continued support, both for normal growth of the work and for meeting emergency situations.

He readily expressed admiration for such a plan and saw many advantages for the worker, as well

as for the work itself. Surely we can see God's hand in leading the church in developing our unique and effective financial system.

We live and move in a world where money has power, and financial matters must have proper attention if any given task is to be carried forward successfully. As we look at the church and its worldwide assignment, careful planning and efficient use of its financial resources is demanded.

From the early days of our movement a form of "systematic benevolence" was promoted, which later developed into the Biblical plan of tithing and also various freewill offerings. God has blessed these Heaven-ordained plans, so that today multiplied millions in funds from and within countries all around the world flow into His treasury.

It is a fascinating study to consider this flow of funds and to recognize how each member may thus have a personal share in supporting God's work in all lands of earth and in this way have at least some part in fulfilling the great command of our Saviour.

We might consider the treasury of the church as a vast globe-encircling pipe line with many tributary lines connecting and leading to the various storage points, and finally certain portions coming on to the world headquarters of the General Conference. The tithes and offerings flow along through the various organizational levels, and all of this flow of funds is subject to the monetary controls of various countries.

It all begins with the individual member who recognizes his stewardship to God and not only returns a faithful tithe to acknowledge God's total ownership but adds to

this his further gifts of love and devotion in freewill offerings "as God has prospered" him. God has instructed us to bring all these tithes and offerings into the storehouse, which He calls "mine house," and then promises rich blessings to the faithful steward (see Mal. 3:8-12).

The local churches are God's storehouses at the local level, and here we find thousands of faithful treasurers serving the church in passing along these funds to the local conference or field. From this point the flow of funds increases in volume as it reaches the union and division organizations. At each organizational level we find dedicated leaders, including treasurers, who administer these funds and pass along certain agreed portions to the next higher organization. Finally a portion of this great flow of means reaches the General Conference, where a special responsibility rests in the planning and distribution of God's money to carry His message into all the world.*

The portion of funds received and distributed by the General Conference around the world field is sometimes called the world budget, and this is true, but only in a limited sense. For example, this so-called world budget as provided by the Annual Council amounts to \$65,-776,162 for 1974. Actually, the total flow of church funds is many times greater than this if we consider the totals of all organizational and institutional budgets at all levels, beginning with the local church. Our most recent available records show the following significant total, more than a quarter of a billion in the equivalent of U.S. dollars:

Statistics for 1972	
Total tithe from members around the world	\$155,488,746.73
Total worldwide mission offerings	31,013,275.30
Total support for home and local churches	73,711,314.61
Total reported financial support	\$260,213,336.64

Furthermore, these figures do not tell the full story of financial support for God's cause, because they do not include such items as contributions toward church buildings, church schools, and other church-related projects. Nor do these figures include the funds generated for the support of the church's many institutions around the world. These funds would include those for educational institutions, medical

* This flow of funds in some countries cannot be actual money or credits, but when possible at least a report is prepared.

Martin E. Kemmerer is undertreasurer of the General Conference.

Total Funds Available for 1974 World Budget

Current Funds Available to the General Conference Toward Operating Our Work

	From Over-seas	From North America	Totals
Tithe (General Conf. portion only)	\$ 414,452	\$36,792,852	\$37,207,304
Offerings (World Mission Fund & Misc.)	5,957,747	13,750,755	19,708,502
Ingathering	3,927,624	7,525,529	11,453,153
Other Income (Interest, Dividends, Estates, and Misc.)			<u>2,032,377</u>
	Subtotal		70,401,336
Less: Deductions for funds reverted and specific appropriations as provided by policy:			
To overseas divisions		\$ 4,371,419	
To North America (additional tithe-sharing, Comeback, Ingathering, and Missions Extension)	19,954,799		24,326,218
Net Current Funds Available for General Conference World Budget			\$46,075,118

Special Funds Available Toward Capital Needs (on one-time basis, and not necessarily recurring), Land, Buildings, Equipment, Etc.

From funds available from previous year	\$ 6,910,265
From Harris Pine Mills	105,000
From Special Estate Gift toward Overseas Hospitals	399,471
Overseas Ingathering Adjustment	547,528
Miscellaneous Special Funds	321,219
Total Available for Special Needs	8,283,483

Revertible Funds (the portion included in World Budget)

Overseas Divisions	4,371,419
North America	6,470,142
Total Revertible Funds	10,841,561

Church Extension Funds (toward construction of churches)

	576,000
TOTAL FUNDS AVAILABLE FOR GENERAL CONFERENCE WORLD BUDGET in 1974	\$65,776,162

institutions, publishing houses, food factories, and those for other church-related activities. We have never attempted to tabulate the funds passing through these church organizations as a total resource.

To illustrate further the problem of tabulating and comparing figures, another factor might be mentioned. The figures listed here are given in U.S. dollar equivalents as a convenient worldwide medium of money value, but the actual world budget includes funds coming from some 125 different currencies with varying money values reflecting different economic levels. Each country might place a different value on the total if it were shown in its local currency and related to the economic situation there.

Beyond all these calculations we know that the funds come from millions of dedicated hearts through which the Spirit of God is working. The real resources of the church cannot be presented only in monetary terms; it must also include such important spiritual areas as personal commitment, unselfish dedication, and devotion to God's cause.

Now let us look at the General Conference portion of the world budget. A question many ask is this: Where does the money come from to provide a total of \$65,776,162 for 1974? And the next question follows very naturally: Where does this money go? We shall try to answer these two questions briefly as we proceed. First, let us look at the sources of funds, which are summarized above.

Analysis of "General" Category

1. For General Conference Institutions	\$7,754,410
2. For General Conference Administrative and Departmental Operating	5,838,000
3. For Miscellaneous & Fixed Items, including general worldwide projects and needs:	
Emergency-Contingency Fund	\$650,000
General Conference & Annual Council Sessions	150,000
Promotion of Offerings	65,000
Textbook Production (Dept. of Education)	105,250
General Conference Office Bldg. Expansion	350,000
Spanish Bible Commentary	20,000
Departmental Motion Picture Films	50,000
Retirement and Transfer of Workers	100,000
Other Miscellaneous and General	392,650
TOTAL GENERAL ITEMS	1,882,900
	\$15,475,310

The above figures are the actual figures that were used in preparing the 1974 budget as voted by the 1973 Annual Council. These amounts are estimated, using the actual 1972 figures, and are anticipated by faith and confidence in the continued support and loyalty of Adventists the world around. The total tithe includes the various percentages that come to the General Conference from the world divisions. The portion from overseas fields represents only the regular 1 per cent, since additional percentages of shared tithe are retained by the divisions. In the case of North America additional percentages of shared tithe come to the General Conference. The amount shown for offerings includes all Sabbath school and church mission offerings, such as spring offering to missions and Week of Sacrifice Offering.

Where the Funds Go

It will be interesting to note where these funds go. Let us look at a general breakdown of the total into three major categories:

	Total	Percentage of Total
1. Overseas Divisions	\$36,484,348	55.40%
2. North American Division	13,816,504	21.00%
3. General	15,475,310	23.53%
TOTAL BUDGET	\$65,776,162	100.00%

The items making up the total for North America are largely conference or field related, and include such items as funds for evangelism, ministerial-internship plan, special assistance to conferences, Ingathering materials, large city church buildings, inner-city work, special appropriations to unions, contingencies, et cetera.

The amount shown as "General" can be understood best if we break it down further as follows:

Each of the overseas divisions and organizations receiving appropriations from the General Conference world budget is responsible for the allocation and distribution of such funds in harmony with plans and policies voted by the General Conference and each organization concerned. The division committee considers the needs of its subsidiary organizations and allocates funds accordingly. Appropriations from the General Conference world budget provide only a portion of the funds required, and the division must care for both indigenous and interdivision workers serving in its territory, so the division budget preparation is a vital step in maintaining financial planning around the world.

The plan of receiving tithes and offerings operates worldwide, and all fields are encouraged to develop the maximum possible self-support. This is true at all levels of the church's organization, whether division, union, or local conferences/missions, or in the local church. All tithe monies are passed on to the local conference/mission, and a tenth of this tithe is passed on to the next higher organization. In addition, certain agreed percentages come to the General Conference and the divisions, to be applied to what are known as tithe-sharing plans, to help in a more equitable distribution and use of such funds. Specific offerings are also promoted as may be agreed upon by the Annual Councils of the church or by division committees. Examples of this plan are offerings for our radio and television outreach, which includes our program known as Adventist Radio Trans-Europa, as well as similar programs in North America. Whenever such offerings are received for specific purposes all of the money goes to the program indicated.

The Ultimate Goal

As we consider this worldwide financial plan of the church, it is evident that funds flow into the General Conference from all the world and again flow back to all the world, with the ultimate goal always of finishing God's work in every land of earth. This interchange and exchange of resources is also emphasized in the flow of our workers from all the world to all the world, in harmony with the gospel commission.

What a tremendous blessing God's plan of finance is to the church! As each member and each field receives, so each must give to support an unfinished task. North

America and other strong home bases give extra strength to the more needy areas around the world. This is as it should be, and every field must be willing to share both means and personnel to advance God's cause. A global task demands a global vision and a global plan.

Inspiration says it this way, "God Himself originates the plans for the advancement of His work, and He has provided His people with a surplus of means, that when He calls for help, they may cheerfully respond. If they will be faithful in bringing to His treasury the means lent them, His work will make rapid advancement. Many

souls will be won to the truth, and the day of Christ's coming will be hastened."—*Counsels on Stewardship*, p. 45.

Signs are multiplying that point to increased difficulties as we near the end. Values of money all around the world are fluctuating unpredictably. Inflation too reduces money's value constantly. At the same time, many countries are enforcing laws and regulations preventing the free flow of funds or at least are causing serious limitations. These are all indications of the time in which we live, a time to use our means for the finishing of God's work. □

Best of All

By MARYE TRIM

FOR THE YOUNGER SET

MOTHER TIPTOED to Dawn's bed with the pink spread. She left a paper-doll book there. Then she tiptoed to Lynne's bed with the blue spread and left a paper-doll book there.

"What do we have for Mark?" asked Daddy.

"A big, fat teddy bear with a face that seems to say Hello, I'm Teddy. Please love me!" Mother said. "Mark will like that."

"I'll put it by his bed," Daddy said. "Then let's go."

Daddy and Mother tiptoed out of the house to the car. It was early morning, just getting light. As they drove away Daddy said, "Don't worry about the children. Grandma will look after them. And Dawn is 8 years old—big enough to be a big help."

Half an hour later the noise made by the man in the next-door garden watering his lettuce woke Dawn up. She went to Grandma's room. "Where's Mommy?" she asked.

Grandma hugged her. "I think she's gone to—"

Dawn smiled a huge smile. "Of course!" When she returned to her

bedroom she discovered the paper-doll book. "How nice," she remarked. "This must be to play with while Mommy is away."

Lynne, all sleepy-eyed, asked, "Is it Christmas? Or is it a birthday?"

Dawn said, "It might be a birthday, but it's not Christmas."

"I found this." And Lynne showed her the paper-doll book.

Dawn whispered in her ear. "Oh-oh," laughed Lynne. "Oh-oh. This paper doll must be to play with 'til Mommy comes back."

Mark woke up next and saw the teddy bear. He cuddled it close to his blue pajamas and showed Grandma. "I got Teddy."

Then the car drove in, and Daddy bounded into the house. He threw his arms around Grandma and told her some special news. Then he went to Dawn, Lynne, and Mark. "You have a baby—"

"A baby boy or a baby girl?" asked Lynne.

"I do want a sister," said Dawn, gazing up at Daddy. "Lynne and I want another sister."

"A sister it is," declared Daddy. "And Mommy sends you all her love. She will be home after a few days."

"Baby sister," Mark told Teddy, and then poked at Teddy's eyes to see whether they were real.

That afternoon they all went to the hospital to visit the new baby and Mommy. Dawn took flowers; Lynne, a card she had drawn beautifully that morning. Mark carried Teddy, who inspected the new baby sister with his brown, shiny eyes.

At bedtime the family thanked Jesus for their baby and asked Him to take care of Mommy. They felt a warm, happy feeling—thankfulness for home and one another.

"Paper dolls are sweet," said Dawn to Lynne. "But a real baby sister and a real mommy are best of all."



The Three Angels' Messages—2

Examining the Forest of Revelation

As stated last week, our first approach to the three angels' messages will be to view them, not in their minute detail, but as part of the forest of Revelation. Later we will examine the individual trees of these messages and catch their far-reaching significance.

Viewed as a forest, the book of Revelation is the story of the great controversy between Christ and Satan, which is finally brought to a successful conclusion. The great antagonist is the dragon, "that old serpent, called the Devil, and Satan" (Rev. 12:9). He is represented as waging intense and ceaseless warfare against the woman and finally against the "remnant of her seed" (verse 17).

At one stage the dragon hands over "his power, and his seat, and great authority" to the "beast" (chap. 13:2). As a result, "all that dwell upon the earth shall worship him [the beast]" (verse 8), except, of course, those whose names are in the book of life.

"And it was given unto him [the beast] to make war with the saints, and to overcome them" (verse 7).

A second beast makes an image to the first beast and greatly enhances the first beast's power by causing "the earth and them which dwell therein to worship the first beast" (verses 11, 12).

The picture is indeed bleak for the saints. It is finally decreed that "as many as would not worship the image of the beast should be killed" (verse 15).

The struggle is fierce, long, and relentless. Already under the fifth seal the souls of "them that were slain for the word of God, and for the testimony which they held" are represented as crying with a loud voice, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (chap. 6:9, 10).

Assurance of Deliverance

As the controversy reaches a crisis stage during which everyone who will not worship the beast is condemned to death, the question "How long?" takes on new meaning. Deliverance must come soon or all will be lost.

It is at this moment that a rustling of wings directs the gaze heavenward. An angel, flying in midheaven announces with a loud voice, "The hour of his [God's] judgment is come" (chap. 14:7).

In the context just described this announcement takes on special significance. It means that the moment for which the saints have long waited has finally arrived. At last God is coming in judgment to deliver His people seemingly about to be destroyed by the beast power.

The second angel's message that follows underscores the first angel's message and gives further assurance that the deliverance is indeed at hand. The angel announces "Babylon is fallen" (verse 8).

What is meant by this announcement? Let us remember we are still looking at the forest of Revelation. The clause "Babylon is fallen" is taken from the Old Testament. Isaiah declared concerning ancient Babylon, "Babylon is fallen, is fallen" (Isa. 21:9). "Babylon is suddenly fallen and destroyed," declared Jeremiah

(Jer. 51:8). The reason given is the same as that given by the revelator: "The nations have drunken of her wine; therefore the nations are mad" (verse 7).

Why were the ancient prophets inveighing against Babylon? It was because that nation held captive the people of God. Through the prophets God promised to bring Babylon to an end. The announcement of Babylon's fall was the signal for deliverance. When the Persians overthrew Babylon the Israelites were permitted to return to their land.

In the Revelation this ancient historical incident is taken to illustrate the final deliverance of the people of God. The enemy is again designated as Babylon. Again there is the announcement that "Babylon is fallen." To the saints this means that deliverance is at hand.

The third angel's message further enhances the themes of the first and second angels' messages. It amplifies the judgment that will fall as announced by the first angel. It declares that those who "worship the beast and his image, and receive his mark" in their foreheads or in their hands will suffer God's wrath, poured out unmixed. As this wrath is further explained there emerges a picture of judgment as severe as any found in the Scriptures: the worshipers "shall be tormented with fire and brimstone"; "the smoke of their torment ascendeth up for ever and ever"; "they have no rest day nor night."

The tables have been turned. The persecutors are suffering now instead of inflicting suffering.

Thus an interesting picture emerges when the three angels' messages are viewed in their more general aspects in the forest of Revelation. This general application does not mean that these messages do not have the specific application Adventists have assigned to them through the years. This will be dealt with in subsequent editorials.

But it must be remembered that the book of Revelation was given to guide not only Adventists at the close of the age but the church from the time of John onward. Thus Christians suffering persecution and martyrdom in the early centuries from pagan governments and in later centuries from religious institutions could draw comfort from these messages as well. They would find in them the assurance that ultimately God would intervene and that victory is assured. They would see in these messages essentially what we have described above.

As the end drew near, God guided Christians in seeing in these messages also certain specific applications, of which we shall speak later.

D. F. N.

(To be continued)

Salving the Conscience

A recent study by two sociologists at Brigham Young University, Provo, Utah, on the practice of Sunday-keeping by Mormons sheds light on the ways people manage the contradictions between personal behavior and the behavior approved by their church. Although the study was made on Mormon behavior, the results are very suggestive as to how people in all churches salve the conscience in handling discrepancies between principle and practice.

Beginning with the established Mormon doctrine that shopping on Sunday is wrong, the researchers studied

the responses of the great majority of Mormons who continued to shop on Sunday. Most of these church people, the study found, justified their violation of church standards and teachings in one of two ways: either by denying their responsibility or by appealing to higher loyalties.

Comments that come under the first category included such thoughts as: "I feel shopping on Sundays is wrong, but I do not feel guilty, because I shop on Sunday only in an emergency," or, "It is the only day I am free to shop," or, "It is the only day I have the car."

Under the second category of appealing to higher loyalties were such remarks as, "When I shop on Sunday, it is for the good of my family or my friends"; "I sometimes buy treats for the family on a Sunday afternoon, for I feel that this helps build unity and closeness"; "I sometimes go out with my husband (or it may be the wife, boy friend, girl friend) for dinner or a snack on Sundays, for it is a way to show love and appreciation for him."

The sociologists concluded (1) that most Sunday shoppers use the same pattern for justifying their deviant behavior; (2) that their reasons help them to retain their religious principles and their sense of obedience, while, in reality, they are doing what they wish.

Observation: Although this research studied only Mormon behavior, it is not too much to suggest that these findings reflect the means that most everyone in any religious group uses to handle the discrepancies between principles he professes and practices he does.

Catholics, Baptists, Methodists, and other professing Sundaykeepers will find the same self-made rationalizations among their members when there is a violation of their church's rules and teachings—whether it be Sundaykeeping, the drinking of alcoholic beverages, church attendance, or whatever.

For Seventh-day Adventists, for example, there may be those who find it necessary to use Sabbath hours for personal pleasure, whether it be shopping, restaurant eating, beach play, or anything else that the church teaches is in violation of the intent of the fourth commandment. The study would indicate that the reasons would fall within the same two categories: either denying their personal responsibilities, or fabricating a higher loyalty that they feel should take priority.

The end of all this is religious game playing that leads to a weakened sense of personal integrity and a gnawing awareness that the gulf is widening between them and their Lord. It would be better not to profess than to profess and not do. "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven" (Matt. 7:21, R.S.V.).

H. E. D.

Love, Forgiveness, and Harmony

Continued from page 2

dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners. It is our privilege to bear this witness. But, in order to do this, we must place ourselves under Christ's command. Our characters must be molded in harmony with His character, our wills must be surrendered to His will. *Then we shall work together without a thought of collision.*"—*Testimonies*, vol. 8, pp. 242, 243. (Italics supplied.)

In a manuscript released recently by the White Trustees, Ellen G. White cites one reason why "men of varied dispositions" are sometimes called upon to work together: "The workers brought together in the providence of God may have traits of character that differ widely. Yet their gifts may be just what God needs to mold and fashion the minds with which they are brought in contact. They are to labor in harmony, however different they may be. . . . I have to write this over and over again to the very best of workers in our cause. Do not misunderstand God's plan or disappoint His purposes. There is danger that grave mistakes will be made by putting aside the very men that the Lord has prepared to act a part in educating and training the youth."—Letter 111, 1903.

Change Must Come Now

The hypothetical scene described at the beginning of this editorial is, as we stated, outrageous and impossible. Those who are admitted to the precincts of heaven will love one another and work together in perfect harmony.

But is this well understood? Do not many church members expect a miracle of character transformation to take place when Jesus comes, a miracle that will enable them to love their enemies, be kind, and be forgiving toward those who have wronged them? Do all see the importance of wearing the wedding garment now?

Decades ago Mrs. White wrote: "We are not only to talk of Christ's coming, but in every action, we are to reveal the fact that He is soon to be manifested in the clouds of heaven with power and great glory. Have we the wedding garment on? Have we personal piety? Have we cooperated with divine agencies in a wholehearted, unreserved manner, in weaving into our life's practices the divine principles of God's holy law? . . ."

"Shall we not be filled with fear and awe lest we are still in our own natural tempers, lest we are unconverted and unholy, and seeking to pass off a counterfeit experience for a genuine one? . . ."

"The success of our work depends upon our love to God and our love to our fellow men. When there is harmonious action among the individual members of the church, when there is love and confidence manifested by brother to brother, there will be proportionate force and power in our work for the salvation of men."—*Testimonies to Ministers*, pp. 187, 188.

Then let each member of the remnant church plead for more of God's love and Spirit. Let him plead for a character like Christ's. Let him work in harmony with his brethren. With a zealous, consecrated people, the work of God on earth may soon be finished. Better yet, ere long the work in heaven to be accomplished during the millennium will begin, work that will be done by human beings whose hearts are knit together by divine love.

K. H. W.

To Have and to Hold

By LUCILLE WOLTER

God sprinkled stardust in the sky
And hung a lantern way up high.
He painted rainbows—lovely hues,
In crimson, violet, bluest blues.

A kitten's purr, a baby's cry,
Peals of thunder, waves tossed high,
A robin's song, and singing trees—
Melodious notes, God's symphonies.

Homemakers' Exchange

How far should we go in encouraging our non-Adventist neighbor children to attend Sabbath school and church with us? If the shoe were on the other foot, we would not like our neighbors encouraging our youngsters to attend their church.

► It seems to me that inviting children to attend church should be based on the same rationale as inviting adults to attend church—either that of a need for spiritual food (i.e., those who attend no church) or the expectation that at my church they may find something better than at the church they do attend. The motive should be altruistic, methods of invitation should be above question, and individual rights of conscience should be respected.

The main reason I would object to someone inviting a young child of mine to another church is that I strongly feel my church has the best to offer. However, if I had no church I might be happy for a neighbor to offer to do for my children something that perhaps I felt I had no time for, or interest in, doing myself. Accordingly, as an Adventist I would direct my attention first to those children who attend no church. In any case I would not go behind the backs of the respective parents, as I think that would not be moral, no matter how good my intentions.

Now, suppose that when I offer to take a neighbor's child to Sabbath school the parents consent, with the provision that they take my child to Sunday school. I would probably agree to the proposition on a one-time basis, if I could accompany my child to help him if he is faced with doctrinal questions that might puzzle him, or if my child is old enough for me to counsel before or after his visit. This would "get me off the hook" as far as my initial invitation to the neighbor is concerned. But, more important, the neighbor's invitation would show me that he may be quite religious himself. So my future missionary efforts would be directed more to the parent than to his child.

Ellen G. White gives the counsel not to attend religious meetings of other faiths as a regular thing, "without being obliged to go" (*Early Writings*, pp. 124, 125). A reciprocal invitation, such as the one I have hypothetically posed, could be considered such an "obligation," socially speaking, at least.

RAYMOND H. WOOLSEY
Takoma Park, Maryland

► I think the situation varies from family to family. Some families would welcome an invitation. Other families might feel it an intrusion into their affairs. If such an attitude is detected, it certainly wouldn't be wise to annoy

them by continued asking. One should never think of a child apart from the whole family. We've asked responsive children to church and had their parents give them a severe No. The refusal disturbed the children who were attracted to our way, but naturally they had loyalty to their parents.

If you feel someone is searching and you could be a channel for light, then ask God to open the way. He never lets us down, and He'll tell you how to proceed with each individual case. No one way of invitation is right for all.

SUSAN DAVIS
Forest Grove, Oregon

► When I was a child there was no Adventist church near us to which our family could go. So we children went to the Methodist Sunday school near our home. Many times we came home with questions, which our parents took the time to answer from the Bible.

I remember once we were studying the Ten Commandments. My older sister repeated them as in Exodus 20. Even the teacher was surprised at what they said. Everyone was asked to look them up in his Bible.

At least in our case I do not believe our Sunday school attendance harmed us. If children are taught the Bible well at home, are told that other people believe differently, and are instructed to take the Bible as their guide, any possible harm will be minimized.

MYRTLE JORGENSEN
Montello, Wisconsin

► If my children would like any of their friends to attend Sabbath school with them the invitation should come from them—not me. They should be taken to Sabbath school only if they desire to attend, with the understanding that they would be returned home by 11:00 A.M. This would end all hazards of quieting noisy children during the worship hour—a job large enough for mothers with their own children!

This practice could continue indefinitely if their parents agree. Children often wield a strong influence on their lukewarm parents.

As for my children's attending Sunday school with friends, I see no reason why they shouldn't be permitted to attend on some occasions, but I would certainly not permit it to become a weekly habit.

CHERYL WILSON
Berrien Springs, Michigan

► Our church recently purchased a small bus to be used especially on the Sabbath to bring children and adults to Sabbath school. This bus is a tangible incentive for each of our members to say to the neighbor children, "We would love to have you attend our Sabbath school and church."

Is it right to ask our neighbor children to attend a Saturday service? I believe so, but perhaps there are preparatory steps that should be taken.

It would be well to discuss the matter with the parents first. We could tell them that their children would be most welcome and that we would provide the transportation. We could also tell them what goes on in Sabbath school and mention the names of those who teach. There are some parents who would welcome the chance for their children to attend, and there are others who would refuse the invitation.

Would we let our children attend a church of another faith regularly? Definitely not. But if the invitation represented a sincere desire on the part of someone to save our children, we would appreciate their efforts and we'd tell them so. We would respond that we are gently leading our children into a way of life that we believe to be physically, mentally, and spiritually the way the Lord would have them go.

My biggest concern is that unless we invite and take those children, many may never see the inside of a church.

MARGARETTE MILLER
Dunlap, Tennessee

► My children have been asked to visit other churches, but the answer I have given is that we are members of the Seventh-day Adventist Church. I wasn't displeased by their being asked; on the contrary, I'm thankful that there are some in the area who care about the souls of my family. We have also asked others to visit our church, occasionally, with successful results.

MRS. JERRY FLETCHER
Mason, Ohio

NEXT QUESTION

Our church has frequent potluck dinners, which are held in the Sabbath school rooms after the Sabbath service. This has caused some discussion among the members about whether this is encouraging irreverence for God's house and the Sabbath. Our family has not been attending, but the children want to because their friends do. How should I relate to this?

Send answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

Questions for discussion in the Homemakers' Exchange are welcome and should be directed to the address given above.

JANE MURRY closed the book she had been reading. How she enjoyed going over again some of the Morning Watch books! This one, *Our High Calling*, by Ellen G. White, was full of inspiring thoughts that encouraged and uplifted her. She had just read, on page 135, under the title of "Mementos in Memory's Halls": "The things we ourselves have experienced of the blessings of God through His gracious promises we may hang in memory's halls, and whether rich or poor, learned or illiterate, we may look and may consider these tokens of God's love."

Jane's memory's halls were hung with many pictures of God's love and blessings. She paused, as it were, before one of them and wondered, as she had many times, where they were now—those 22 needy, lovable girls who had made up the residents of the women's lodge in a famous desert resort, where she had spent five months. She wondered, Would their paths ever cross again? And, more important, would she meet them in God's kingdom?

Minnie Webster, her nurse friend, had requested that she join her for the winter season at this desert resort. The Seventh-day Adventist doctor for whom she worked had invited Jane to do Bible work with his interested patients. On various occasions she and Minnie had worked together. Those were happy, profitable times, so it was with the assurance of God's leading and with eager anticipation that Jane accepted the call.

Lodge for Working Girls

As Minnie's apartment was too small to house both of them comfortably, Jane decided she must find another home. Rents were very high and apartments were at a premium. At last, through the influence of the doctor for whom she worked, she obtained the only remaining room in a women's lodge located in a beautiful Mediterranean-type building in the plaza, which was in the center of the village. Those who resided there must all be working girls. They were there for the winter. Later, when the season closed, they would move on to some summer resort where they would engage in various types of work.

As Jane meditated on this picture, different girls came vividly to

Florence M. Sackett, for many years a self-supporting Bible worker and lay preacher, lives in Deer Park, California.

her mind. There was Julie, a young model, a divorcée with a little 3-year-old daughter, who of necessity must be hundreds of miles away from her. There was a deep sadness about Julie, which she rather unsuccessfully tried to cover up with a gay, laughing manner.

Then there was Connie, a beauty

operator. And Nina, the secretary to the business manager of the lodge. Marie was from Texas. Anne, whom they all loved for her happy, friendly ways, was secretary at the Desert Inn. Her manner toward Jane was at first one of cool indifference, which gradually melted into real friendliness. And there was Floy, the youngest, just a teen-ager. Life to her was one grand carnival. Agnes was the quietest and most dignified of them all; quiet, in keeping with her work as librarian at the desert library. Yes, thought Jane, each one who had made up the 22 was an interesting person.

Different Life-styles

It was at the evening dinner hour when Ruby, the housemother, ushered Jane into the large community kitchen, where quite a number of the girls were busy preparing their evening meals. She was introduced to each one by the first name. The last name was not mentioned; the housemother said very informally, "Julie, this is Jane," and so on around the group. The girls gave a nod of recognition, but did not try to conceal their looks of curious inquiry that seemed to say, "How did you ever get in here?" Jane, with her simplicity of dress and no make-up, surely did make a distinct contrast to the young women in their abbreviated attire and marks of worldliness.

As Jane took in the situation, the thought rushed into her mind, How will I ever fit in here? The girls worked at all hours of day and night. One could go into the kitchen at most any hour and find some of them laughing and chatting over coffee and cigarettes.

Alone in her room Jane pondered, Why am I here? Surely I do not fit in these surroundings. But there must be a reason. My Lord will make it plain to me.

At first the girls paid little atten-

tion to Jane's being among them. Gradually they began to realize that she was their friend. Regardless of her mode of living, they knew she had something that made her always happy, cheerful, and helpful.

In a home housing so many busy, some rather irresponsible, young

THE GREATEST

women, there were many occasions when one could be helpful in little things. Someone needed a dime to telephone. "Oh," said the needy one, "I haven't a dime and I need to phone right now." Someone would call out, "Jane always has dimes; she'll lend you one." And again, "I've just got to get up early in the morning. I must not oversleep. I need someone to waken me." Again Jane would be recommended, and she would find a note under her door which read, "Jane, please wake me at seven, and don't take any back talk! See that I get up, if you have to get rough. I have to wash and iron a blouse. Thank you!—Anne."

The days and weeks slipped by. Jane very much enjoyed her Bible work with the doctor's interested patients. The girls at the lodge soon learned that she was a Seventh-day Adventist and went to church on Saturday. If it seemed strange to them, they did not say, but in every way showed respect.

Vegetarian Steaks Introduced

The evening dinner hour was a friendly, happy time. They enjoyed sharing a taste of various foods with one another. One evening Jane said, "I am going to Loma Linda next weekend to see my mother. When I come back I am going to cook something that I do not think you have had before. We will see what verdict you will pass upon it. Now don't get curious and ask questions; just wait, you'll see!"

When Jane returned she brought several cans of Loma Linda vegetarian steaks. She cooked them to a delicate brown, while the girls looked on with unconcealed amusement. But when they had tasted them, they were enthusiastic in their praise. "Why, Jane, they're delicious; who would think they could taste like that?" A number of them said, "Remember, when

you go to Loma Linda again, be sure to bring me a can." And thus Loma Linda steaks were introduced and appreciated at the lodge.

There was one experience in which Jesus was especially near to show His loving kindness and comfort. It happened one Sunday when Jane returned from a weekend at

weak. Her expression was one of utter despair and sadness. Kneeling by the bed, Jane took her hand in her own. Julie buried her face in her pillow and wept softly. After speaking a few comforting words, Jane asked, "Julie, would you like to have me pray with you?" "Oh, yes, please do," she responded.

ARGUMENT

By
FLORENCE M. SACKETT

Loma Linda. On entering the lodge, she sensed an air of subdued excitement. An atmosphere of gloom pervaded the place. In the lobby some of the girls were talking in low tones. They seemed relieved when Jane appeared. Then they told her the tragic story. Little Julie had found life too hard and had decided to end it all. She had taken a large overdose of sleeping pills and it was with difficulty that her life had been saved. She was still in the hospital but they would be bringing her home that evening. Jane was also much concerned and it was with a sad heart that she went to her room.

Jane had scarcely removed her hat when Barbara knocked at her door. Barbara was Julie's closest friend and she was greatly worried. "Jane," she confided, "we are all so anxious about Julie. We are afraid she will try the same awful thing again. She is so depressed. We don't know what to do. There is not a girl in this house who has anything to give her." Then she added emphatically, "But you *have!* When she returns, will you go to her and see what you can do?"

Jane assured her that she would see Julie, and when she was alone she fell on her knees in utter helplessness in her own ability to do anything to help in this tragic situation. As she prayed, her faith reached up to the pitying, compassionate Saviour who had promised to send help in every time of need. Barbara's words rang in her ears—"There is not a girl in this house who has anything to give her. But you *have!*" What a challenge! thought Jane. Lord, I bring it to Thee: meet this challenge and glorify Thy name. When she arose from her knees a calm and peaceful assurance filled her heart.

After Julie had been home for a short time Jane went to her room. She was lying on the bed pale and

Jesus came very near as in simple words she appealed to Him for strength, courage, and comfort that were so much needed. After the prayer Julie was quiet and relaxed and said, "I have not been going to church and I know I should." Then it was that Jane offered to bring her a Bible. "I will be so glad to have it," Julie assured her. So Jane hastened to her room.

Two Helpful Books

As she took the Bible from the bookshelf, her eyes fell on her beloved well-marked copy of *The Desire of Ages*. This, she decided, as well as the Bible, is what she needs. So with the two books she returned to Julie's room. "*The Desire of Ages*," she explained, "will give you a beautiful picture of Jesus and His work for us." Julie gladly accepted the books and promised to read them. Jane did not tarry longer. She could see the little patient was very weak and tired, but there was an expression of peace on her face as she said, "Please come again."

Julie's friends were greatly relieved to see the change in her. They no longer feared that she would again try to take her life. Several times Jane slipped into her room to give a few words of cheer and comfort. She was delighted when Julie told her that she was enjoying the books very much and asked whether she might keep them the remaining time she was at the lodge. This request brought real joy to Jane. She knew that God had met the challenge and her heart was full of praise.

The desert was becoming very warm. The tourist season was closing. One by one the girls were leaving to answer calls to work at various summer resorts. Jane would also soon be leaving. As she packed her suitcases she recalled that first evening when she was

ushered into the big kitchen. How the girls reacted to her kindness and helpfulness was expressed in a remark made by one of them. "Jane, whatever will we all do after you leave on Friday? We will have to move to Loma Linda so you can take care of us." A number of them had written in her memory book. Their words were sincere. Jane was especially happy because they spoke of what her spiritual influence had meant to them. With tears and a prayer of thanksgiving she read what Anne had written.

"DEAR JANE: It has been a rich experience to know such a sweet, sincere person. May God reward you for your devotion to Him and for your faithful Christian help to others. My deep appreciation for the many kindnesses, and best wishes for the future."

Spiritual Understanding Rare

Another had written, "True spiritual understanding such as yours is rare, Jane."

Yes, the Lord was with her. This she realized again when she went downstairs to the business office to pay her final rent bill. The manager inquired, "Miss Murry, will you be coming back to the lodge next season?" "No, Mr. Clark," replied Jane, "I do not plan to be here." "I am very sorry to hear that," he told her. "Reports have been coming to me from upstairs. We need your good influence up there. I hope you will change your mind. We certainly will be glad to welcome you back." "Thank you," said Jane quietly. And in her heart she added, "And, oh, I thank You, my heavenly Father."

As she reviewed the experience that painted this rather unusual picture in her hall of memories, she recalled a very helpful and sustaining thought that had been given to her by a minister with whom she had worked a number of years before. She was facing a difficult situation, one in which her efforts seemed so unequal to the task. "Jane," encouraged the minister, "your work may seem to you very feeble and inadequate, but reach up as far as you can, and Jesus will reach down all the rest of the way. He and you together can do it."

Jane smiled as she said to herself, "That is the way it was at the lodge. I could reach up such a little way, but it was a reach of faith. Oh, how far He reached down all the rest of the way and made up my many deficiencies with His love and power—and that was the *greatest argument.*" □

Return to Falakata

By REGINALD N. SHIRES

THE KUMRUP EXPRESS, a fast Indian train up from Calcutta, came to a stop at a small station called Falakata. My Bengali fellow travelers were quite surprised that I had come all the way from Pennsylvania to see a mission high school that even to them was off the beaten track and out on the Indian frontier.

"This is it!" I said excitedly to the Bengali men on the train as they helped me with my luggage. "This is my Falakata!"

For four years my wife, Norma, and I had lived at this beautiful place. Our address from 1959 to 1963 was: The Raymond Memorial Training School, P.O. Falakata, Jalpaiguri District, West Bengal, India. It was a frontier, with fast rivers, heavy grasslands, and jungles. A generator provided electricity for two or three hours at the most. We baked bread in an old kerosene can, used margarine cans for baking pans, canned our food in tin cans using an old hand-cranked canner, and at Christmas time used a thorn bush as a Christmas tree for our four children.

Now after almost nine years I was back again on a visit. This time the school boasted a railroad station, right on the property, not far from the dairy where Principal Eddie Streeter (now at Andrews University) and I often sat up late into the night waiting for a leopard that was lifting our cattle out of the pen. The leopard, incidentally, had a habit of coming after we got sleepy and went home.

A wiry Bihari took me in his cycle rickshaw to the school. My first impressions were that even after nine years it was still a beautiful place to run a school and to rear a family. Things were quiet and peaceful, and I was immediately thankful that God had spared my life to see the place again. This is the side of India you can never forget, for here the land is cultivated and people seem to enjoy the labor of their hands. The air is untainted by city smokestacks, and when you look up to the hills you see the high hills, the Himalayas.

Twenty-fifth Anniversary

It is in this environment that Seventh-day Adventists established the Raymond Memorial Training School for the children of the northeast portion of India. In 1973 the school celebrated the twenty-fifth year of its founding. Said *Indian Farming*, the nation's leading farm journal, of the school and its pioneers: "The story of

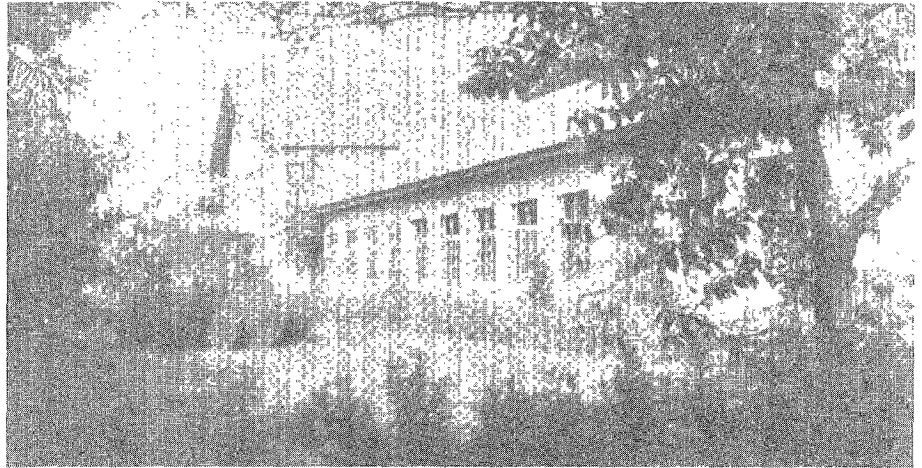
Reginald N. Shires is pastor of the Hampden Boulevard church in Reading, Pennsylvania.

the Raymond Memorial School at Falakata in Jalpaiguri district of West Bengal is a saga of the brave deeds of the great missionary, Maurice Champion. . . . The efforts and determination of Principal Champion and his boys and girls transformed the whole area into a first-class 500-acre modern farm throbbing with life. . . . The Raymond [Memorial Training] School is a fine example of what could be achieved if the teachers and students worked with a team spirit."

The school was once a small, struggling institution at a little Santal Parganas town 168 miles northwest of Calcutta. The principal in its early days

was a wiry Englishman named Maurice Champion. For 20 years he had farmed on the plains of the Punjab, and he knew his school needed more land to prosper. He asked his school board to find him some good farm land. One day C. J. Jensen, one of the board members, traveled through the Cooch Bihar area and through the Duars, where he spotted a tangled cane jungle on the side of the road. Inquiries revealed it was for sale. The board bought the land for the new school.

When Elder Champion knew the land was bought he was jubilant, even though it meant moving to the frontier region of India. "We're going to a land of milk and honey," he excitedly told his students at Karmatar. (Bees from the nearby Himalayan mountains wintered on the property.) With the help of the Ranchi Adventist Hospital ambulance, two private cars, and three



About 182 students attend Raymond Memorial Training School in Falakata, Bengal, India.



Julie John, 8, daughter of the headmaster, picks wild greens, which her mother will use in preparing an Indian dish for the author.



Workers at the school's press put together Hindi senior Sabbath school lesson quarterlies. Composed by hand, the lessons are printed on an old leg-powered press.

trailers, the students and staff loaded on blackboards, chickens, avocado plants, tents, tools, seeds, a printing press, and an old electric generator.

It took a week for the little convoy to reach Falakata. The land was a sight! Acres and acres of land stretched before them on both sides of the highway, but it was a mass of thick matted jungle vegetation with an occasional game path in between.

Elder and Mrs. Champion, with their teachers and students, set to work. Three big tents were put up, and school began.

"The first night, we heard a leopard," recalls Pyari Barla, a Bihari student of the early days. "We were all sleeping, but the snarl was so blood-curdling that we six girls sat up and remained silent with fear."

To the rousing call of Principal Champion's trumpet, the 30 students rolled out of their beds the next morning. At worship they heard the orders for the day. ("It was like being at MV camp," a former student told me.) Elder Champion told his students that in order for the school to be self-supporting and in order for the students to receive an education without much help from their parents, the land would have to be brought under the plow immediately.

Plows Hooked to Automobile

The students and teachers set to work. Pastor Champion hooked up a set of plows to his car and drove it into a dry lake that ran through the property.

"It looked such a sight," said one of the boys, "to see our principal working his car like a tractor!"

Many workers have since then contributed to the work and devotion of Elder and Mrs. Champion.

Typical of the school's many successful students are Khittish and Ashima Dass, former students of mine who are now on the faculty of the school. They welcomed me into their home. Ashima had prepared a fine supper of *chappaties*, egg curry, dhal, crispy *papadams*, salad, and rice. We sat out on their back veranda looking out over the land and talked of the many happy days we had spent together in classrooms, in farm work, on playing fields, and on jungle trips. As we bowed for prayer that night tears of joy filled my eyes. God had been good in letting me see Khittish and Ashima.

Each year girls and boys from the surrounding area arrive at the Raymond Memorial School to get an education. Many are the first in their villages or families to seek a high school training. They come from tribes like the Boras, Mundaris, Santals, Oriyas, and Nepalis. Children from Bengali homes are also beginning to attend. And from the tiny Himalayan kingdom of Bhutan, which was long closed to the gospel, are coming the school's first Bhutanese students.

Today the school of about 182 students is completely in the hands of Indian Seventh-day Adventists. Principal David Poddar and Headmaster V. John are both graduates of Spicer Memorial College. All 22 teachers are

members of the church. When I visited the school I found that all the staff and students were camped in a nearby jungle on the bank of the Torsa River for their annual MV camp. It is programs like this that have made the Raymond Memorial School well loved by students and teachers. The school is a deeply spiritual place, and its program follows closely the pattern God has given this church through the Spirit of Prophecy. □



SOUTHERN ASIA DIVISION ORDAINS FOUR MINISTERS

George C. Johnson was ordained to the gospel ministry on Sabbath, December 22, at the Pakistan Adventist Seminary and College at Chuharkana Mandi, Sheikhpura District, Pakistan. Since Elder Johnson grew up in Pakistan, where his parents, Elder and Mrs. Duane S. Johnson, served for a number of years, he is able to converse freely with the people of Pakistan in both the Urdu and Punjabi languages. Currently he is secretary of the Pakistan Union, with headquarters in Lahore. He is pictured above with his wife, Marilyn.

Below, three workers were ordained in Rangoon, Burma, on December 19 during the triennial session of the Burma Union. Shown with their wives and children are Saya Than Khuma, Saya Daniel Nangno, and Saya Khin Maung Nyein.



NICARAGUA

Church Still Plans, Builds One Year After Earthquake

After one full year, the bitter night of wailing and sorrow of the Central American Republic of Nicaragua had changed to festivity and mirth for the recent holiday season.

The lights of the city of Managua, visible from one end to another as you enter from the El Espino frontier viewed from the hills of Meseta de Estrada, overlooking Managua about 60 kilometers away, give a welcome to visitors of all nationalities and to people of goodwill who have with their contributions and prayers contributed to the livelihood of thousands of needy ones, victims of a devastating earthquake, December 23, 1972.

The watchword of the country is *Año de la Esperanza y Reconstrucción* ("Year of Hope and Reconstruction"). The president and his wife both head committees for progress. Keeping the nation together, the employment program, the feeding program, the interviews—all receive prompt attention; and the help of Seventh-day Adventists is welcomed. Relief supplies still are distributed far and wide to various sectors, where the homeless ones have traveled to find shelter and to start life over again.

The city is still unbuilt, as the companies that have the job of cleaning the rubble and demolishing the wrecked buildings are still working. More than 40 standing structures had to be destroyed, to give way to the streets that are to be very much wider than they were.

Some people have not returned to the capital since the disaster, trying to forget the terrible experience that was theirs as houses tumbled and fire and smoke engulfed the city.

Seventh-day Adventists have gotten together for worship in eight groups. The construction of two churches is being planned. Land has been bought, refilling has been done, and blueprints are being drawn up. Plans for the rebuilding of the Central church have not been made, as the church is still in dialog with the authorities about the future of the Green Zone in which it fell.

Emilio Garcia Leiva, district pastor, had under his charge from the disaster date to March, 1973, the work of distributing food and clothing to 150 families per week in a systematic way.

From April to December, Alejandro Castillo was employed as secretary for OFASA (SAWS). Medical attention was given to 2,800 persons; the feeding program was reduced to 60 families, as their condition was bettered by employment; clothing and cots were distributed.

The government flew six missions for the Nicaragua Mission from Managua to the Indian section of Francia Sirpi. Funds from the Antillian Union will be employed to build houses for disaster victims on land acquired from the government. The government and

people of this country are very grateful for the help sent from the Seventh-day Adventist Church through OFASA.

We are grateful to God that, in spite of disasters, 1973 was a wonderful year for soul-winning. Our goal was 400 souls, but we doubled that number. The year of hope as proclaimed by the government must be the church's watchword, too—hope for souls as we proclaim that "the King cometh."

WINSTON D. CUNNINGHAM
President, Nicaragua Mission



Alex Vickers, left, happily hands a \$4,000 Ingathering donation to W. E. Kuester, lay activities secretary of the Canadian Union.

ONTARIO

Layman Receives \$4,000 for Ingathering Campaign

An Ingathering donation of \$4,000 was received recently by Alex Vickers, of the Oshawa, Ontario, church, from a businessman with whom he has kept in touch for 28 years.

During these years Mr. Vickers has given this businessman books and periodicals and has invited him to attend camp meeting and other church events.

Mr. Vickers tells of his experience this year:

"Two years ago when I called on this businessman, he told me he was sorry, but he could not do anything that year, and perhaps not for some time. I kept on praying for him.

"This year, before Christmas, I called on him and took him *The Desire of Ages*. Before I left his office he said, 'Alex, I am going to try to help your church this year.' I thanked him and told him we would appreciate it very much, and that God would surely bless him for so doing.

"Just before New Year's he called me and said things looked bad. I thanked him anyway.

"Shortly after New Year's he called me again, asking me to come to his office. He handed me a check for \$4,000."

Mr. Vickers lets this businessman know that he is interested in more than just his donations to the church—he is interested in him personally. This, with prayer, has been the secret of his Ingathering success. THEDA KUESTER

Review Correspondent

HONG KONG

Volunteers Lend Support to Regular Hospital Staff

During the past three years 26 people have responded to calls for AVSC workers by the Hongkong Adventist Hospital.

Three years ago the hospital, which overlooks one of the world's most beautiful harbors, had great potential, but was in dire straits. Along came the fourth quarter's Thirteenth Sabbath Offering overflow just at a critical time, for the hospital had been open only a short while and was heavily in debt due to increases in building costs.

Today the Hongkong Adventist Hospital is out of debt, and the clientele continues to increase each month. The institution has gained the reputation of giving the best care in the Colony.

Securing a properly trained staff became a problem. With only 3,000 church members in Hong Kong and Macao (a Portuguese colony 40 miles distant), it could not be hoped to find among them all the workers needed.

On the day before the hospital opened, J. E. Wilkinson, of Fresno, California, arrived. For eight months he was the only doctor. He was on call 24 hours a day, seven days a week, and could leave the hospital only for short periods at a time. He had paid his own transportation across the Pacific and gave his services on a voluntary basis.

Jane Sabes came for a year to set up the laboratory. Ruth Deming stayed for eight months to get the food service department organized and was chosen Dietitian of the Year for 1973 by the Adventist Dietitians Association for her work in Hong Kong. Ilene Hall set up the medical records department and helped as secretary to the administrator. She recruited both Evelyn Reiber and Lila Olmstead, who each served as the administrator's secretary for one year. Susan Gryte is now serv-

ing in that position. Her parents are missionaries in Taiwan, where Dr. Gryte is head of the obstetrics department of the Taiwan Adventist Hospital.

Seventh-day Adventist medical institutions have become famous for their physical therapy treatments, and the Hongkong Adventist Hospital plans to carry on this tradition. Judy Perrault is adding the finishing touches to the physical therapy department.

Ten nurses have responded to the hospital's needs: Hazel Bluhm, Marilyn Stickle, Anita Gilbert, Christine Payne, Ann Couden, Wanda Newcomb, Edwina Aki, Sharon Barnes, Queenie Mae Thorpe, and Patricia James. Ella Lord responded to the need for a dean of women in the nursing school. Homer Grove relieved the administrator for his furlough. A. N. Nelson and Elton Morel responded to the needs for relief physicians. Mrs. Florence White is in her second year of teaching children of the missionaries in Hong Kong.

Veteran China missionaries Harry W. Miller, E. L. Longway, and R. M. Milne have been responsible for raising more than HK\$12 million during the past ten years to help get the institution on its feet.

Without this help it would have been impossible to establish the Hongkong Adventist Hospital on such a strong footing. There are still unfilled calls for other AVSC workers, such as an experienced cook, nurses, a maintenance engineer, and a schoolteacher for the 1974-1975 school year. I am sure similar needs exist in many of our sister hospitals around the world.

If you can fill any needs for volunteers such as these, write to the General Conference secretariat for more information. Volunteer service, wherever it is given, is sure to be a memorable experience.

ROBERT BURCHARD
Administrator
Hongkong Adventist Hospital

BIBLE PORTIONS LEAGUE BEGINS PRISON MINISTRY

The Bible Portions League was born because two people determined to change the world, at least that part of it that they could reach. Disturbed by the growing crime rate in America, they decided to offer the only answer there is to this problem: Christ. They knew that only He could change the criminal heart.

The plan is simple, inexpensive, and effective—give a portion of the Bible to every prison inmate possible. The work began with a letter to the sheriff's office in every parish (county) in Louisiana, offering a free shipment of Scripture portions every month if an official would agree to distribute them to prison inmates.

These portions are attractive little booklets containing one or more books of the New Testament. They are sold by the American Bible Society for five cents each.

Encouraged by the warm response from prison officials in Louisiana, the League has now expanded into several other States. Recently a card was enclosed in each booklet offering a gift Bible to those interested in studying it. Each one who answered was sent *Steps to Christ* with a short form, which those who really were interested filled out and returned. A Bible was mailed to them, and the form was sent to a worker in the vicinity of the prison.

The Bible Portions League invites others to adopt the plan. Each member works on his own, ordering the portions from the ABS and mailing them to his own list of prisons. For help in getting started, write to The Bible Portions League, Route 3, Box 12, Coushatta, Louisiana 71019.



The Kozas, left, meet with seven families won to Adventism through Mr. Koza's witness.

When you care enough to send a message . . .



You want to send courage, joy, and hope.
You want to give strength to the person you love.
You want to share your love of Christ with your friend.

When you want to send a gift card,
why not send a gift booklet instead?

Southern Publishing Association has prepared three new gift booklets . . . messages from the pen of Ellen White that will convey the thoughts you desire.

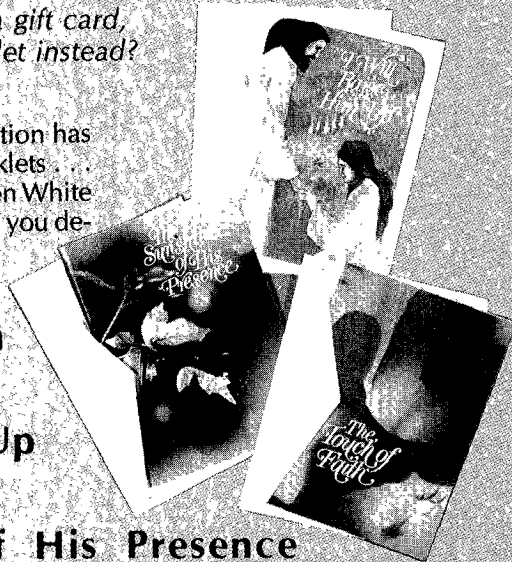
The Touch of Faith
a get-well wish

I Will Raise Him Up
comfort for the bereaved

The Sunshine of His Presence
encouragement for the suffering

Priced with envelope at 59c

Available from your local Adventist Book Center or through the ABC Mailing Service, Box 59, Nashville, TN 37202



AUSTRIA

Seven Join SDA Church Because of Man's Witness

Brother Koza, of the Neubau church in Vienna, Austria, believes that very often the best opportunity to witness for Jesus is at one's place of work.

Brother Koza's story began during World War II in a refugee camp for displaced Germans. He was 22 at that time. In this camp was an Adventist who through his Christian living and faithful Sabbathkeeping drew the attention of others to him. He procured an old Luther Bible from a Catholic cloister for Brother Koza. This unknown Adventist will learn of the results of this kind deed only in heaven, since his name and destiny remain unknown. His faithful witness and the Bible, however, have shown the way to eternal life to many people.

During the quiet nights Brother Koza studied the Bible. He not only accepted the Advent message but also became a faithful witness for Jesus, like his friend who gave him the Bible.

In 1945 he joined the firm where he works as a fitter. After seven years of ridicule from his colleagues, he saw the first fruits of his witnessing—Brother Janosch became an Adventist. Another 15 years went by before a second workmate, Brother Ruppel, gave his heart to the Lord. A year later Brother Wegscheidl and his whole family joined the church. Brother Wlasak and Brother Stadelmann and his family followed suit.

The workmate of Brother Koza who joined the church most recently was Brother Hausenbiegl. His wife, who threatened to divorce him if he became baptized, is herself preparing for baptism now.

All the seven brethren won by Brother Koza are active workers in various churches in Vienna today, and most of them are church officers.

On a beautiful Sabbath afternoon in August, 1973, we met with these seven families in Brother Wegscheidl's garden to talk together and take some photographs. The group's feelings are put into words by Brother Wegscheidl, formerly the greatest opponent to Brother Koza: "I want to thank Brother Koza that he did not stop praying and working for us."

E. GRASSL

Pastor, Vienna, Austria



Mr. and Mrs. Koza treasure the Bible given him in a refugee camp during World War II.



TAHITIAN SHARES HIS FAITH WITH NEIGHBORS AND FRIENDS

Orsmond Flohr, left, first elder of the Central Papeete church in Tahiti, has Bible studies with interested friends every day. Sometimes he gives as many as three Bible studies a night. He has continued this program for several years, and as a result many people have been baptized, including two Polynesian evangelists. Mr. Flohr is one of the church elders who is constantly training and helping other church members.

God has raised up large churches in French Polynesia because of the witnessing of people such as Mr. Flohr. During the past five years church membership on these islands has doubled and five new church buildings have been built and dedicated.

V. W. SCHOEN
*Lay Activities Secretary
General Conference*

NORTH DAKOTA

Church Prepares Banquet to Say Thanks for Support

At noon on January 21 some of the most prominent citizens of the little town of Linton, North Dakota, met at the Kem Electrical Building for lunch. The meal was prepared by members of the local Seventh-day Adventist church, and the invited guests were donors to the church's recent Ingathering campaign. The church members were saying Thank you.

Elder and Mrs. V. O. Schneider, from the conference office, went down to Linton (halfway between Bismarck and Pierre) and joined Pastor Keith Boyson and the members of the Linton church in serving a vegetarian meal that helped to introduce Seventh-day Adventists and their principles of healthful living to Linton citizens.

Already the Emmons County judge and other representatives have approached the first elder of the Linton church, Murray Lawler, and requested three Adventist physicians and two dentists for their medical clinic. They indicated they would be willing to put the name "Seventh-day Adventist" on the clinic building if their medical needs could be filled by Seventh-day Adventist doctors.

W. G. LARSON
*Communication Secretary
Northern Union*

Dateline Washington

A Monthly Roundup of Happenings at General Conference Headquarters

By F. C. WEBSTER

OPERATION EXTRA LIFT. During the summer of 1973 the General Conference announced a program called Operation Extra Lift. This program provides a way by which Seventh-day Adventists and their friends can give directly to specific mission projects over and above their normal mission offerings.

Harry Johnson, assistant treasurer of the General Conference, has been assigned to help church members choose their projects and channel their funds directly to the specific Operation Extra Lift projects. He reports that during the first months in which the program has been in operation, \$32,500 has passed through the General Conference treasury to mission projects.

1975 GENERAL CONFERENCE SESSION PLANS. Committees that have been set up to arrange for different areas of planning for the next General Conference session to be held next year in Vienna, Austria, are stepping up activities in preparation for this important world assembly. The General Planning Committee is undergirded by two subcommittees—the Physical Arrangements Committee and the Central Planning and Program Committee.

In looking forward to the 1975 General Conference session, these committees are gearing their plans, recognizing that the nondelegate attendance will be made up largely of our European believers. Available facilities will restrict nondelegated attendance from outside the European continent to a very small number.

HOME HEALTH EDUCATION SERVICES. Early in 1974 a subcommittee met for several days to study the feasibility of bringing into one central office the collection processes for the Home Health Education Services in the Columbia, Atlantic, and Lake unions.

This is the agency that controls the credit payments on books delivered by our colporteurs.

This subcommittee will report to the Home Health Education Service Study Committee. Those present for these important discussions were administrators and publishing department secretaries from the three unions involved, and a group of HHES managers.

DEPARTMENTAL ADVISORIES. During much of the month of February rather large segments of the General Conference staff were involved in the annual North American Departmental Advisories. The departments involved were: Regional, Lay Activities, Sabbath School, Youth, Temperance, and Communication.

EUROPEAN ELLEN G. WHITE RESEARCH CENTER. On February 15 an important shipment left the General Conference offices bound for Newbold College. It contained the materials necessary for the establishment of the European Ellen G. White Research Center and contained files, documents, copies of Ellen G. White manuscripts, some in page size and others on microfilm. Also contained in this shipment were copies of all of the REVIEW AND HERALDS published from 1850-1915, the years of Ellen White's lifetime ministry to the church. The miracles of electronics made it possible to contain the 65-year compilation of the REVIEW AND HERALD in an area less than the size of a shoebox and at a production cost of considerably less than a hundred dollars.

The Ellen G. White Research Center at Newbold College is scheduled to open its operation on April 21.

WOOLFORD RECEIVES RECOGNITION. Robert Woolford, head of the General Conference custodial service, recently received his certification issued by the National Executive Housekeeper's Association. He thus becomes a certified executive housekeeper. Brother Woolford supervises a staff of 12 custodial workers, who maintain 250,000 square feet of floor space in the three buildings that comprise the General Conference headquarters complex. Each afternoon at five o'clock Brother Woolford and his staff meet in evening worship before taking up the nighttime activities. Visitors at the General Conference headquarters frequently comment on the almost spotless cleanliness that characterizes the offices of the world headquarters of the church.

VISITOR. E. A. Pender, general manager of the Stanborough Press, Limited, of England, spent several days in Washington recently. While here, he attended the winter Review and Herald board meeting and was involved in other publishing department studies. The Stanborough Press operates in a close affiliation arrangement with the Review and Herald and publishes the English monthly edition of the REVIEW AND HERALD.

ETHEL YOUNG RECEIVES AWARD. The General Conference Insurance Service presented a special award to Dr. Ethel Young for her services to the Seventh-day Adventist Church in the interest of the prevention of loss of life and protection of denominational property. Dr. Young drafted a paper presenting the Seventh-day Adventist Philosophy and Central Purpose of Safety Education. Dr. Young is a member of the National Safety Council.

NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► The distribution of 200,000 copies of *The Great Controversy* in the territory of the Australasian Division is planned during Outreach 1975. Evangelistic sermons for that year will center upon the messages of the books of Daniel and the Revelation.

► Tafti, a young man from the island of Kioa in the Fijian group, was electrocuted at Fulton College, February 11, while working on the power lines. Tafti, a senior teacher trainee, was the son of a minister of another faith and against severe opposition had come to Fulton College and accepted the Advent message.

► Conferences in Australia and New Zealand were hoping to raise \$50,000 on February 9 for flood relief. Queensland, Australia, in late January experienced its worst floods in recorded history, but only two Adventist church members' homes were washed away and 24 Adventist families, mainly in the Brisbane area, were affected by the flood. There was no damage to church property, although \$250 million worth of damage was done in the state. So far as flood relief is concerned, there has been some difficulty in getting from one place to another. However, churches throughout Queensland are now ready to send their stockpiled clothing and food to the devastated areas through the Civil Defense organization.

► Top male student in the Form 4 examinations for the whole of Papua-New Guinea is Gerry Pakivai, a 16-year-old student from Kabiufa Adventist High School. Gerry, who comes from the island of Choiseul in the British Solomon Islands, is a son of Timothy Pakivai, president of the Morobe Mission. Gerry scored a triple victory by being the best over-all student, the best math student, and the top math-science student.

M. G. TOWNEND, *PR Secretary*

Far Eastern

► With enrollment expected to reach 2,200 this term, the English-language schools of Korea have topped all previous enrollment records. According to language school director M. T. Bascom, approximately 1,300 are enrolled in the Seoul school, more than 520 in Pusan, and more than 330 in Kwangju, the newest language school in the union. At the time of his report, registration was still in progress.

► January floods in southern Thailand forced people to look for higher ground.

Many waded through fast-flowing, chest-high water to reach the elevated classrooms of the Adventist schools in Haadyai, where they received rice and shelter at the Thep Umuay School and the English-language school. When the waters receded, the local Dorcas Society prepared bags of rice for the parents of children who attend the nearby lamb shelter Sabbath school. Dormitory students of the Thep Umuay School also delivered 85 bags of rice to people in the area who suffered losses because of the flood.

► A former volunteer worker at the Hongkong Adventist Hospital, Edwina Aki, from Guam, has now become a regular overseas worker in the Far Eastern Division. She will be assistant director of nursing service, Hongkong Adventist Hospital, Tsuen Wan Branch.

D. A. ROTH, *Correspondent*

South American

► As the result of an evangelistic campaign in Cuzco, Peru, in 1973, 440 persons were baptized by the end of the year.

► In December, 1973, Inca Union College held its largest graduation ceremony in the history of the school. Of the 73 students who finished various courses, 40 took up work for the Seventh-day Adventist Church, two returned to their missionary activities, and 17 contemplate continuing their studies.

► The Central Peru Mission has more than 10,000 members, distributed among 48 churches and 190 companies. It organized into the Central Peru Conference during a local field congress on January 22, to become the first conference in the Inca Union. Raúl Gómez was named as the first president and Moisés Aguilar as the first secretary-treasurer.

H. J. PEVERINI, *Correspondent*

Southern Asia

► Three Adventist families recently moved to Samzuram, 40 miles from Dimapur, deep in the midst of a Nagaland jungle. Within a short time they erected a small worship room and invited neighbors to join them in worship. A few weeks ago 28 people were baptized as a result of their witness.

► In December, 1973, the *Herald of Health*, a publication of the Oriental Watchman Publishing House, in Poona, India, completed its fiftieth year of continuous publication. The anniversary was marked by an all-time record of 30,000 subscriptions.

► M. E. Cherian, president of Spicer Memorial College, was elected president for 1974 of the Christian Graduates Fellowship of Poona at a special meeting held October 7. The fellowship seeks to foster Christian brotherhood among its members and to help in their pursuit of educational goals.

A. J. JOHANSON, *Correspondent*

North American

Atlantic Union

► Eight persons were baptized by J. James on Sabbath, December 29, in the Washington Avenue Bronx church in New York.

► A group canvass is being conducted by New York Conference literature evangelists in Binghamton, New York, preparatory to a public evangelistic crusade.

► Richard Jewett, of Rochester, New York, was recently featured on the front cover of *Listen* magazine.

► On January 19, Bert Benson baptized 15 persons, ten to join the New London, Connecticut, church, and five to join the Pawcatuck, Rhode Island, church.

► The Boston Spanish group of about 80 members is negotiating to purchase the Stoughton Street Baptist church in the Dorchester area of Boston, Massachusetts. The church has a seating capacity of 400.

► On four weekends, beginning March 22 and ending on April 6, members of the Southern New England Conference staff will be visiting throughout the conference and presenting seminars on stewardship and church finance. Donald Russell, Malcolm Gordon, David Johnston, and Tom Massengill will be assisting S. R. Jayne, conference president, with these meetings.

► Viola Paul, of Hamilton, Bermuda, raised \$1,700 for Ingathering. Her total was one third of the church's goal.

EMMA KIRK, *Correspondent*

Canadian Union

► The first all-Canadian annual institute for literature evangelists was held January 30 to February 4 at the Pacific Press Publishing Association in Mountain View, California. Bruce M. Wickwire, associate secretary of the General Conference Publishing Department, was present to speak and advise.

► Sabbath school offerings for the Canadian Union showed an increase of \$121,795.29 during 1973 over the offerings in 1972 and a weekly per capita increase from .539 to .635.

► N. O. Matthews and I. D. Higgins, president and academic dean, respectively, of Canadian Union College in Lacombe, Alberta, attended the fifty-seventh annual conference of the North-West Accrediting Association held in Portland, Oregon. The NWAA is an organization handling accreditation and evaluation in member institutions, with the view of keeping these matters from government control.

► A one-day seminar on the prophecies of Daniel was held on February 16 in the Lacombe, Alberta, church, led by Wadie Farag, pastor.

► Literature Evangelist B. M. Isaac, of the Ontario Conference, was the

top literature evangelist for Canada during 1973, with deliveries worth \$53,055.49. Two persons had deliveries of more than \$30,000, seven had more than \$20,000, 11 had more than \$15,000, and 11 had more than \$10,000.

► The 28 members of the Guelph, Ontario, church have purchased a church building for their use.

► With the opening in January of the Come by Chance Oil Refinery in Newfoundland, producing 100,000 barrels of oil per day, many new homes and buildings are being erected. The town council of Come by Chance has agreed to the building of an Adventist chapel on land in the central part of the town.

► The Pathfinder Club of Rutland, British Columbia, is divided into 16 adult-sponsored teams, which through their Operation Fireside give Bible studies each Friday evening.

THEDA KUESTER, *Correspondent*

Central Union

► The Nebraska Conference reports that Sabbath school offerings for 1973 amounted to \$170,608.59. This is an increase of \$14,619.60 over 1972. The weekly offering per capita increased from 55.8 cents to 61.8 cents.

► The Garden City, Kansas, district, under the leadership of Glen Gessele, is planning to purchase and equip a mobile disaster vehicle to operate in the district. Money already has been set aside for the project.

► The Central Union publishing department reports that, in spite of bad weather during January, literature sales totaled \$111,343.37, an increase of more than \$35,000 over January sales in 1973. Also, there were 39 baptisms, 30 more than last year.

CLARA ANDERSON, *Correspondent*

Columbia Union

► The new gymnasium has been completed at Meadow View School, Trenton, New Jersey. The consolidated school serves the Trenton-Hightstown and Mount Holly-Burlington districts of the New Jersey Conference.

► The new Victory church in Delaware, Ohio, was officially opened recently. James Washington, Allegheny West Conference secretary-treasurer, was the featured speaker. Mayor John Jeisel II, assisted by Councilman B. Scott, cut the ribbon, officially opening the church.

► Mayor James McGee of Dayton, Ohio, attended the opening ceremony for the Community Services center operated by the Ethan Temple church.

► Gary Strunk is the new Bible teacher, pastor, and health educator for Highland View Academy, Hagerstown, Maryland.

► John Estrada is the new pastor for the Martinsburg and Berkeley Springs, West Virginia, churches.

CHARLES R. BEELER, *Correspondent*

Lake Union

► Two new members have been baptized into the Mount Vernon, Illinois, church, of which Philip Colburn is pastor.

► Consumption of cigarettes dropped from 4,800 per day to 131 on the second day of the Five-Day Plan to Stop Smoking, conducted by Hinsdale Sanitarium and Hospital in January for 155 participants.

► One outstanding citizen of Hinsdale, Illinois, selected for special recognition during the village's centennial celebration was William Washington Frank, an Adventist physician who has been associated with Hinsdale Sanitarium and Hospital since 1928.

► Eight members of Abraham Terian's Sabbath school class at the Dowagiac and Decatur-Glenwood churches in Michigan recently became full-fledged Adventists. This was the result of the special series of studies which Dr. Terian, the churches' pastor, began last fall.

► As a result of laymen's efforts during MISSION '73 in Waukegan, Illinois, coupled with an evangelistic effort in Northbrook and the church school, 28 persons were baptized into the church.

► At least ten Five-Day Plans to Stop Smoking were held in Wisconsin during the first six weeks of the new year, assisting about 400 persons in their battle against tobacco.

GORDON ENGEN, *Correspondent*

North Pacific Union

► The Northwest Medical Foundation, which operates Portland Adventist Hospital, has assumed the responsibility for operating Tillamook County General Hospital in Oregon and Walla Walla General Hospital, Walla Walla, Washington.

► Lenard H. Heffner, M.D., has joined the Northwest Medical Foundation's VertiCare organization as vice-president for medical affairs.

► The Puyallup, Washington, Investment offering in 1973 reached an all-time high of \$4,880. Fred A. Baartz's newspaper, cardboard, and bottle collections earned \$1,000. This 74-year-old layman has been collecting old newspapers and such each year since 1965 and selling the collections for investment.

CECIL COFFEY, *Correspondent*

Northern Union

► Reuben Beck, North Dakota Conference treasurer, reports a 38 per cent increase in tithe in 1973 over 1972, and the contribution of \$1.00 per week per member for world missions.

► The North Dakota Adventist Book Center recently had an opportunity to explain the Seventh-day Adventist position on vegetarianism to 14 nutrition students at Jamestown College. At the close of the visit the students were served samples of vegetarian protein.

► The Northern Union experienced a reversal in the trend of missions giving in relation to tithe during 1973. The percentage of increase in missions offerings exceeded the percentage of increase in tithe by 3.6 per cent, whereas in previous years the tithe increase usually exceeded the missions increase.

► Thelma Swayze, whose husband is a physician in Muscatine, Iowa, is a successful and enthusiastic Ingatherer. This year she raised \$2,425.93.

L. H. NETTEBURG, *Correspondent*

Pacific Union

► A crew of engineering students from Walla Walla College has toured the Monument Valley Mission in Utah, making suggestions for the master plan development. Several engineers and other persons accompanied the students.

► Thirty-one students at Rio Lindo Academy in California have signed up for a career education course for nurse aides and orderlies. Mrs. John Ward, academy nurse, teaches the class, which has requirements of 180 hours of classwork and practical training.

► Ground has been broken in north-eastern Phoenix, Arizona, for a new 11,000-square-foot, 350-seat church for the Paradise Valley congregation. John Newbern is pastor.

► Ground has been broken in Camarillo, California, for an edifice to seat 328 members. Lonnie Melashenko, pastor, reports that the current membership is 180.

► A "people-powered" aircraft prepared by eighth-graders at Southern California's San Gabriel Academy is featured in the February issue of *Popular Science* magazine. Innovative Instructor Ted Bauer has an annual project for his science students. During 1972 the students prepared a simulated spacecraft exposition; currently they are building a solar house.

SHIRLEY BURTON, *Correspondent*

Southern Union

► The Carolina Conference has recorded the largest number of baptisms for one year in the history of the conference. During 1973 evangelists and pastors baptized 595 persons. This increases the conference membership to 7,524.

► More than 400 persons participated in a health-screening program conducted by the Carolina Conference Community Services van in Columbus, North Carolina. One person had not been examined by a physician for 18 years. The public was enthusiastic in its praise of the program.

► Five stop-smoking clinics have been held during recent months in the Carolina Conference. In Columbia, South Carolina, nearly 100 attended the program, while 125 were enrolled in the Greensboro, North Carolina, clinic. Three simultaneous sessions were held

in Charleston, South Carolina, with 165 in attendance. More than 200 have already registered for future clinics.

► Two members of the Alabama-Mississippi Conference will spend a year studying in Europe before reporting to an assignment in Zaïre, Africa. Douglas Garner and his wife will study French and tropical medicine in Belgium before he assumes duties as director of nurses at the Adventist mission hospital. Mrs. Garner will teach grade school.

► Ten persons recently were baptized as a result of evangelistic meetings conducted by R. K. Cemer in Cocoa, Florida. In Kentucky, four were baptized by Grant Gunter and Don Watson following evangelistic meetings in Murfreesboro.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► Fordyce Detamore, Voice of Prophecy evangelist, recently held evangelistic meetings in Dallas, Texas, during which 91 persons were baptized. In connection with the crusade a field school of evangelism was conducted at the Dallas First church. Thirteen workers participated in this 18-hour field school conducted by Elder Detamore.

► Max E. Trevino, Adventist Book Center manager of the Texas and Southwest Region conferences, reports total book sales of \$300,244 for the nine months of 1973 ending in December. This is a gain of \$37,722 over the same period in 1972.

► Baptisms in the Texico Conference reached a highest-ever total of 401 in 1973. An additional 34 persons were rebaptized.

J. N. MORGAN, *Correspondent*

Andrews University

► Andrews University Reading Center has scheduled a learning-and-disabilities workshop for June 10 to 14, and a diagnosis-and-corrective-reading workshop for June 24 to August 2. The center also provides programs in tutoring and dynamic reading, and offers course work leading to a Master's degree in reading instruction.

► Twenty-six students from the Theological Seminary received the Master of Divinity degree at A.U.'s first mid-year commencement service, December 11. Graduated cum laude was David Neff, of Tucson, Arizona, who has assumed pastoral duties in Bonita, California.

► Andrews Christian Youth Action (ACYA) is trying a new secular campus outreach with a "hot line." The program, under the direction of Walter Anding, junior theology student, utilizes five telephones located at the Campus Center that are in operation seven days a week. The ACYA has 11 other active outreach programs this year.

OPAL YOUNG
Communication Officer

Health Personnel Needs

NORTH AMERICA

Cooks
Diet cook
Dietary, gen.
Food prod. superv.
Maintenance, gen.
Med. technol.
Nuclear med.
lab. asst.
Nurse aides
Nurse, ICU
Nurse, OB
Nurse, psych.
Nurse, staff
Nursing-serv. dir.

Occup. ther., OTR
Orderlies
Patient-serv. dir.
Physical therapist
Psych. soc. wrkr.
Radiol. tech.
Psychol., clin.
Receptionist
Refrig. engr.
Resp. ther. tech.
Secretary
Secretary, exec.
Soc. wrkr., MSW

Write or call Health Professions Personnel Register, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

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

To New Posts

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

Lee Anderson, music instructor, Mt. Pisgah Academy, from Montclair State College.

Warren Blanck, pastor, Chattanooga, Tennessee, from Walla Walla College.

B. E. Capule, director of public relations, Philippine Union College, from secretary-treasurer, Central Luzon Mission, North Philippine Union Mission.

Terry Chestnut, Adventist Book Center, Alabama-Mississippi Conference, from Oklahoma Conference.

Jim Conran, assistant pastor, Johnson City, Tennessee, from New York.

E. N. Dicen, circulation manager, Philippine Publishing House, from publishing secretary, Central Philippine Union Mission.

George S. Draper, pastor, Asheboro, North Carolina, from Southern New England Conference.

Brad Fanning, pastor, Topelo, Mississippi, from Upper Columbia Conference.

Terance Futcher, assistant treasurer, Georgia-Cumberland Conference, from Florida Hospital.

Henry Kenaston, pastor, Albany, Georgia, from Thunder Bay, Ontario, Canada.

H. V. Maninantan, auditor, Central Philippine Union Mission, from business manager, Bacolod Adventist Hospital.

Ben Martin, business manager, Philippine Union College, from president, Central Luzon Mission, North Philippine Union Mission.

Rufus McDannel, pastor, Prestonsburg, Kentucky, from Potomac Conference.

Paul McPherson, assistant pastor, Dalton, Georgia, from the Seventh-day Adventist Theological Seminary.

Donald Nelson, associate pastor for youth, Glendale City church, from youth pastor, Union College.

A. O. Neri, principal, Mountain View

Academy, from Southern Mindanao Academy, South Philippine Union Mission.

Alberta Oliver, Greater Nashville Junior Academy, from Singapore.

Greg Prout, assistant pastor, Cleveland, Tennessee, from the Seventh-day Adventist Theological Seminary.

David Sharpe, pastor, Birmingham, Alabama, from Ardmore, Oklahoma.

June R. Smith, music instructor, Mt. Pisgah Academy, from Redlands University.

Royce Thompson, executive secretary, Southeast Asia Health Services, Southeast Asia Union Mission, from administrator, Bangkok Adventist Hospital.

Wendell Wilcox, circulation manager, Indonesia Publishing House, from acting secretary and stewardship secretary, Southeast Asia Union Mission.

Steve Wilsey, pastor, Columbus, Georgia, from pastor, Virgin Islands.

Coming

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

Change of Address

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