

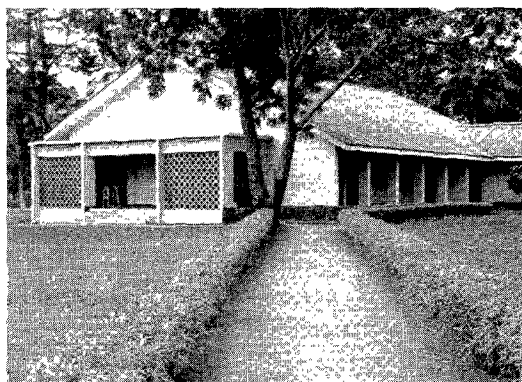
# Review®

JANUARY 23, 1975

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



This past summer the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan, conducted an extension school at the Adventist College of West Africa, Ikeja, Lagos State, Nigeria, a school with which Andrews University recently has become affiliated. Extension school students are pictured above. Left: The bakery is one of several college industries established to give students financial assistance. Below: The first building erected on the ACWA campus was an auditorium-cafeteria-kitchen. Right: A staunch supporter of the college and its activities is the oba (king) of Illishan. See page 14 for an article about the extension school and ACWA.



# The School Textbook Controversy

Kanawha County, West Virginia, and Charleston, its chief city and capital of the State, were much in the news during the closing months of 1974. The reason for the publicity was the sharp parental opposition to textbooks being used in the public schools, especially literature books recommended for supplementary reading in English and social-studies classes.

The controversy, because of its intensity and the violence connected with it, captured headlines throughout the United States. But in some respects it was not much different from numerous less-publicized education-related battles that have erupted during past months. In Drake, North Dakota, the school board burned Kurt Vonnegut's *Slaughter-House Five* after it had been assigned by an English teacher. In Bennington, Vermont, parents attempted to have the magazine *Ms.* removed from a high school library. In Prince George's County, Maryland, community groups protested the school board's removal of a film based on Shirley Jackson's story, "The Lottery." In Montgomery County, Maryland, the school board voted to let individual parents decide whether their children should read a high school biology textbook containing birth-control information.

In Charleston one spokesman commented: "It's been called a class war. That's part of it. It's been called an attack on pornography. There's some truth in that. It's been called racism. There's some of that, too. It's an issue of parents' control over their children. Part of it is the fear and frustration of American life today. People are confused and fed up. They feel voiceless."

Obviously the problem is complex. But though it is complex, perhaps the underlying issue it raises is, Who shall decide what shall be taught to children? Parents in Kanawha County and in many other places feel that they themselves should make this determination in harmony with their particular brand of religious beliefs; at least they should be consulted by educators before the decision is made.

It is difficult to fault this argument. If school attendance were optional the situation would be different. But it is not. Parents must, by law, send their children to school. If they have no voice in determining what their children are taught, they are as helpless as parents in a totalitarian society. If the "powers that be" are rightist, the children will be exposed to rightist ideas. If the "powers that be" are leftist, the children will be exposed to leftist ideas. If teachers ridicule fundamentalist religious beliefs, children may reject the faith of their parents. If textbooks advocate atheism, undermine the standards of the home, foment rebellion, or introduce young minds to the seamy side of life, children may adopt values alien to those of their parents.

To be fair with parents of various religious and philosophic persuasions, and still to maintain the present basic system of public education in America, one writer has suggested that alternative courses be offered, particularly in English and social studies, since these are the areas in which controversy usually arises. This would enable children of Protestant fundamentalists, for example, to be taught from textbooks that

would not clash with the values established in their homes.

But until this or some other practical solution can be worked out, parents seem to have only two choices—either let their children be exposed to ideas and words that they consider objectionable, or enroll them in private schools. The latter course seems to be the one that is being followed by many in Kanawha County. According to one newspaper account, "After the Kanawha school board voted November 8 to restore the disputed textbooks, many fundamentalist ministers announced that they would establish their own schools to stress prayer and Bible reading and 'the three R's.' They hastily began searching for space in church basements and abandoned buildings, and . . . the Rev. Marvin Horan predicted that half the county's children ultimately will attend these schools."

The West Virginia textbook controversy has been of special interest to me because between 1942 and 1945 I pastored the Charleston church. In 1943 I started a school in the church basement. The school was hardy from the beginning, and has operated continuously ever since. In time my successors moved it out of the basement and into a building especially erected for educational purposes.

### Adventist Education and Its Problems

Seventh-day Adventist schools, of course, are not exempt from problems that afflict public schools. Like their secular counterparts, they need money; they suffer from the unavoidable disadvantages of bigness in some places (and, on the other hand, enjoy the advantages it offers); they use textbooks and supplementary literature that displease some parents; and at times they seem slow to respond to suggestions and protests.

But in spite of their deficiencies, we thank God for Adventist schools. Where else can Adventist children and youth receive an education that reinforces the religious beliefs, ethical standards, and values of life that are taught in the home? Where else can teachers be found who love Christ so deeply and are committed to instilling this love in the hearts of the young? Where else can educators be found who are as careful about selecting textbooks and collateral reading? Where else can teachers be found who warn so persuasively against the dangers of eating from the tree of knowledge of good and evil?

To what objectives is Adventist education committed? "To train the youth to be thinkers, and not mere reflectors of other men's thoughts" (*Education*, p. 17), to prepare the student "for the joy of service in this world and for the higher joy of wider service in the world to come" (*ibid.*, p. 13), to develop harmoniously "all the physical powers and the mental faculties" (*Counsels to Teachers*, p. 64), to provide a knowledge of God (*ibid.*, p. 393), to teach the Bible and the truths it contains (*Testimonies*, vol. 6, p. 131).

Let the controversy in Kanawha County remind Adventist parents that God has been good in helping their church develop a strong educational program that, though it may not be perfect, is worthy of unwavering, sacrificial support. The basic goals of Adventist schools are those of the home and of the church, and in today's world this fact alone makes our schools priceless.

K. H. W.

# This Week

Willis J. Hackett, a general vice-president of the General Conference since 1968, presented a sobering but encouraging message at the recent Annual Council in Loma Linda, California, entitled, "The Church's Terrible Ordeal." A condensation appears on page 4. Elder Hackett brought to his present position broad administrative experience. After graduating from Union College in 1939, he served as pastor and educational/youth secretary in the Texas, Arkansas-Louisiana, and Southern New England conferences. In 1953 he was called to the Far Eastern Division as education, youth, and ministerial secretary, and in 1956 to the presidency

of the North Philippine Union Mission. From 1958 to 1968 he was president first of the Atlantic Union and later of the North Pacific Union.

Alfred S. Jorgensen, before accepting his present position as field secretary of the Australasian Division, taught theology at Avondale College. His personal witness to the refreshing experience of "righteousness by faith" appears on page 7, emphasizing again that the sweet news and living experience of Jesus as man's only hope for righteousness should grow more precious as the days go by. There is hope and cheer in a right understanding of righteousness by faith: "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*, p. 312.

Dennis Pettibone has specialized in denominational history during his teaching career. Although the experience is common to all denominations, it is always distressing to read about or to watch the rise of defections and to note the sad end of those involved in offshoot movements. The interesting feature of most offshoots is their resistance to the straight testimony of the

Spirit of Prophecy. "The Messenger Party," on page 8, is a candid review of one such offshoot.

Many will rejoice to see the Fellowship of Prayer column (p. 13) again. Many have been the letters from our readers asking for a more frequent appearance. The solidarity of families in the Adventist hope is nowhere better appreciated than in the sundown prayer circle around the world each week. It is our prayer that your faith may be strengthened as you read these answers to prayers of faith.

**Photo and Art Credits:** Page 5, Harry Anderson; p. 12, Harold Munson; other photos, courtesy of the respective authors.

## Scan news briefs from the religious world

### NO MORE "TAX CREDITS"

ST. PAUL—In a 7-0 decision, the Minnesota Supreme Court has ruled unconstitutional the 1971 law that provides income tax credits or refunds to parents of children attending private and parochial schools.

The court said the law violates the First Amendment ban on the establishment of religion, as interpreted in the most recent decisions of the U.S. Supreme Court.

### WOMEN MISSIONARIES

RICHMOND, VA.—Female missionaries of the nation's largest Protestant denomination, the Southern Baptists, have "for decades served in roles and in places where only men were expected to serve," Jesse C. Fletcher notes in the November issue of the Southern Baptist Foreign Mission Board's magazine, *Contact*.

Mr. Fletcher, director of the board's mission-support division, reports that for years women appointed to serve overseas have outnumbered men. Of 229 missionaries appointed in 1973 by Southern Baptists, 57 per cent were women. The article comments that the missionary woman "is hostess, writer, music director, trainer of pastors, cook, secretary, publisher of hymnals, mother, teacher, translator, correspondence director, architect, barber, typist, doctor."

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### JOINT SCHOOL PROJECT

LONDON—In what is believed to be the first project of its kind in Britain, the Church of England and the Roman Catholic Church will build a 1,200-place secondary school at Cheltenham, in Gloucestershire.

A joint announcement said the project developed from the studies of a committee of Anglicans, Roman Catholics, and two religious orders, the Carmelites and La Sainte Union.

### FIJI HINDU FESTIVAL

SUVA, FIJI—Roman Catholics and Protestants on this southwest Pacific island joined with their Hindu neighbors (Nov.

13) in celebrating the traditional Hindu autumn festival of lights—Diwali—as a national holiday for the first time this year. Candles were lighted in living rooms, porches, and gardens of homes for the occasion.

Sir George Cakobau, the Methodist governor general of the 500,000-population country, issued a greeting praising the festival as "casteless and classless." He predicted that the observance would "cut across language barriers in Fiji" and "bring a feeling of equality, national consciousness, and emotional integration." Roman Catholic Prime Minister Sir Kamisese Mara also praised the celebration of the Hindu festival by Christians.

## 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.]

### Weekly Blessing

The articles "Teach Us to Pray" (Sept. 26) and "Be Ye Thankful" (Nov. 21) to me were worth more than the price of the REVIEW.

What a blessing the REVIEW brings to us each week, calling our attention to the Lord's promises!

BERNICE SEATH ZIMMERMAN  
Evart, Michigan

### Choose Wisely

The article "Choose Wisely" (Oct. 3) was sound advice for every church. I wonder how many nominating committees take seriously the thought expressed.

Had I not read the REVIEW for the past 45 years I fear to think what I would be today.

D. S. WEINBERG  
Augusta, Illinois

### Week of Prayer Review

Allow me to express my thanks to God and gratitude to you for the superb 1974 Week of Prayer series, especially the article "The Right Use of the Will." May I

suggest they be revised slightly and printed as a pamphlet?

SIDNEY REINERS  
Grand Rapids, Minnesota

The members of the Meadville, Pennsylvania, Seventh-day Adventist church wish to tell you how much we appreciate the Week of Prayer REVIEW. All the articles were well written and interesting. We especially liked the idea of having one person write all the articles.

As a matter of fact, we think the REVIEW has been exceptionally good all year.

JOSEPHINE WAGNER  
Church Clerk  
Meadville, Pennsylvania

### Columns Fill Need

I have just returned from a meeting of the personnel directors of our hospitals, which was held in Houston, Texas, and I want to assure you that the group I met appreciates very much the service that is rendered by the Health Personnel Needs column on the Bulletin Board.

The only problem is that the church is unable to supply all of the personnel needed by the hospitals around the circle. The service the REVIEW performs in publishing the column is a very critical service.

CARL SUNDIN  
Washington, D.C.

# THE CHURCH'S TERRIBLE ORDEAL

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The drift and erosion of the church's integrity  
will one day soon face its  
moment of truth—we call it "the shaking."

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By W. J. HACKETT

[Condensed from a devotional message given at the 1974 Annual Council.]

MY TOPIC IS "THE SHAKING." Let me ask, among Seventh-day Adventists has there been a drift away from former teachings?

Ellen White has warned:

"Our only safety is in preserving the ancient landmarks."—*Testimonies*, vol. 5, p. 199.

"Satan is ever on the alert to deceive and mislead. He is using every enchantment to allure men into the broad road of disobedience. He is working to confuse the senses with erroneous sentiments, and remove the landmarks by placing his false inscription on the signposts which God has established to point the right way."—*The SDA Bible Commentary*, Ellen G. White Comments, on Eph. 6:12, p. 1120.

"Satan hopes to involve the remnant people of God in the general ruin that is coming upon the earth. As the coming of Christ draws nigh, he will be more determined and decisive in his efforts to overthrow them. Men and women will arise professing to have some new light or some new revelation whose tendency is to unsettle faith in the old landmarks."—*Testimonies*, vol. 5, p. 295.

Has there been a removal of the old landmarks? Is there a danger in largeness, in sophistication, in complexity? Have we slidden from the primitive gospel that characterized the religion of our fathers? Will we repeat history? Is there a rising tide of worldliness creeping into our ranks—a love for money, affluence, materialism? Are we mixing too thoroughly religion and secularism? Are we too obsessed with worldly wisdom? Are we preoccupied with our explanations of prophetic hyperbole, historical accommodation, or academic parlance to the neglect of a plain "Thus saith the Lord"?

There is danger that we become insensitive to the will of God for His remnant people amid a world that has contoured its religion after man's sinful desires. There is danger that we will compare ourselves with ourselves rather than to compare our lives with the word of the living God. There is need of constant reexamination. "Some are inclined to be disorderly, and are drifting away from the great landmarks of the faith; but God is moving upon His ministers to be one in doctrine and in spirit."—*Testimonies to Ministers*, p. 503.

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W. J. Hackett is a general vice-president of the General Conference.

Recently the church has been in the process of reexamining its positions on certain vital topics. We have looked at our positions on war, teaching of literature in our schools, music standards, divorce and remarriage, tithe paying, mission giving, and dress standards. We have and are taking a new look at 1888, the teachings of Jones and Waggoner, and the counsels of the servant of God relating to our response to the messages of righteousness by faith. Our Bible Conferences reviewed again the fundamentals of our message, our stand on revelation-inspiration, the work of the Holy Spirit, righteousness by faith, and others. We have been examining our educational structure and our objectives for operating Loma Linda University, Andrews University, and our medical institutions. I hope we will not find any drifting away from the great landmarks of the faith.

God has sent warnings to us, the Laodicean church, to fortify us against drifting to the point of being shaken out. Paul warned the Thessalonian Christians, "Therefore, brethren, stand fast, and hold to the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father . . . stablish you in every good word and work" (2 Thess. 2:15-17).

Ellen White speaks often of the shaking. She declared in 1850 (*Early Writings*, p. 50), "The mighty shaking has commenced and will go on." In 1862 she wrote: "I saw that we are now in the shaking time. Satan is working with all his power to wrest souls from the hand of Christ. . . . Angels of God are weighing moral worth. God is testing and proving His people."—*Testimonies*, vol. 1, p. 429.

Again in 1900, 12 years after the 1888 General Conference, she wrote: "If we only knew what is before us we would not be so dilatory in the work of the Lord. We are in the shaking time, the time when everything that can be shaken will be shaken."—*Ibid.*, vol. 6, pp. 331, 332.

The struggle over the Sabbath will come to its pinnacle, and the oppressive power of national councils and laws will bring persecution to those who stand for God's law and His Sabbath. She says the chaff will be separated from the precious wheat. "This is a terrible ordeal, but nevertheless it must take place."—*Selected Messages*, book 2, p. 380.

At that time those who have been drifting, who little by little have copied worldly customs, will not find it hard to yield to the pressures of the state. This will be a much easier course than to be subjected to the insult, threatened imprison-

ment and death, to which the faithful will be subjected. She says, "Many a star that we have admired for its brilliancy will then go out in darkness."—*Testimonies*, vol. 5, p. 81.

I searched for the cause of the shaking among ministers and God's people. I found that the causes are many but related. Surface religion, introduction of fake theories, criticism, bitterness, the neglecting and/or rejection of the straight testimony, prosperity, a gap between profession and practice, a lack of repentance when God reveals error in the life, a cherishing of feelings of dissatisfaction against leadership, fault-finding, and jealousy are some of the causes and direct effects of the shaking.

I cannot give an exhaustive summary of all that concerning which Ellen White warns the church in the last days. But one of the most comprehensive and startling warnings was recorded in the *Review and Herald*, December 16, 1890:

"If you indulge stubbornness of heart, and through pride and self-righteousness do not confess your faults, you will be left subject to Satan's temptations. If when the Lord reveals your errors you do not repent or make confession, His providence will bring you over the ground again and again. You will be left to make mistakes of a similar character, you will continue to lack wisdom, and will call sin righteousness, and righteousness sin. The multitude of deceptions that will prevail in these last days will encircle you, and you will change leaders and not know that you have done so."

#### Assurances of Triumph

What a sad condition to fall into. Could it be possible that any of us as leaders could be so deceived as to change leaders without knowing it? Could we be in such a slide that we do not recognize that we are serving the enemy and promoting his cause? This makes the picture a bit dark. Frequent statements from the messenger of the Lord intimate that the minority of professing Christians at various times in the history of the church would be prepared. Some in the last days, who are shaken out, will become most ardent accusers and persecutors of God's triumphant people. One might be discouraged if it were not for the firm assurances of the final triumph of God's church with a mighty host of redeemed. "The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out."—*Selected Messages*, book 2, p. 380.

"The shaking of God blows away multitudes like dry leaves. Prosperity multiplies a mass of professors. Adversity purges them out of the church."—*Testimonies*, vol. 4, p. 89.

Nevertheless, she says, "Their numbers were immediately

made up by others taking hold of the truth and coming into the ranks."—*Ibid.*, vol. 1, p. 182. As the shaking sifts and lessens the numbers, others under the loud cry will step forward to fill the ranks. Tribe after tribe walk with God's people. Lights spring up in every village and town.

"Nothing in this world is so dear to the heart of God as His church."—*Prophets and Kings*, p. 590.

"The church is God's fortress, His city of refuge, which He holds in a revolted world. . . . Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts."—*The Acts of the Apostles*, pp. 11, 12.

Under the power of the latter rain a mighty work will be done and a numberless host of redeemed will ultimately "stand on the sea of glass, having the harps of God" (Rev. 15:2). Brethren, what a tragedy if we as leaders should be shaken out, and after having worked for others, ourselves be cast away. These statements present a great challenge to us as leaders, to lead this people—this church—into an experience of dedication. Perhaps we need a revival of primitive godliness, a return to the frugal, dedicated, sacrificial spirit that characterized this message in the beginning, and will no doubt be needed again at the close of time.

Sister White wrote in 1902: "God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformatory action, lifting up for them a standard against the enemy. His rich blessing will rest upon them, and in bright rays they will reflect the light of heaven. Then a multitude not of their faith, seeing that God is with His people, will unite with them in serving the Redeemer."—*Review and Herald*, Feb. 25, 1902.

How encouraging is this portrayal of the final triumph: "Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*The Great Controversy*, p. 612.

Let us as leaders in this remnant church make sure first that there is no drifting in our lives. Let us hold to the landmarks, and by faith move forward amid the obstacles that are surely to cross our pathway as the fury of Satan mounts in crescendo in these last times. □

Narrow is the path that leads to heaven,  
but there is peace and joy in the discipline  
required. The "shaking" reveals those who had  
only a theological knowledge of this  
path to heaven and not the experience  
their knowledge described.



# Musing on Metamorphosis

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**Current habit patterns  
are the most reliable  
indicators of the  
direction and  
magnitude of change  
in a person.**

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By WALTER KORY

WE ARE TOLD that body cells undergo a continuous process of replacement, and that during life virtually all cells in the body are changed periodically. Do we, then, in effect, receive a new body?

We also are informed that man is a creature of habit. But even deeply ingrained habits change! A person is never static—he changes for better or worse. A person is a product of his environment to the extent that voluntarily or unconsciously he is influenced through his senses.

A person's appearance may change for various reasons, such as aging, and with changes in appearance the person changes. Differences in physical features produce variances in perspective. A person is also molded by his experiences, be they social involvements and pressures, travels, obligations, duties, accidents, or even the intangible so-called "fate." Hereditary traits are often overcome. Personalities undergo constant modifications. Since man is an imitator he usually ends up as a copy. During life the changing edges are never distinct but blurred. Education, formal or informal, heightens awareness and appreciation, creates careers, and changes lives.

Often—revolutionary changes occur in the mind. Thought patterns vary as a person assumes wider (or narrower) views, visions, and aspirations. Does anyone know what is a thought, a memory, or a will, and just how these modify a being? Judgments accommodate to new information. New ideas flow constantly to alter the life. A preponderance of new ideas produces a new character. New norms and values are established. The old views, plans, and purposes are eclipsed or displaced.

In the spiritual realm an even more complete transformation is possible. The old things pass away and all things become new. We hate the things we once loved and love the things we once hated. Justification, in essence, is more a recognition of the saving grace of God than a complete mental, physical, and spiritual transformation. The process of sanctification completes the restoration begun. In an area where conscience, motives, standards, and ideals are being activated and perfected by sanctification, can one ever, on the basis of the level of these qualities, form a true value judgment?

## Change and Development

There may be some indicators of a person's present achievement level in the course of change and development. We may be able to obtain some idea of the internal being—the real person—by such external expressions as the clothes he wears, the styles he imitates, the food he eats, the entertainment he prefers, or the recreation he engages in. His speech sometimes betrays him.

Even the careful omission of controversial topics from his conversation may be highly significant. There are also those extensions or indications of the personality, such as homes, furniture, automobiles, children, that aid in appraisal.

The most precise disclosures we have of a person's present nature are the fruits—not the abundant and luscious, or even the tainted and ruined harvests of the distant past, or the bumper crops anticipated, but the present crop under harvest. In evaluation, it is most unfortunate that fruits are almost always ignored completely in favor of personal opinion arrived at by genealogies, outward appearance, first psychological impressions, unsubstantiated rumor, or vague accusations. Fruits—current habit patterns—are the most reliable indicator of the direction and magnitude of status and change in a person.

## Not Aware of Being Hated

Some may harbor ill feelings toward others who are not in the least aware of being hated. The ones so hated may have changed so radically that they no longer possess the qualities that originally created the hatred. People seem methodically to maintain catalogs and categories to support their narrow and uninformed points of view.

We are warned not to judge others lest we be judged (see Matt. 7:1). In addition to this divine caution we are commanded to forgive, that we may in turn be forgiven of God. If we fail to forgive, God's forgiveness is withheld (see Mark 11:25, 26). It is true that some do not appear to change for the better with the passage of time, and manifest little, if any, repentance to promote (or benefit by) forgiveness. Forgiveness is to be extended regardless. Do we close doors to returning prodigals—even those whom we have helped to create? The doors of the eternal city may be closed to many because they did not imitate the merciful, forgiving spirit of our Saviour sufficiently.

And the forgiver? Not only does he receive God's forgiveness, which makes salvation possible; he also increases in stature, approaching the divine similitude. Is this our direction of transformation? □

## A Mother Talks to God

By CAROL PETTIBONE

Dear God,  
Today Lori  
walked  
in my shoes  
and  
talked  
with my words.  
Please God  
redirect my feet  
and  
cleanse my tongue.

# What I Understand by Righteousness by Faith

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Righteousness by faith is the possession of a Person . . . the glorious reality of Christ's transforming power.

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By ALFRED S. JORGENSEN

WHEN RIGHTEOUSNESS BY FAITH is my experience, it means that I am saved, not by any merit I can claim, not by any service I can render in the name of Christ, however self-sacrificing it may be, but by an absolute reliance upon what Jesus Christ has done for me in His great and glorious atonement. Righteousness by faith means what the apostle Paul meant when he declared: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Righteousness by faith implies that I am not righteous. I just have to face up to the fact that, apart from Christ, I am a sinner, wretched in my transgressions, unchristlike in my attitudes, unholy in my soul, undone, and lost! I have to agree that "in me (that is, in my flesh) dwelleth no good thing" (Rom. 7:18).

It implies, too, that if I am to be saved I must become righteous. For God is a holy God, a righteous God, a God whose very presence is a consuming fire to sin. I cannot stand before Him as I am. I simply must become righteous if I am to endure beyond the final extinction of sinners.

But by the same token it is evident that I cannot become righteous only through efforts of my own. I must get righteousness from without, from someone else; I cannot produce it or induce it.

So I ask myself, What is righteousness? It is the character of God as expressed in His holy law. Righteousness is not doing right; it is being right. It is being in fellowship with God so that the whole current of one's life is the outflowing of the divine life. It is Godlikeness, Christlikeness.

Now, how do I acquire this righteousness? There is only one way: I must have Him who is the righteousness of God personalized. For righteousness by faith is more than an abstract theological truth, a clearly formulated doctrine, a confession of an abiding conviction. Righteousness by faith is the possession of a Person. It is the glorious reality, the thrilling wonder, the ecstatic experience, of what takes place when Jesus Christ apprehends me for Himself, when He regenerates my heart through the life-changing power of His transforming

Spirit, when He cleanses my soul with His precious blood, and covers me with the garments of grace wrought in the loom of heaven.

When I come to Jesus Christ there are two areas of my life for which I need the grace of God—the past and the present.

Here is my past. I can do nothing about it. I cannot go back and relive its events, undo its mistakes, correct its failures. Not all my sighings, repentances, or tears, can erase or cancel a line of it. There it is—my past. It condemns me, and I can do nothing about it.

But, thank God, Jesus Christ can—and does! "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). He takes my place and bears the judgment of my sins.

And then—O the wonder of it!—God accepts me in Him, and imputes His righteousness to me. He says to me, in effect: "My son, I see you no longer as you are in yourself, but as you are in Him. When He died, you died, and now I behold you as alive in Him. I count His merit as your own."

Thus my past is covered with His imputed righteousness. But what about the present? How can I go on being righteous?

Certainly not by my own works! That would be but to perpetuate the experience of the past. How then am I to be maintained in righteousness?

I discover the answer in the letter to the Romans: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4).

That is, God gives me His Holy Spirit, whose work it is to reproduce in my life the character of Jesus Christ—the overcoming, victorious, triumphant One—the presence of whom is the presence of the righteousness of God. Thus righteousness is imparted to me, and thus I am enabled to fulfill the righteousness required by the law.

## Righteousness Becomes Reality by Faith

And how does all this happen? By what medium does this gracious ministry of the Spirit of God become a glorious, bright reality in my life? Two simple words explain it all: "by faith."

"By faith" we understand that God exists and that "he is a rewarder of them that diligently seek him." "By faith" we understand that the multiplied galaxies of an infinitely extended universe came into being at His behest and are maintained by Him. "By faith" we discern in the great movements of history the outworking of His eternal purpose. And "by faith" we accept Him as our blessed Lord and Saviour. The moment we surrender, the moment we look up into His face and exclaim, "My Lord and my God," that very moment we come into a living union with Him, a fellowship that defies analysis but is wonderfully real withal!

Do you ask me what it means to me? I can only tell you that I love Him. I can only say that I sense His presence as we walk the way of life together. Oh, yes, I know I often disappoint Him and grieve Him. I am so forgetful, and at times so stiff-necked and so stubborn. But He never leaves me; He never fails me. When the dust of common things obscures my vision, He turns my eyes to Him. And in a thousand ways, through the love I discover in the bonds of my family, through the joys and sorrows of those whom I encounter in the press and throng, through the seemingly endless variety of human situations, He interprets Himself to me. I know He is my Saviour. I adore Him as my Lord, my righteousness, my wisdom, my sanctification, my only hope, my all. □

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*Alfred S. Jorgensen is field secretary of the Australasian Division.*

# The Messenger Party

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Offshoot movements have periodically plagued the Adventist Church. Here is the story of the first such movement.

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By DENNIS PETTIBONE

THE FIRST MAJOR offshoot movement among Sabbath-keeping Adventists began a decade before the organization of the General Conference. A woman who belonged to the Jackson, Michigan, SDA church, provoked by an irritating neighbor, was charged by her pastor's daughter with having used a certain vile word. When the woman denied the charge, the pastor, H. S. Case, took offense, feeling that his daughter's good name was being besmirched. He asked the church to discipline the member. The resulting contention seriously disrupted the harmony of the congregation.

Elder Case and his friend, C. P. Russel, hardly knew whether they should welcome or dread an impending visit by James and Ellen White. They decided that if Mrs. White agreed with them in the conflict they would accept her visions, but if she accused them of doing wrong and vindicated their opponents, they would assume that the visions were false.

When the Whites arrived in June, 1854, Ellen was given a vision, denouncing the spirit the woman had shown toward her neighbor. There was more that was shown her in this case, but Mrs. White indicated that it was not distinctly before her mind.

Case and Russel responded that it should be evident to everyone that this message had come from God. They declared that they could never again doubt Mrs. White's visions. "Confess! Confess!" they urged the accused member. This was too much for Elder White, who felt it necessary to reprove them for their unsympathetic behavior.

That night the forgotten part of the vision was repeated, showing that Case and Russel were proud, overbearing men whose influence was divisive. The next day Mrs. White told this to the congregation and reproved the two men for unchristlike behavior, avarice, and extravagance in the use of God's money. She said they were incorrect in insisting that the woman had used that particular word; she had used one that sounded something like it. The woman then admitted that she had demonstrated a wrong spirit and that Mrs. White had told the truth.

Bitter over the reproof, these men began to oppose Mrs. White and her visions and joined with a few others in making accusations against the Whites and other church leaders—

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*Dennis Pettibone is currently engaged in a doctoral program at the University of California at Riverside.*

first in secret, later openly. This was the beginning of what became the *Messenger* party.

The REVIEW was at this time editorially advocating greater church discipline, and some who found this idea disagreeable joined Case in establishing a sheet called the *Messenger of Truth*. This paper opened its columns to those who opposed the Spirit of Prophecy and the leadership of the church. They boasted that they would soon "break down the tyranny of church order, overthrow the visions, capture the *Review*," retire the Whites, and be "the cause." Not satisfied with printed attacks, Case and other supporters of the new paper made a nuisance of themselves by disrupting meetings.

The *Messenger of Truth* advocated the seventh-day Sabbath, but charged that the main body of Sabbathkeeping Adventists had adopted "another rule of faith than the Scriptures" and claimed that the "*Review* party" had disfellowshipped a large number of Michigan members for not believing in Mrs. White's visions. The REVIEW denied this.

The REVIEW received a stream of letters expressing support for it and denouncing the *Messenger of Truth*. A number of readers advised the REVIEW not to contend with the *Messenger* party. Among these was Hiram Edson, who expressed a hope that Elder White would not "go down into the plains of Ono, and so let the building of the walls of Zion cease." Another letter said, "We have no time to spend in contending with those whom we cannot benefit."

To these voices was added that of Ellen G. White. "The church of God," she said, "should move straight along, as though there were not such a people in the world."—*Testimonies*, vol. 1, p. 117. She declared, "The great work of the last message of mercy is of too much importance for us to leave it and come down to answer such falsehoods, misrepresentations, and slander. . . . Satan is in all this, to divert our minds from the present truth and the coming of Christ."—*Ibid.*, p. 123. She promised that "truth would eventually triumph, and every honest soul would back away from the deception."—*Spiritual Gifts*, vol. 2, p. 193.

## Ellen White Counsel Is Heeded

This counsel appears to have been needed by the supporters of the REVIEW, because they had thought it their duty to refute the *Messenger's* statements, and this, as Loughborough later admitted, "suited well the purposes of Satan" by consuming "time that should have been spent in advancing the truth" (*The Great Second Advent Movement*, p. 325).

One of the saddest things about the *Messenger* was the fact that in many places where people were becoming interested in the Seventh-day Adventist message the new publication confused minds and counteracted the influence of the REVIEW supporters. Yet Mrs. White said the *Messenger's* leaders would not do as much damage as they would have had they remained in the church. Many of those who accepted the Seventh-day Adventist doctrine had been unsanctified, she stated, and a movement to purify the church had been needed. Since the *Messenger* party's formation, there was a place where persons with corrupt hearts, selfishness, and a desire to be foremost, could associate with their own kind, and the believers should praise God for mercifully relieving the church of them. The Whites and other Seventh-day Adventist leaders were confident that all honest followers of the *Messenger* would be enlightened as to the true state of this company and would remain with God's peculiar people.

The benefits of the *Messenger* defection for the Seventh-day Adventist Church included a higher regard for the Spirit of Prophecy and a greater realization of the need for a definite organization that could prevent and correct confusion and free

such leaders as James White from being the target of slander based on the necessity of having church property held in the name of individuals.

The *Messenger* party soon faced internal problems. Its emphasis on private judgments and the spirit of absolute independence cherished by its members made order and discipline impossible; each one wanted to "teach and preach and act pretty much as he pleased." The doctrines of the sanctuary and the third angel's message, as well as the Seventh-day Adventist interpretation of Revelation 13, were replaced by what the *REVIEW* called crude errors.

Plagued by diversity of views, confusion, and distraction, *Messenger* party leaders began to lose confidence in one another and started warring among themselves. As a result their financial support virtually ceased.

Publication of the *Messenger* ended in 1857; within a year the party apparently was without any regular meeting place and had lost all the original "messengers." Case had been expelled from the ministry and was in the fishing business. *Messenger* editor Bezzo had become a schoolteacher and had been fined for drawing a pistol and threatening to shoot one of his students. He and the paper's publishers had been denounced as hypocrites. Of the other *Messenger* leaders one had become a Spiritualist, another was working in a clothing store, and a third had been rejected by the party because of his immorality and crime. As the *Messenger* group disintegrated, some of its members returned to the church.

During the *Messenger's* brief existence the number of paying subscribers to the *REVIEW AND HERALD* increased from 1,000 to 2,000. The number of Seventh-day Adventist believers more than doubled during this time.

### The Stephenson-Hall Defection

Before its collapse, the *Messenger* party had been temporarily involved with the age-to-come theories of J. M. Stephenson and D. P. Hall.

Stephenson and Hall had been first-day Adventist preachers before accepting the Sabbath. They became prominent—and apparently successful—Seventh-day Adventist evangelists and writers. Between August 22 and December 26, 1854, most of the front-page *REVIEW* articles came from the pens of these two men.

In spite of their new faith, Stephenson and Hall had retained their old "age-to-come" concept of an earthly millennium following the Second Advent, in which probation would continue and the nations would be converted. However, they both agreed that this doctrine was premature, being future rather than present truth, and that it was not essential to salvation. In June, 1854, they made a pact with James White at Eldorado, Wisconsin, in which all three agreed not to preach, teach, publish, or write either for or against the age-to-come, vowing that their attention would be entirely devoted to present truth.

In the interest of unity, the *REVIEW* declined to publish an article by Hiram Edson touching on this point, and James White, when writing on Daniel's prophecies, was silent on the time when God would set up His kingdom on earth. Meanwhile, Stephenson and Hall had persuaded the believers to purchase a tent in which to hold meetings and were using it to proclaim the age-to-come doctrine.

In April, 1855, Stephenson declared the Eldorado covenant "null and void." White then proposed that a tract debate be carried on between Hall and those who rejected the future-age view. Here the matter was dropped.

The *REVIEW* continued to abide by the compromise, but in May, 1855, when Elder White was away from the office,

someone decided to reprint an anti-future-age article from another journal. When White returned he apologized and expressed a conviction that the *REVIEW* should be silent on this subject.

Stephenson began denouncing the *REVIEW* and with Hall tried to start a rebellion among Sabbathkeeping Adventists. They held several conferences in Wisconsin in which they proclaimed that the third angel's message was in the future and accused the *REVIEW* of being "sectarian" because it had not published articles supporting the age-to-come.

Indicating that the *Messenger* was printing lies, Stephenson and Hall had once vowed that they never would unite with the paper. But now they began to support the offshoot party and write for its paper.

### Wisconsin Supports Defection

By May, 1856, all the Seventh-day Adventist ministers in Wisconsin were reported to have defected (see *Review and Herald*, May 29, 1856). Stephenson and Hall traveled throughout the State, opposing the *REVIEW* and the Whites, but Mrs. White had been shown that God would not permit them to carry on their deceptive work for long.

The defecting ministers renounced the Sabbath and began writing articles against God's law. They followed Sabbathkeeping Adventists around, arguing against the Sabbath and for the age-to-come.

Although their rebellion left the Wisconsin Seventh-day Adventist work in shambles, church leaders generally agreed that abandoning the Sabbath made Stephenson and Hall less capable of harm than before. The church recovered from the blow and began once again to advance the work in Wisconsin. Many of those who had followed Stephenson and Hall returned to the group that later became the Seventh-day Adventist Church.

By now the *REVIEW* and its supporters had taken a firmer stand in their opposition to the age-to-come doctrine. James White admitted that the agreement with Stephenson and Hall had been a mistake. In the pages of the *REVIEW* and in a book entitled *Refutation of the Age-to-Come*, J. H. Waggoner reasoned vigorously against the theory. Other Seventh-day Adventists joined him in writing against this doctrine, including Ellen G. White, who said that there was not the least harmony between this pernicious theory and the third angel's message. She called the future-age concept a gross error, which Satan had worked in among last-day heresies to serve his own purposes.

The age-to-come believers, with whom Stephenson had united, refused to allow him to preach for them anymore after he, taking advantage of the liberty he thought he had under the no-law theory, employed a dishonest lawyer to divorce his faithful wife and married a younger woman. For several years before his death Stephenson was harmlessly insane. Having been swindled out of some property, Hall, who had gone into the real estate business, also lost his reason. As J. N. Loughborough wrote, "Their lights have long since gone out. The cause of present truth, meanwhile, has been surely and steadily making its way round the world, gaining in strength and stability with every advance movement."—*The Great Second Advent Movement*, p. 331.

In 1858 M. E. Cornell addressed an appeal to the survivors of the *Messenger* party: "When we consider that the Present Truth has steadily advanced notwithstanding all the combined opposition of the World, the Church, the Nominal Adventists, the *Messenger* party, and the Devil, we have reason to believe 'our Father's at the helm.'"—*Review and Herald*, Dec. 16, 1858. □

# King's Sudden Conviction

By NATHANIEL KRUM

CHARLES KING was a proverbial globe-trotter with a reputation that did not bear close scrutiny. He was a born liar, rather too familiar with liquor and vice, and could curse a blue streak on the slightest provocation. But God, who is not willing that anyone should perish in his sins, followed King on his rambles around the globe and caught up with him in a sun-scorched South African dorp. It was there he told me his story.

Charles found temporary employment in a factory where a young Seventh-day Adventist was working. We'll call him Fred. At lunchtime these two were thrown together, and true to his reputation as a soul winner, Fred began talking to King about his relationship to his Maker. At first Charles refused to listen to his Adventist friend, and interrupted his earnest appeals with the vilest oaths.

Then one day while the two were discussing religion Charles became so cross he threatened to strike Fred. With the threat came a volley of vile language. But instead of replying in the same spirit, the Adventist looked King calmly in the eye, and said, "Please don't use such bad language around me. It's degrading. I don't believe it's right for men to use God's name in vain, as you have. It hurts me every time you do it."

A simple request it was, but it made Charles think. At last

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he had met a man who was different—who was not afraid to stand up for what he believed to be right. He wished that he also might be as calm under provocation as Fred was. His desire grew into a resolve. He soon stopped swearing, and gradually became more reverent and sincere.

Some days later Fred handed King a copy of the REVIEW AND HERALD containing an article on the blessings and rewards of paying tithe. Reading this article carefully, he became troubled. But he could not at first make up his mind what he should do. Then one evening while he was lying on the veld, looking at the brilliant stars of the African sky, there came a sudden conviction that he must pay tithe. He decided to pay tithe from that moment onward, and although he didn't know how to pray, he felt impressed to tell God about his conviction and resolve. So he knelt down in the stillness of that Transvaal night, and said:

"God, I believe I ought to pay tithe. You know I've had a hard time of late, shifting around over the world without any steady work. But listen, God, if You'll give me steady work from now on, I'll promise to pay my tithe regularly."

That was all he said, but he meant it. And although I do not believe we should preface with an "if" our promise to follow God's explicit commands, God must have known the real spirit that prompted King's request, and blessed him accordingly.

When I met King in Cape Town he told me that ever since he began paying tithe he had had steady employment and higher wages. He handed me \$50 in tithe for the church treasurer. He also requested me to pray for him.

King's sudden conviction paid handsome dividends. He learned from experience that God's promised blessings to the tithepayer are as valid in the twentieth century as when they were penned by the Bible writer of old:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). □

## For the Younger Set

### The Strange Friendship

By BELLA LAMPE

SPOT WAS A pedigreed black fox terrier who lived with his master and mistress in a picturesque old three-story house on a farm in Little River, California.

There were also chickens, ducks, geese, and puppies in the barnyard.

And there was Blackie, a huge, beautiful, shiny black rooster. He stood taller than Spot. He had a large red comb and strong, sharp, wicked-looking spurs.

Many people became excited when they saw Spot

and Blackie fighting in front of the barn. Though the fight had all the signs of being real, it was in reality a game. They never hurt each other.

Spot was a trained hunter. He had strong, sharp teeth, and his movements were quick as a flash. He could have killed the cock by sinking his teeth into its neck if he had chosen to. But he had chosen Blackie as a friend.

Blackie, the beautiful cock, with his strong, sharp spurs, could have injured Spot if he had chosen to, but he had chosen Spot as a friend.

There were other terriers

for Spot to play with and other barnyard fowl for Blackie to play with, but these two very different creatures had learned to have fun together.

Some mornings Blackie would be the one to begin the play. He would approach Spot, hopping around with his wings outstretched, and if Spot was lying down he would peck at him, but never to hurt him. It would be up to Spot to indicate whether he wanted to play. If he walked away it meant he did not want to play.

Other times Spot would approach Blackie in the barnyard and yap and snap at Blackie's legs, but never hurting him. Then it would be up to Blackie to decide

whether they would play or not. If he kept eating, after a few tries Spot would walk away. Each was courteous and did not insist on the other's doing what he did not want to do.

But, I noticed that most of the time each of them responded when the other wanted to play. And what a good time they had!

It was a beautiful, artful play between Spot, the fox terrier dog, and Blackie, the rooster, for, though it looked like a real fight, there were never any feathers flying and never any blood drawn by the spurs.

Blackie and Spot proved that it is possible to get along well with and have fun with those who are different from us.

### The Age of the Holy Spirit—2

As pointed out in our editorial of January 9, the unique feature of the Holy Spirit's work in New Testament times was the fact that the special gifts of the Spirit were poured out upon all, not only selected persons as in Old Testament times. This universality is highlighted in the situation at Corinth. Paul says, "The manifestation of the Spirit is given to every man to profit withal" (1 Cor. 12:7).

Again, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (verse 11). And Paul is here not speaking of talents or abilities, but of supernatural manifestations such as "gifts of healing," "the working of miracles," "divers kinds of tongues" (verses 9, 10).

Thus, of the Corinthian church Paul could say, "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (chap. 1:7).

Are we to expect the same baptism of the Spirit today? This is a subject we have dealt with in recent editorials (Nov. 28; Dec. 12, 26). The supernatural aspects were needed when Christianity was being launched, but, in harmony with the principle of the economy of miracle, today God is using largely other means to accomplish His work in the earth. Many Christians failing to recognize these facts are looking for duplicate experiences today, and Satan comes in with counterfeit emotional experiences to supply that for which they are looking. Other Christians, not knowing their Bibles, are ready to attribute the working to God. This is why we believe that the whole subject of the gifts of the Spirit and the baptism of the Spirit need to be thoroughly reviewed by Adventists.

Did the Holy Spirit, then, begin His ministry in the world only after Jesus ascended to heaven? No. He has been active since the beginning. His power has always been available to effect salvation. It certainly would have been unfair for God to restrict the Spirit's operations in Old Testament times so far as salvation is concerned.

#### Two Aspects of the Spirit's Work

The promises of Jesus with regard to the Holy Spirit had to do not with the Spirit's operation in salvation, which work the Spirit had been doing since the beginning, but in the gifts, which God promised to distribute universally after the Messiah ascended to heaven. The distinction between these two aspects of the Spirit's work (1) in conviction, regeneration, and spiritual growth and (2) in supernatural gifts must always be kept clear. A failure to maintain the distinction has led to much misunderstanding of the Bible. In these last days it is especially important that Christians search their Bibles so as to be able to distinguish properly between the two.

It is in this area that Satan is going to lead many Christians astray. This is doubtless one of the areas of which it can be said, "So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures."—*The Great Controversy*, p. 593.

We have not here dealt specifically with the Paraclete passages (the passages in John 14 and 17 dealing with the Com-

forter [Greek *paraklētos*, "comforter," "helper"]). Some have seen in these promises of the Holy Spirit a prediction of that time after the ascension of Christ when Christians would have a fuller understanding of the Spirit's role in man's salvation. Before Jesus came, God was known as Law-giver, Creator, the Mighty Deliverer, the unspeakably wonderful Lord. Few had known Him in personal terms or conceived of Him as a Person as men had learned to know Jesus.

But after Jesus came, God could now be understood in human terms as a comforting, caring, compassionate Friend and responsible Person. "I will pray the Father, and he will give you another Counselor [just like Myself], to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you. I will not leave you desolate" (John 14:16-18, R.S.V.).

No longer merely a mysterious force or a spiritual emanation, the Holy Spirit now could be understood as Christ's representative, available day and night, under all circumstances, to do whatever Jesus would do if He Himself were physically present. A personal Companion, firm with truth, tender with sympathy—such would be the new appreciation of the third member of the Godhead after men had seen the Person of God in Jesus Christ.

We hope our brief survey of the subject of the gifts of the Spirit will be a stimulus to a thorough investigation of this important topic.

D. F. N.  
(Concluded)

### Snow Psalm

By M. J. FORD

It was snowing  
the day the old year ended:  
I saw the year's wilderness wanderings,  
the barren Sinai heights  
of my lawbreaking;  
the rocky plains  
of my stumbling blocks  
covered with heaven's  
balms of snow  
as white as snows  
of Olivet.

O Christ!  
You covered the old year  
of my world with white;  
You covered my life  
in the whiteness  
of Your perfect  
righteousness.



# Personality

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We are not like chemicals in a chemistry experiment to be counted on to react to stimuli in a predetermined way.

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By PHYLLIS GEORGE

WHEN I TOOK MY FIRST psychology course I became confused. It seemed to teach that people were alike in that they could not really determine anything for themselves. Like the chemicals in a chemistry experiment, they could be counted on to react to stimuli in predetermined ways. I learned that if a certain lobe in the brain of a cat were enlarged, the animal would be ferocious; lop it off, and he would become timid and fearful. Ignore or abuse a person throughout his childhood and he would grow up neurotic, or perhaps a psychopath, or homosexual.

All this went counter to what I had learned up to now. Didn't men have free will? Was it really true that we do what we do, not because we choose to, but because we can't help it, just like the woodpecker who pecks holes because his instinct tells him to?

More and more as time went on I seemed to notice that most people, including myself, lived as they did, not because they chose to, but because they compulsively did it. One friend was promiscuous; she thought she was choosing to defy her parents, but the truth lay closer to the fact that she was desperate for love. Another friend criticized incessantly, not because he thought it was the right thing to do, but because he was so unsure of himself. And I—well, I did a lot of commendable things such as tutoring my classmates into the wee hours of the morning, not because I was deeply concerned about their grades, but because I needed approval so desperately that I lacked the courage to say No. Perhaps it was true, after all, that man has no power to shape his own character.

But as time went on, I began to notice some people who were different. There was Mr. Johnstone with both legs amputated, teaching from a wheel chair. The first time I saw him, I tried to feel sorry for him. The attempt didn't come off too well, because just by looking at him I could tell that he was a lot happier than I was. As I got to know him better, I realized

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*Phyllis George is a homemaker and free-lance writer living in California.*



Back in 1950, TV was  
new and its  
evangelistic potential  
was unknown.

But not anymore!



# On its 25th Anniversary Faith for Today makes television history as the oldest religious TV program.



**The first telecasts** were carried live on WABC-TV in New York. Today, the program is released on video tape to 260 stations in the United States and eight other countries.



**Mr. and Mrs. Farrar** were among 66 viewers who enrolled in the Bible course offered on the very first program. They, and nearly 50 friends and relatives influenced by them, have since been baptized.



**Beginning with a single** evangelistic series by Pastor Fagal in 1959, FAITH'S growing team of evangelists last year baptized 1,100 persons. In 25 years, those baptized, as a result of the influence of FAITH now total some 25,000.



**Mrs. Fagal holds the mail** case used to carry the first Bible course responses. The new mail sacks show results of the 25,000 students currently enrolled in courses. Since 1950, 9,500,000 lessons have been recorded.

**A real step in faith.**

In 1950, when Faith for Today first began its TV ministry, television was in its infancy. Religious programming was a whole new idea. With many predicting that television would not last, it was really a step in faith to begin such a program.

**The evangelistic potential is staggering!**

Today, in spite of early predictions, television is very much alive. In the U.S. alone, 67 million homes are equipped with TV sets. That makes one million more homes than are equipped with radio. But what is more important, an average of over six and one-half hours of television is watched every single day.

**We need your help on Sabbath, February 8.**

When Faith for Today first began, the last thing we had in mind was a 25th Anniversary. By now we had hoped

for the Second Coming and a home with Him, the Father of faith. Today, we are even more confident that His coming is near. To reach the millions still without FAITH, new formats, such as the Children's Program and new Bible courses like TODAY'S LIFE magazine are being prepared. That's why on this 25th Anniversary, Faith for Today greatly needs your help in the special offering to be taken on Sabbath, February 8.

**Will you sacrifice for God's TV ministry?**

Please remember Faith for Today on this Anniversary occasion through your prayers and support. In the past, your generous gifts have taken the message of FAITH into millions of homes. On this 25th Anniversary we invite you to make a special, even sacrificial, gift to God's television ministry. Your gift will help hasten the Lord's return! None of us wants to be here another 25 years.



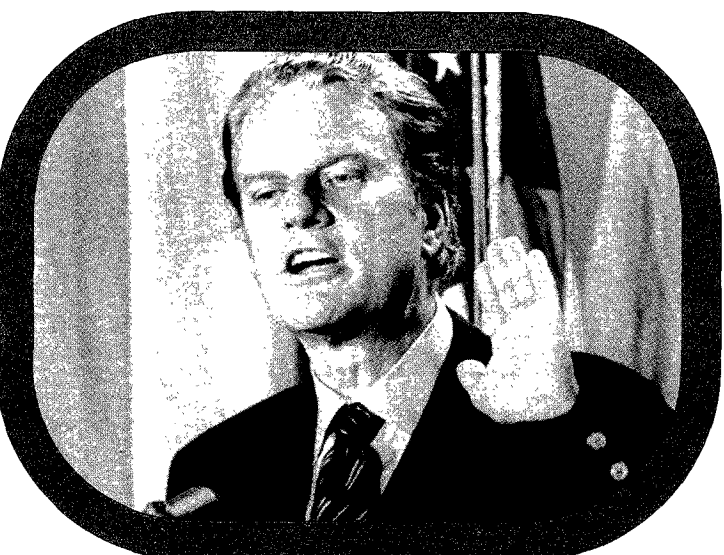
**The Forest Hills office** in New York provided plenty of space for FAITH in 1952. Today, FAITH'S 80 full-time employees are housed in the new facilities of the S.D.A. Radio, Television and Film Center in Newbury Park, California.



**From the very beginning**, FAITH employees have united daily in prayer asking for God's blessing and guidance. Often, they have donated, sacrificially, to help the program in critical times of need.



**Westbrock Hospital**, title of FAITH'S current television format, provides real life problem situations in which Christianity is presented as a contemporary solution. Each season, 26 half-hour programs are produced in color.



**Messages of congratulation** arrive continually at FAITH headquarters as the program enters its 25th year. Dr. Billy Graham was among the first of many to send a message of support and promise of prayer for continued blessing.

# "We've only scratched the surface of possibilities for TV ministry."

It was the spring of 1950 when an official group of church leaders met to study how our church might use the new medium of television for proclaiming the gospel. Then they placed the responsibility of starting the yet unnamed program on me.

As a young minister, I remember the thrill which came when a young couple—the very first ones—told me they were now baptized church members because of Faith for Today. In the 25 years that have passed I have met hundreds like them, but each time the joy is the same.

However, we constantly feel the deepest concern about how to reach the millions still without our great message, and how to find the needed funds to make this possible. Really, we have only scratched the surface of possibilities for TV ministry. Of the more than 260 stations presently carrying the program, 230 show it free on public service time. But free time

is often the least desirable time, so we desperately need to expand our paid stations. We should be buying more spot announcement time, but this also costs money. Currently we are very interested in historical dramas as a means of helping viewers understand the meaning of the great prophecies of the Bible, especially those which show how near the Coming of the Lord is. One very big priority right now is to start a children's program. It is a far bigger project than we had ever anticipated, but plans are progressing steadily, and hopefully the pilot program will soon be ready.

There is much that still needs to be done. Time is short! May we count on you for a sacrificial gift on Sabbath, February 8?



An early television shot of Pastor and Mrs. Fagal.

that I had found a man who was in charge of his life. He chose not to pity himself but to have fun in life, to love the students he taught, and positively to influence their lives for good. When I did something good, it was usually because I was afraid not to or wanted to be able to look at myself with some sort of satisfaction. But when Mr. Johnstone did something good, it was because he wanted to; loving his students, he wanted to help them.

Then there was Lenora. Lenora could find more ways of being unobtrusively helpful than anyone else I have ever known. If someone in the dormitory was sick, she would just happen to bring back an extra tray of food from the cafeteria. She usually remembered to bring a friend's laundry with her when she picked up hers, and she could always tell when a weary schoolmate wanted a back rub.

The thing that made Lenora different was not her helpfulness, but the fact that she didn't seem to care whether anyone noticed that helpfulness. Most of the people I knew just couldn't help themselves; they had to be noticed for the good they did, or they would start feeling nasty and resentful. But Lenora didn't seem to pay much attention to the good she did. She was able to be different.

### Self-forgetfulness

Joe wasn't the helpful type, at least not in the same way Lenora was. He wasn't handsome, or rich, or even very smart, but he didn't let any of that bother him. Summer after summer he organized and ran camps for underprivileged boys from the slums. He didn't have any money, nor was he a genius, but he didn't waste time feeling inferior about these things. He chose what he wanted to do and did it.

It began to appear that there were two kinds of people in the world—the actors and the reactors. Most of us are too tangled up in hate, self-pity, fear, guilt, and greed really to choose what we will be or what we will do. The choices we make are nothing more than the responses of our emotions to the situations we are in. But there are some people who manage to become different, to develop into real people—not just a bundle of responses, but real people who can love and work and plan; who are not driven to do what they do, but who can propel themselves along on the fuel of love.

And then I began to see that the psychologists were right—up to a point. We are the victims of our heredity and upbringing; we can choose to be well behaved, but not to be really loving. We are all alike in that we are driven by our inner torment to be what we are. We have no basic choice to make but one (and even in this God helps us)—whether we will accept Christ into our lives.

And if we ask Him, ask Him and really mean it, Christ will free us from our tight little patterns of compulsion and make us into the people we really want to be. Each of us is to be a unique person reflecting some different facet of Christ. As C. S. Lewis says in *Mere Christianity*, "Until you have given up your self to Him you will not have a real self. Sameness is to be found most among the most 'natural' men, not among those who surrender to Christ. How monotonously alike all the great tyrants and conquerors have been: how gloriously different are the saints!"\*

We are like stained-glass windows in a church. Each of us has potentialities for great beauty, but to begin with we are so covered with soot and filth that we all look alike. Then Christ comes and washes away the dirt, and with the sunshine of His love shining through, people can see us as the varied, colorful beings Christ has always meant us to be. □

\* C. S. Lewis, *Mere Christianity* (New York, 1943), p. 190.

## Fellowship of Prayer

### Jesus Hears Mothers' Prayers

"Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the management of their children. The gates are open for every mother who would lay her burdens at the Saviour's feet. He who said, 'Suffer the little children to come unto me, and forbid them not,' still invites the mothers to lead up their little ones to be blessed by Him. Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the faith of the praying mother. John the Baptist was filled with the Holy Spirit from his birth. If we live in communion with God, we too may expect the divine Spirit to mold our little ones, even from their earliest moments."—*The Desire of Ages*, p. 512.

"Christ placed such a high estimate upon your children that He gave His life for them. Treat them as the purchase of His blood. Patiently and firmly train them for Him. Discipline with love and forbearance. As you do this, they will become a crown of rejoicing to you and will shine as lights in the world.

"The youngest child that loves and fears God is greater in His sight than the most talented and learned man who neglects the great salvation. The youth who consecrate their hearts and lives to God have, in so doing, placed themselves in connection with the Fountain of all wisdom and excellence."—*The Adventist Home*, p. 279.

"God hears prayer. Christ has said, 'If ye shall ask anything in my name, I will do it.' Again He says, 'If any man serve me, him will my Father honor.' John 14:14; 12:26. If we live according to His word, every precious promise He has given will be fulfilled to us. We are undeserving of His mercy, but as we give ourselves to Him, He receives us. He will work for and through those who follow Him."—*The Ministry of Healing*, pp. 226, 227.

■ I do not know whether you still have a Fellowship of Prayer circle. I hope so, for I wrote a request many years ago concerning certain members of my family who were having serious problems in their lives. Crucial issues were at stake. In each case it was evident that God was working for them. Each is today an active Christian. One over whom I worried the most is now a minister's wife and is bearing a marvelous witness in the churches.

Would you please add the name of a friend I met about two years ago when he was an inmate in a penitentiary. When I talked to him about the love of God, he responded warmly. However, in the past six months his enthusiasm has waned. Old friends and old problems have all but canceled the progress he had made. Please pray for him in your prayer circles there.—E. C., of Washington.

■ A few months ago I requested prayer for my mother, who was sick. I am thankful that God healed her. Thank you for your prayers.—B. C., of Ohio.

■ I have written twice before regarding family problems. The Lord has been good and has answered our prayers, for which we are thankful.—N. C., of Louisiana.

■ I am grateful we have a heavenly Father to whom we can go with our troubles and joys. I am thankful there are prayer circles around the world that are interested enough in people to take time to pray for others.

About two years ago I wrote and requested prayer for my younger son and his wife, who had just separated. The Lord has heard our prayers. They went back together about six weeks ago. We are still praying for them to return to the Lord fully.—G. K., of California.

We are admonished by the Scriptures to "pray for one another" (James 5:16). This column is designed to encourage united prayer for personal, family, and church problems. The appointed time of prayer is at sunset each Friday evening. Participants believe "it is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525.

Portions of letters reporting answers to prayer will be published as space permits.

## COVER STORY

# Andrews Conducts Extension School in Nigeria

By C. D. HENRI

THE FIRST EXTENSION school conducted in Africa north of the Rhodesian-South African border by the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan, was held in Nigeria at the Adventist College of West Africa. It was directed by Roy Branson of the Seminary faculty and coordinated by Andrew Daitey of the ACWA religion department, a graduate of the Seminary. C. D. Henri, also an alumnus of the Seminary, joined them as a teacher.

The extension school was the beginning of a continuing relationship between Andrews University and ACWA. Articles of Affiliation between the two schools have been drawn, under which Andrews will issue all degrees to the graduates.

All the extension school students—pastors, theology majors at the college, and graduates on their way to the Seminary—enrolled in the Doctrine of the Sabbath class taught by Dr. Branson and the Organization and Church Management class taught by Elder Henri.

That 23 of the 43 students already had earned their Bachelor of Arts degrees at ACWA was testimony to the rapid strides Africans are taking in qualifying themselves for leading their own work. The three fields in the Nigerian Union are headed by Nigerians, one of whom went on from ACWA to earn a Master's degree at the Seminary. The ACWA business manager, registrar, and two of the three professors in the religion department are highly qualified West Africans.

The school, under the

*C. D. Henri is a vice-president of the General Conference.*

presidency of Percy Paul, was established as a college 15 years ago on a 370-acre tract of land midway between Lagos, Federal Capital, and Ibadan, largest African city south of the Sahara. It has grown from an enrollment of seven to 169, but will no doubt expand further, since it serves a constituency of approximately 66,000 members in Nigeria, Ghana, Ivory Coast, Liberia, Sierra Leone, Gambia, Dahomey, and Togo. Planned additions include a new library, a science building, expansion of the dormitories for men and women, and new houses for additional staff.

## Students Earn Their Way

Because of the acute financial needs of the students, the institution endeavors to provide some form of remunerative labor. The most ambitious project is the clearing and cultivating of the largest corn farm in Nigeria, outside of one or two government-supported experimental farms. Seventy-five acres have been planted, from which two crops a year will be harvested. The long-term effect will be to train Adventists attending ACWA to grow a nutritious and profitable crop on smaller farms in their home villages.

Students operate a bakery that produces whole-wheat and corn-meal bread, which is sold every day in the central department stores of Lagos and Ibadan. The peanut butter factory distributes its produce to the same outlets. In addition to these food industries, the college operates a small tie factory, making large, colorful bow ties as well as four-in-hand and regular ties for the major stores in the cities of Western Nigeria.

The school property was donated by leading citizens of the Ilshian, a town of

4,000 next door to the school. Town and college have always maintained excellent relations. Following a custom described in the Bible, the poor of the village glean corn from the edges of the harvested fields. During the field school, when the water supply of the village suddenly stopped, citizens spent the day filling jugs and cans from the college's artesian well.

A regular clinic in the town is held every Sunday, supervised by Mrs. Joel Awoniyi, wife of one of the religion department faculty members. Her services at the clinic have been so greatly appreciated that she has been made a chief of the village.

A great future for this extension of Andrews University, the Adventist College of West Africa, is certain. □



ACWA sells peanut butter to department stores in Lagos and Ibadan. Girls sort the peanuts before they are ground into peanut butter.



Student colporteurs leave the ACWA campus to visit their customers.

# American Aviator Gives Time, a Practical Gift

By COLIN M. WINCH

WAYNE FOWLER is a quiet American, a man who believes in doing things rather than talking about them. What he does cries out far louder than what he says.

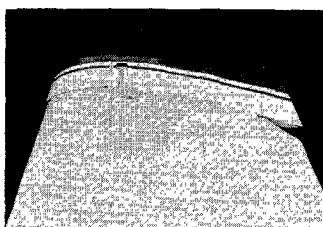
Wayne is a fine aviator with wide experience. I have been told that he no longer writes down his flying hours in his log book—he stopped doing that when he had logged 10,000 hours. His log book shows experience in numerous types of aircraft from World War II bombers to helicopters and a variety of seacraft. He is an experienced cropduster and has done a lot of forest-fire bombing in old World War II aircraft. He owns one twin-engine Beechcraft and a helicopter.

I first met Wayne when he flew our second Cessna 180, the *Malcolm Abbott*, to the Australasian Division from the United States. Since that time he has made three more trips out to the Western Pacific area, twice in his own aircraft and once ferrying the *J. L. Tucker*, the Piper Aztec twin-engine aircraft that is being used by the Western Pacific Union Mission. It would seem that the mission field has

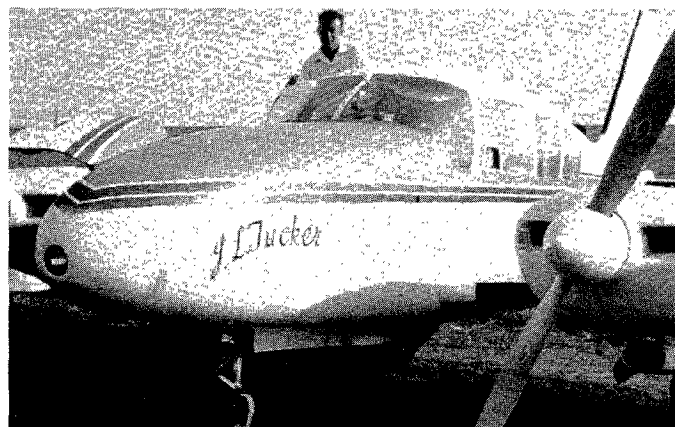
stolen a part of Wayne's heart, since he enjoys visiting the area frequently.

But being a practical man and liking to see action, he does more than just visit. In 1973 Wayne donated to the *J. L. Tucker* \$1,800 worth of tip-tanks. These tip-tanks are fitted to the wing tips of the aircraft and allow an extra 40 gallons of fuel to be taken on board for the long over-water flights that are required of this aircraft in the vast Western Pacific Union Mission.

Later in 1973 Wayne came over to Honiara as a volunteer to relieve me of my flying while I was on furlough in Australia. This time he came by commercial airlines but brought with him \$800 worth of survival gear, such as life rafts, emergency rations, flares, and life vests. Also among his excess baggage



Tip-tanks fitted to the wings of the aircraft allow for storing an extra 40 gallons of gasoline.



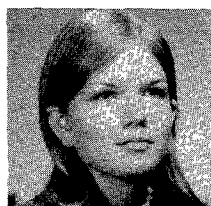
Wayne Fowler prepares to fly the *J. L. Tucker*, a mission airplane.

was \$600 worth of tools and aircraft spare parts. He paid his air fares both ways and donated more than four months of his time.

During his time in the Western Pacific Union Mission he flew hundreds of hours, taking missionaries as far west as Papua New Guinea, as far north as the Gil-

bert and Ellice Islands, as far east as the Fiji Islands, and as far south as Tanna Island in the New Hebrides.

The full value of Mr. Fowler's contribution to the Western Pacific Union Mission cannot be calculated in dollars and cents. We can but stand amazed at the bigness of his heart—and say Thank you. □



## Youthful Leader Inspires Florida Church

Twenty-one-year-old Bobbie Dauns, of the Dade City, Florida, church, is the youngest lay activities leader in the Florida Conference, and possibly in North America.

When I first saw her she came rushing into church at 10:45 Sabbath morning, made her way to the platform, and proceeded with the ten-minute missionary period; all the time gasping for breath as she endeavored to tell the waiting congregation where she had been, what she had been doing, and what she hoped they would do!

Bobbie had just come from the county fairgrounds, where she had been supervising the junior division of the Sabbath school as they manned a Way Out booth.

This was just one of her projects. She has recently organized a health-food sales center for her church, as well as formulated plans to continue with a newly organized Pathfinder Club. All this in addition to the regularly planned lay activities work, such as magazine promotion and helping with the gift-Bible program.

The Ingathering campaign (1974) went unusually well this past year with Bobbie at the helm. In just nine working days the Dade City church reached its goal—one of the first to do so in the Florida Conference.

This spring Bobbie met with the various service clubs of her city and invited them to work with her and her church in sending 20 blind youngsters to camp this summer. Last year she sponsored ten. She is using the Friendship Camp as a soul-winning agency too, by sending recently baptized young people to this camp for their introduction to the Adventist camping program. She is full of ideas for reaching the youth of her city, as well as for keeping the youth of her own church active and happy. Older members can't help catching some of her enthusiasm!

"On the side," Bobbie is deputy clerk of Pasco County Court, handling the county criminal cases and appeals. Her work lends itself well to witnessing for Christ and offering the services of her church to the public.

With such an army of Bobbies, rightly trained, how soon might the work be finished in all the world! We need the strength and energy of our youth to match the wisdom and experience of our older church members.

S. L. Dombrosky, *Director  
Lay Activities and Community Services  
Florida Conference*

## Far East to Send Workers Into Two More Countries\*

VIETNAMESE CONVERTS number more than 600 this year. . . . A young missionary in Balikpapan opens a Bible training school. . . . Some 35 jungle chapels are built in Sabah in three weeks. . . . Student missionaries of Indonesia spend Christmas vacation constructing an airstrip. Things are happening in the Far East!

Reports and recommendations presented at the year-end council of the Far Eastern Division held in Singapore, November 7 to 19, indicate God's leading in this far-stretching area of the world.

W. T. Clark, division secretary, reported that 21,000 baptisms had been reported by the end of the third quarter of 1974, which nearly equals the total baptisms of 21,979 for the whole year of 1973. The total membership of the division is nearing 275,000.

In spite of current economic conditions, the division is undertaking such major projects as building or relocating Japan Missionary College, Kobe Adventist Hospital (Japan), Philippine Union College, and Saigon Adventist Hospital.

Probably the most significant recommendation brought to the council was the plan to enter the two countries of the division that presently have no Adventist work.

Calls were immediately placed for missionaries to Brunei, a tiny Moslem sultanate on the northwest corner of Borneo, and Portuguese Timor, a small country in the Malay Archipelago, north of Australia.

Through Voice of Prophecy Bible correspondence courses, several individuals in Brunei have indicated an

interest in Adventism. However, until a church is organized and registered with the government, no overseas missionary can establish residency in the country. The plan is for a missionary to live across the border in Sarawak, and after the church is formed and legally recognized by the government, he can move into Brunei.

### South American Is Called

A missionary colporteur is needed in Portuguese Timor. The request is specifically for a Portuguese-speaking family and, in addition, a student missionary from Brazil. This is the first time the Far Eastern Division has placed a call for a student missionary from South America.

This year as in previous years, several reports were presented by union leaders at the council.

A report on church planting revealed the growth of the church in East Asia. Working



**P. H. Eldridge, president of the Far Eastern Division, chaired the year-end council meetings.**



**More than 250 people attended a potluck Sabbath dinner on the division compound. Many found the steps to be the best place to eat.**

on the idea that twice as many churches will provide twice as many outlets for witnessing, the division is promoting a project of church planting. It is the object of every existing church to form (plant) a branch company or a branch church by the time of General Conference next summer. A longer-range goal is to double the church's membership in the Far East by 1980.

Some local missions already report doubled membership, and expect to go far beyond the goal. The Central Philippine Union Mission alone reports 65 new companies and 24 new churches

organized between January 1 and October 31, 1974.

The largest number of baptisms during that period—5,470—was in the South Philippine Union.

Korea's Voice of Prophecy recently held a special program for graduates of the Bible lessons. Approximately 140 persons attended the event, which consisted of a short musical program and devotional service. Afterward the guests were divided into small groups to meet the Adventist pastor nearest their home. The pastors invited them to accompany him to his church, where another program was presented and

\* Articles about the Far Eastern Division Annual Council were submitted to the Review by D. W. Hunter, General Conference associate secretary, and Minoru Inada, Japan Publishing House editor and Japan Union Mission education director. Material for this article was taken from both of their articles.



A Sabbath school precouncil was held a few days before the year-end meetings. Attending were Sabbath school and child evangelism directors of the division's nine unions and one detached mission.



Two delegates to the Sabbath school council from the Philippines display a number of craft items made from used greeting cards.

a simple supper served. Before closing, each pastor invited the VOP graduates to attend Sabbath school and church. The result: 99 of them are attending church regularly in the Seoul area.

S. Kunihiro, Japan Union

Mission president, reported a 30 per cent increase in baptisms in Japan, where church growth has been slow because of the country's heavy industrialization and secularization.

Doyle Barnett, South

China Island Union Mission president, reported that the union is taking advantage of two million TV sets on the island of Taiwan and is receiving as many as 5,000 letters a week asking for more information about Adventism.

Though bombs and battles inhibit some phases of the church's expansion in such countries as Vietnam and the Khmer Republic, the working of God's Spirit is clearly seen in the progress of Adventism. Today student missionaries in Phnom Penh, Khmer Republic, conduct two church services every week, baptisms are held regularly, and the government has offered free land for a church building.

#### Children Lead Parents

Le Thi Bach, child evangelism secretary of the Vietnam Mission, reports that children are leading their parents to the gospel. She has seen children's branch Sabbath schools develop into regular Sabbath schools, then small companies, and finally new churches.

In addition to various reports, many recommendations were voted by the council, including the approval of the International Temperance Association of the Far East; a minor in literature evangelism for religion majors of

Philippine Union College; and the election of Maurice Bascom of Korea as director of all Adventist English language schools in the division.

Gottfried Oosterwal, chairman of the Department of World Mission at Andrews University, during the council's midday devotional periods discussed the future of the Adventist Church in the Far East. He dealt especially with the new opportunities for working among Buddhists. Desiring to see some of these opportunities developed, the division has invited Dr. Oosterwal to return to the Far East in 1976 to spend one year in this type of work.

Usually two departments hold precouncil sessions before the division council, thus a bulk of recommendations comes from these groups. Sabbath school and health departments were involved this year, with some 50 persons attending each session. G. C. Ekvall, division health director, and R. F. Waddell, General Conference health director, led the health council, while W. V. Clements, division Sabbath school director, and B. J. Liebelt, associate General Conference Sabbath School director, led the Sabbath school section. □

#### AFRO-MIDEAST DIVISION

### Workers Attend Spirit of Prophecy Workshops

Spirit of Prophecy workshops have been held in each of the unions of the Afro-Mideast Division by Paul Gordon, associate secretary of the Ellen G. White Estate, and R. W. Taylor, division Ministerial secretary.

All the ministers in the Middle East Union were called together for a retreat in the Lebanese mountains, where the Spirit of Prophecy was one of the major items of study.

In Ethiopia approximately 75 workers were called together from all over the country to Kuyera. Similar meetings were held in Tanzania and Kenya.

R. W. TAYLOR

**BELIZE**

**SDA Academy  
Ravaged by  
Hurricane Carmen**

Hurricane Carmen struck northern Belize (British Honduras) on the first of September, causing considerable damage to the area and especially to the new Adventist Vocational College, a secondary school near Corozal.

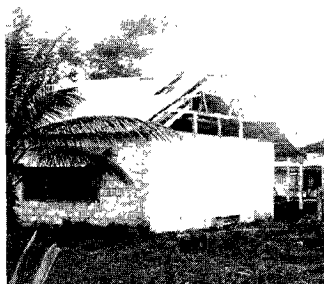
The small British Honduras Mission, struggling to build this academy to fill its educational needs, had erected several temporary buildings so the school could function before the regular buildings were finished. The hurricane blew down these temporary buildings the day before the present school year was scheduled to begin, forcing the school to postpone the opening date for two weeks.

Now the school is faced with the problem of providing necessary housing. The few permanent buildings on the campus were not so seriously damaged. More of the permanent buildings need to be constructed soon, since

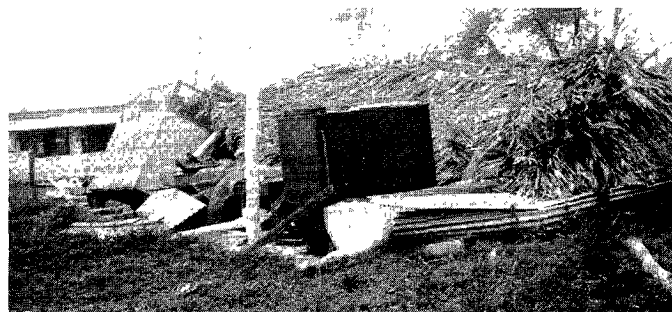
Belize is directly in the path of many of the frequent hurricanes that build up in the Caribbean Sea.

This is the only school in the Central American Union where students can study in English, the official language of Belize. It provides an English education not only for the young people of Belize but also for a large number of other English-speaking Seventh-day Adventist students in the union.

R. ELDEN FORD  
*Principal  
Adventist  
Vocational College*



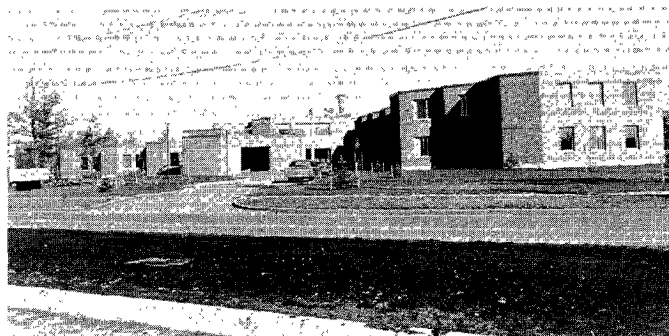
The permanent buildings on the Adventist Vocational College campus fared better than those built to fill temporary needs.



This heap of debris was once a print shop and maintenance center.



Boys now sleep in a classroom, since their dormitory was destroyed.



**PERSONAL CARE HOME OPENS IN WINNIPEG**

Officials from the Provincial Government, the Manitoba Health Services Commission, the General Conference, and the union and local conferences, along with friends of the community, gathered for the official opening and dedication of the West Park Manor Personal Care Home in Winnipeg, Manitoba.

The new facility is a 150-bed nursing home for the elderly and disabled. E. Gallant is the administrator, and F. Manchur the assistant administrator.

Speaking for the opening ceremony was L. L. Bock, General Conference associate secretary. E. GALLANT

**GERMAN DEMOCRATIC  
REPUBLIC**

**1,000th Bible Course  
Student Is Baptized**

Recently baptized was the one-thousandth student of the Bible correspondence course in the German Democratic Republic. Nine years ago this Bible course, first in any of the socialist countries, was begun in a very small way in association with the seminary in Friedensau.

It was not possible to advertise the course, so cards with two Bible texts, Psalm 119:105 and Luke 11:28, on one side, and space for the name and address of the applicant on the other, were prepared. Church members gave these only to people who in conversation asked to learn more about the Bible and to be enrolled in the course. During the first three years of the course's existence, 2,000 persons were enrolled.

Some church members were very enthusiastic about the course in their talks with their friends. One member has already given enrollment cards to 100 people, his zeal evidently stemming from the fact that he himself had studied the Bible in this

way. Many others were responsible for 20, 30, or 40 enrollments. Up to this time 8,000 persons have applied for the lessons. Of these 2,500 (more than 30 per cent) have already completed the course. This outstanding number of baptisms (12 1/2 per cent of applications) is probably because only those who are initially interested are given the printed card.

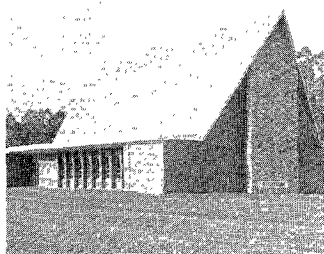
The school has prospered and outgrown its first quarters in Friedensau and will move its office to Leipzig. It also will print the lessons instead of multicopying them. The school was first headed by W. Czembor, now retired, and is at present led by W. Schulz.

A follow-up program to the correspondence course, ten lessons based on the book *Steps to Christ*, has been prepared. Already some 100 persons have finished this course.

With the blessing of God on the enthusiastic efforts of the church members, this Bible correspondence school will continue to be a powerful soul-winning agency in the German Democratic Republic.

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

# New Church Openings and Dedications

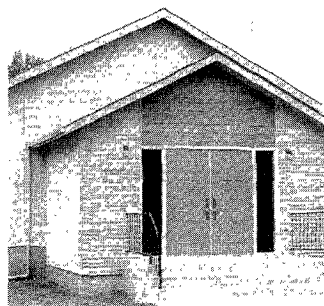


## LURAY, VIRGINIA

A new church was opened on Sabbath, September 7, two miles east of Luray, Virginia, on Highway 211.

Under the guidance of James E. Curry, a company of 60 believers was organized in Luray on May 2, 1970. Weekly Sabbath meetings were held in the Lutheran church's educational building. On September 2, 1970, the group was organized into a church with 49 charter members. Planning for the new church building was begun at the time of organization.

FREDERICK C. REISS  
Public Relations Secretary  
Luray Church



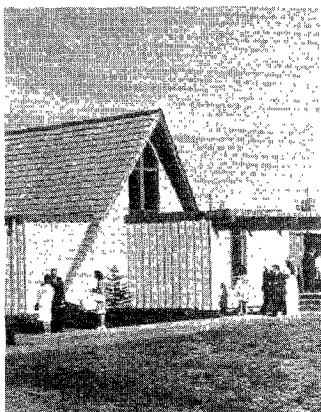
## ROSTHERN, SASKATHEWAN

The Rosthern, Saskatchewan, church recently held its opening-day consecration service with L. L. Reile, Canadian Union Conference president, as

guest speaker. Also present were the mayor of the city, conference officials, and out-of-town guests.

The church was organized September 26, 1925, and has a present membership of 42. M. T. Djkovich is pastor. Seating capacity of the new church is 100.

S. H. GALLANT  
Communication Director  
Manitoba-Saskatchewan  
Conference

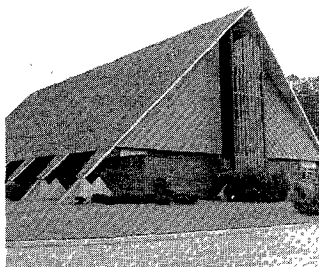


## CHETWYND, BRITISH COLUMBIA

The Chetwynd church in British Columbia was dedicated recently, with L. L. Reile, Canadian Union Conference president, as the dedicatory speaker. Other participants in the service included A. W. Kaytor and A. N. How, present and past conference presidents, respectively, and E. F. White, conference treasurer.

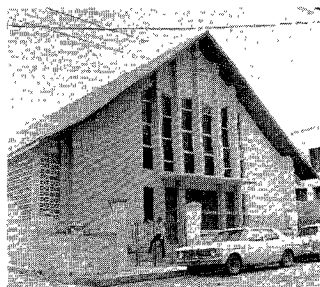
This new edifice makes practical and esthetic use of locally produced materials. Pews are made of local poplar wood.

W. W. ROGERS  
Communication Director  
British Columbia  
Conference



## MARIETTA, GEORGIA

Dedicatory services for the Marietta, Georgia, church were held April 27, with J. R. Spangler, associate secretary of the General Conference Ministerial Association, as featured speaker. Organized in 1955 with 48 charter members, the church now has more than 300 members. The new structure was officially opened in 1968.



## MONTEGO BAY, JAMAICA

Although the new church building in Montego Bay, Jamaica, has an official capacity of 2,000 persons, approximately 4,000 church members and guests were present for the dedication service on Sunday, September 22. J. O. Iversen, from the Radio, Television and Film Center in Thousand Oaks, California; B. L. Archbold, from the Inter-American Division; and M. G. Nembhard, from the West Indies Union, participated in the service. The mayor of the city also spoke.

B. L. ARCHBOLD  
President  
Inter-American Division

## SASKATCHEWAN

### Adventists Promote "Don't Smoke Day"

November 20 was "DS Day" in Saskatoon, Saskatchewan. Louis Williams, Saskatoon's Five-Day Plan to Stop Smoking coordinator, read the report of a "Don't Smoke Day" in Minnesota in the October issue of *Listen* magazine. It wasn't long until he began laying plans for Don't Smoke Day in Saskatoon.

The response of the city and health officials and media personnel was enthusiastic. The mayor, who is a smoker, endorsed the venture. Local television and radio stations promised to give free time to promote it. Several professional associations, service clubs, and hospitals also supported it.

As DS Day drew near, the newspapers and radio and television stations began to encourage people to refrain from smoking on November 20. Mr. Williams made several personal appearances to explain the program and suggest how people could suppress their craving for tobacco.

On DS Day, local radio and television stations began their broadcasts by reminding Saskatoon's citizens that today was the day! Spot commercials, instructions on how to suppress the craving for tobacco, and encouragements were aired throughout the day. Mr. Williams appeared on an open-line radio program, and many people called in their support and observations. Many people called who had stopped smoking through the Five-Day Plan.

By the day's end the plan's main objectives had been accomplished. First, people became more aware of the harmful effects of tobacco on the smoker. Second, many people found that it was possible to break the smoking habit. And third, Saskatoon's citizens were made more aware of the right of non-smokers to breathe pure air in public places.

MILO C. SAWVEL  
Director  
International Five-Day Plan

## Afro-Mideast

■ R. H. Henning, Afro-Mideast Division publishing director, reports that the East African Union had a 64.2 per cent gain in literature sales for the month of October. Sales totaled 312,000 shillings (US\$44,571). October is known as Big Month in East Africa. The Ethiopian Union set a new record during Big Month with a 79.8 per cent gain over the previous year.

■ In October, 75 persons were baptized in the East African Union as a direct result of the literature work.

## Far Eastern

■ At the recent Far Eastern Division year-end council in Singapore, S\$150,000 (US \$61,225) was included in the budget to help finance the printing of Spirit of Prophecy books throughout the Far East. These funds will be set up in the publishing houses in a revolving account, and the funds will be used for printing Spirit of Prophecy books only. As the books are printed and sold, a percentage of sales will come back into the fund for reprinting or for the printing of new Spirit of Prophecy books.

■ Anna Mandagi, a literature evangelist in Tomohon, South Minahasa, Philippines, spends her Sabbaths conducting three branch Sabbath schools and helping in meetings of a small company of believers. It has been her joy in recent weeks to see three persons baptized because of branch Sabbath schools.

## Trans-Africa

■ Eight countries of Africa are now being served by the Trans-Africa Leprosy Rehabilitation and Research Service of Seventh-day Adventists (TALRES). The director is R. L. Foster. Countries being served by this flying-doctor service for lepers are Zambia, Malawi,

Botswana, Zaïre, Tanzania, Rwanda, Sierra Leone, and Burundi.

■ General Conference representatives at the Trans-Africa Division year-end committee meetings were M. S. Nigri, vice-president, and R. E. Osborn, associate treasurer. These two visitors not only attended the session but also traveled extensively in the territory of the division.

■ More than 70 students were enrolled in the Theological Seminary Extension School at Helderberg College, December 4 to January 8. Teachers were Raoul Dederen, Paul Gordon, and Smuts Van Rooyen.

■ A treasurers' council was held recently for all Southern Union treasurers, accountants, and institutional business managers.

■ E. A. Korff, alumnus of Helderberg College, has begun duties as business manager of the college.

## North American

### Atlantic Union

■ The Jay, Maine, Community Services center opened on November 18. Town managers from three towns in the area, county and local public-health nurses, pastors, and representatives from other organizations participated in the opening-day activities.

■ S. David Blackie has assumed the directorship of the occupational therapy department at New England Memorial Hospital, Stoneham, Massachusetts. Mr. Blackie comes from the Loma Linda University Medical Center.

■ At the close of an evangelistic crusade in Buffalo, New York, by R. C. Goranson, New York Conference evangelist, ten persons were baptized.

■ Groundbreaking ceremonies were held this past fall for the new Dexterville, New York, church school. M. J. Lay, pastor, says the building should be completed by next summer and ready for use during the 1975-1976 school term.

■ Several hundred people attended the seventy-fifth anniversary celebration of the German church in Brooklyn, New York, on Sabbath afternoon, October 26. Robert H. Pierson, General Conference president, was the speaker for the anniversary service.

### Canadian Union

■ From invitations extended at a fair booth, 117 persons at Saint Mary's University in Halifax, Nova Scotia, attended a Five-Day Plan to Stop Smoking, directed by Ken Hill and Floyd Coolen.

■ From January through November of 1974 literature evangelists of the Canadian Union held 2,663 Bible studies in the homes of their customers, enrolled 5,655 persons for Bible study guides, and were instrumental in 47 baptisms.

■ A new church was organized in Toronto, Ontario, on the afternoon of December 7, now making 13 churches in the city. Speakers at the organizational services were L. L. Reile and Philip Moores, presidents of the Canadian Union and Ontario Conference, respectively.

■ A three-day follow-up experiment was conducted recently in Windsor, Ontario, by Joe Whedbee, conference publishing director. Elder Whedbee visited the homes of 100 "paid-out" customers of literature evangelists. Of the 50 families found at home, 18 enrolled in Bible studies. Many expressed special appreciation for *Life and Health* magazine.

### Central Union

■ Recently the youth director of the Central Union Conference, Ray James, joined the Missouri Conference youth director, Allan Williamson, to lead out in an MV rally at Sunnyside Academy.

■ A group canvass was held recently in Gunnison, Colorado, by a conference literature evangelistic team selected to prepare this city for an evangelistic series.

### Columbia Union

■ Walter Pearson is the new communication director of the Allegheny West Conference.

■ Community Services Federation meetings were held in six areas of the Pennsylvania Conference last fall.

■ The new \$800,000 Shiloh church in Cincinnati, Ohio, opened September 7. Participants in the traditional ribbon-cutting ceremony included C. E. Bradford, General Conference associate secretary; W. A. Thompson, Columbia Union secretary; Theodore M. Berry, mayor of Cincinnati; H. L. Cleveland, Allegheny West Conference president; and J. A. Washington, conference treasurer.

■ The Columbus, Ohio, Eastwood church school has added a ninth grade and a fifth full-time teacher. A second new school bus was made possible by the generosity of a church member, and \$1,200 worth of new gymnasium and playground equipment was donated by another member.

■ Eighty-eight have enrolled in a Bible class as a result of gospel meetings held by the Youngstown, Ohio, Spanish church.

■ The Akron, Ohio, First church presented a Community Services Award to John Morley, director of the city's public health. Mr. Morley has participated in the Five-Day Plans to Stop Smoking conducted by the church over the past four and a half years.

### Lake Union

■ The Lake Region Conference held a Pathfinder leadership seminar recently at the Sharon church in Inkster, Michigan. A Federation of Pathfinder Clubs was formed, with Walter Darby, of the Ypsilanti church, as president.

■ NBC-TV camera crews filmed a program on nutrition at the Hinsdale Sanitarium and Hospital in Illinois on December 8. The sequence includes food preparation and an interview with Walter

Thompson on vegetarian living.

■ On December 7, Mr. and Mrs. Ed Florian were baptized into the Chicago North Shore church. Mrs. Florian is the third person of the Jewish faith to be baptized into the North Shore church during the past two years. In each of these cases a layman has been involved in bringing these individuals to Christ. The baptism of the Florians climaxed two successful years of soul winning in the North Shore church. More than 50 baptisms have been reported in each of the past two years.

■ A doctor-minister team has taken to the air in Battle Creek, Michigan, over radio station WBCK each evening with a program called Response. The team answers listeners' questions on religion and medical matters.

### North Pacific Union

■ Larry Gasser, of the Alaska Mission, is leading in literature evangelists' sales for the North Pacific Union Conference. On the weekend of November 14, his sales exceeded the \$30,000 mark thus far in 1974.

■ Lee J. Meidinger has been appointed to a personal-evangelism role in the Upper Columbia Conference. He will work with people who have purchased books from literature evangelists.

■ Gerald D. Brass has been named health director of the Washington Conference. He replaces L. E. Hubbs, who is retiring.

■ Some 100 persons were in the initial baptisms connected with the New Life Crusade conducted in Walla Walla, Washington, by Evan-

gelist Jere Webb, assisted by the Heritage Singers. More than 280 persons made a commitment during the four weeks of meetings.

■ A Community Services center is being constructed in Roseburg, Oregon. The two-story frame-and-brick-veneer building will cost \$80,000.

■ Under construction in Canyonville, Oregon, is a \$200,000 church. It will seat 320 and will be another building in the complex that includes a school and a Community Services center.

■ The Walla Walla College church in Washington ordained 14 new elders recently, seven of whom are women.

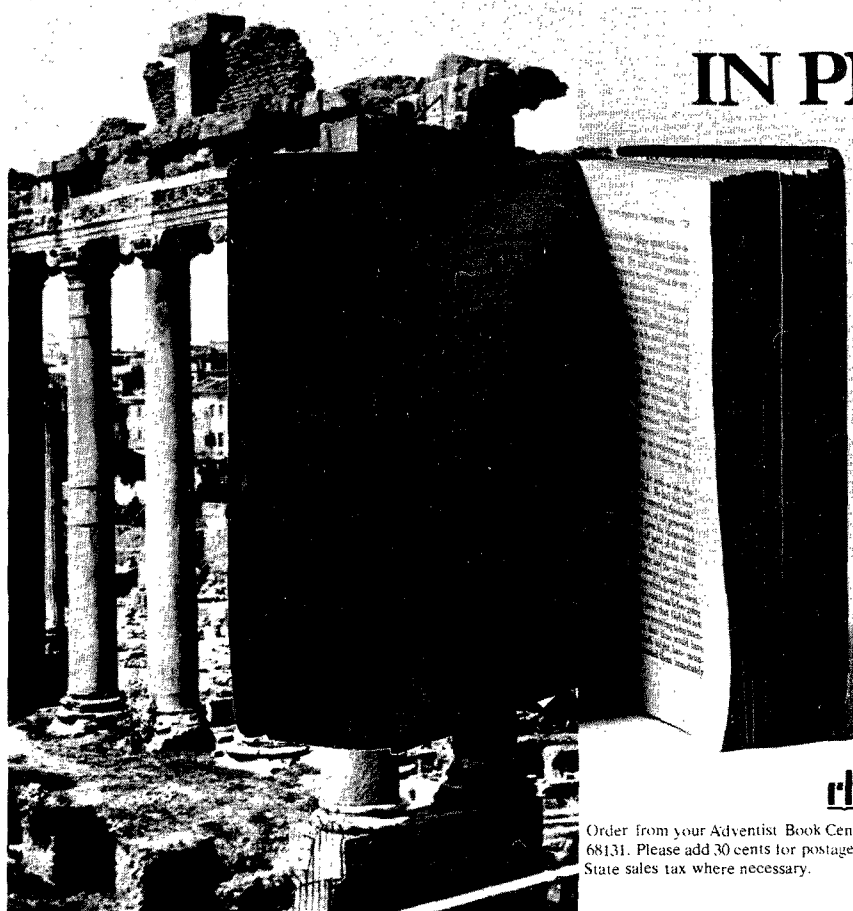
■ Twenty-four persons were baptized at the close of the three-week series of meetings sponsored by the

Magic Valley churches of Eden, Filer, Gooding, Jerome, and Twin Falls in Idaho. Lyle Albrecht, Idaho Conference evangelist, was the speaker.

### Northern Union

■ The Payabya Indian Mission School classroom addition has been completed and the school enrollment now exceeds 45, under the direction of Mrs. Max Singhurst and Mr. and Mrs. Guy Gatewood. Max Singhurst serves as director of this South Dakota mission. Donations came from as far away as Tennessee, Colorado, Nebraska, and Michigan to support this project.

■ The Adventist Book Centers in the Northern Union show a 26 per cent gain in sales for the first nine months of the current Book Center



## IN PRINT AGAIN!

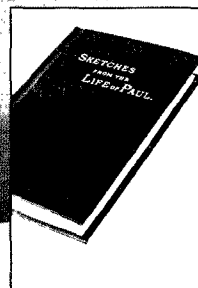
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Elder George I. Butler was president of the General Conference when this book first appeared. After reading it he stated, "There are passages in it which touched our hearts deeply . . . we finished its pages with an increased admiration for the character and life of this devoted apostle."

This new printing is a facsimile copy of the original—only the preface is new.

Every church member will wish to add SKETCHES FROM THE LIFE OF PAUL to his library of the writings of the Spirit of Prophecy. Cloth \$5.50.



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year. The Minnesota Book Center showed an 85 per cent increase in holiday book sales, and the North Dakota Book Center is approaching the \$100 per capita sales figure for 1974.

#### Southern Union

■ Literature evangelists in the Alabama-Mississippi Conference registered a 57 per cent sales gain in November compared with November of 1973. Charles Fletcher's district led the Southern Union with \$17,850 worth of deliveries.

■ Members of the Avon Park, Florida, church recently distributed 800 copies of *The Great Controversy* to their neighbors.

■ Ten members were added to the Morganton, North Carolina, church as a result of

evangelistic services conducted by the pastor, Robert Hunter.

■ WSMC-FM, Southern Missionary College, Collegedale, Tennessee, has recently increased its power from 80,000 to 100,000 watts. Recent improvements in equipment include a ten-bay circularly polarized antenna. While range has not been significantly increased, saturation of hard-to-reach areas has been improved.

#### Loma Linda University

■ Two Loma Linda University graduates were killed in a small-plane crash during a snowstorm near Brigham City, Utah, December 20. Killed were Dr. and Mrs. Douglas Peterson, of Riverside, California, who were en route to Montana for the

Christmas holidays when the crash occurred.

■ Robert F. Wood, assistant professor of environmental health engineering in the School of Health, presented a paper at the seventh Conference of the International Association on Water Pollution Research held in Paris, France.

■ The Loma Linda University School of Dentistry received a \$75,000 grant from the James Irvine Foundation in response to a request for aid in modernizing the University's dental clinic.

■ The Loma Linda University overseas heart surgery team left Loma Linda December 29 for Saigon, South Vietnam, where the team will do open-heart surgery. The team operated on 60 patients during their month-long stay last April.

■ The School of Dentistry took third-place honors in the category of clinical application and techniques at the annual American Dental Association table clinic competition held in Washington, D.C. The winning exhibit was prepared by Ronald P. Blank and William B. Wager, of the class of 1975-A.

■ Recently chosen for the newly created position of associate dean of the School of Education, La Sierra Campus, is Viktor Christensen, a member of the La Sierra faculty since 1962.

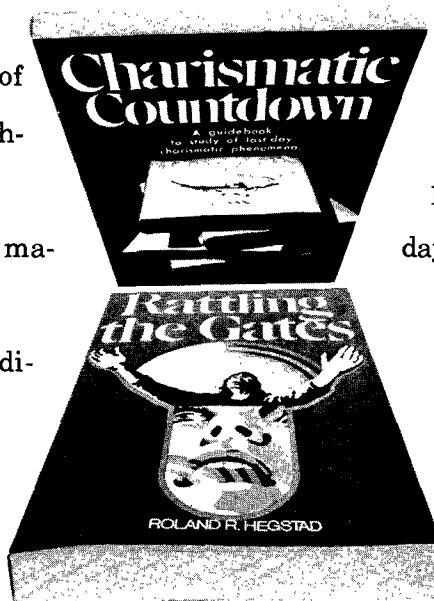
■ Enrolled for this 1974-1975 school year are the highest total number of international students ever to attend the La Sierra campus. Currently 291 foreign students (14 per cent of the student body) are enrolled. Fifty-eight countries are represented.

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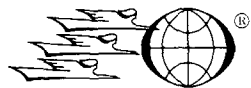
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**Advent Review & Sabbath Herald**  
125th Year of Continuous Publication

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returned only if accompanied by a stamped,  
self-addressed envelope.

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

## Health Personnel Needs

### NORTH AMERICA

Admit. offcers.	Med. transcribers.
Clin. spec.,	Nurses, CCU
psychiatry	Nurses, LVN
Computr. oper.	Nurse, psych.
Cook, head	Nurses, staff
Custodian	Nursing-serv. dir.
Diet., ther.	Nursing-serv.
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Write or call Health Personnel Place-  
ment Service, 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.

**William Beckworth**, publishing  
secretary, Colorado Conference,  
from same position, Wyoming  
Conference.

**Mark Dickinson**, pastor, Min-  
nesota Conference, formerly  
academy teacher, Kansas Con-  
ference.

**William E. Jones**, director of  
Trust Services, Washington Con-  
ference, formerly secretary-  
treasurer, Ghana Conference.

**John Leach**, evangelist, Col-  
orado Conference, formerly pas-  
tor, Texico Conference.

**Bill Peeke**, pastor, Springfield  
and Florence, Massachusetts,  
formerly pastor, Florida Con-  
ference.

**Frederick C. Petty**, district pas-  
tor, Kansas Conference, from  
same position, South Dakota  
Conference.

**Merlin White**, controller, Por-  
ter Memorial Hospital, Denver,  
Colorado, formerly internal audi-  
tor, Hinsdale Sanitarium and  
Hospital.

### FROM HOME BASE TO FRONT LINE

**John P. Eagan** (PUC '69), re-  
turning as pastor/evangelist, Sri  
Lanka Union, Colombo, Sri  
Lanka, and **Clarice Eileen** (Mc-  
Henry) **Eagan** (PUC '69) and two  
boys, left San Francisco, No-  
vember 10, 1974.

**Arva May Quance** (UC '49), of

Norway, Maine, to serve as  
nurse, Nairobi Clinic, Kenya,  
left Miami, November 11, 1974.

**Berthold Herbert Stickle, Jr.**  
(AU '61), returning as assistant  
auditor for Bangladesh Section,  
Dacca, Bangladesh, and **Rosabel**  
**Eilien** (Reimche) **Stickle** (CUC  
'62) and five children, left New  
York, November 18, 1974.

**Kenneth Lee Kelln** (LLU '64),  
returning as medical director,  
Adventist Hospital, Ile-Ife, Ni-  
geria, and **Marilyn Carole** (Unsell)  
**Kelln** (LLU '62) and three chil-  
dren, left Chicago, November 5,  
1974.

**Robert K. McReynolds** (LLU  
'49), to serve as physician,  
Kanye Hospital, Botswana,  
and **Naomi Ann** (Mooney) **Mc-**  
**Reynolds** (LLU '32), of Ban-  
ning, California, left Los An-  
geles, November 5, 1974.

**Donald Clifton Van Ornam**  
(LLU '58), returning as financial  
adviser, Philippine Union Col-  
lege, Manila, and **Barbara Jean**  
(Slocum) **Van Ornam** (LLU '59)  
and five daughters, left Los An-  
geles, October 26, 1974.

**Bernd E. Weidling** (AU '71),  
to serve as teacher, Gitwe Col-  
lege, Rwanda, and **Joyce Ann**  
(Ditmer) **Weidling** (AU '69), of  
Phillipsburg, Kansas, left Wash-  
ington, D.C., November 5, 1974.

## Deaths

**ANDREWS**, Arnold John—b. Aug.  
15, 1913; d. Nov. 3, 1974. He grad-  
uated from the Medical School of the  
University of Toronto in 1939. He  
was married in 1942 to Catharine Cor-  
son. He was second in command of  
the No. 6 Canadian General Hospital  
during World War II. In 1946 he ob-  
tained his diploma in radiology from  
the University of Toronto. He joined  
the medical staff of the North York  
Branson Hospital in 1957. He inau-  
gurated the Branson Hospital School  
of Radiography. In 1972 he was ap-  
pointed chief of staff of Branson  
Hospital, and served in this capacity  
until his death in the Channel Is-  
lands. Survivors include his wife;  
two sons, Gordon and John; and two  
grandchildren.

**CARBONE**, Carrie Nelsen—b.  
May 29, 1896, Curtis, Neb.; d. Aug.  
13, 1974, Forest City, Fla. She grad-  
uated from Hutchinson Theological  
Seminary and worked at the Bates  
Memorial Hospital in New York. Sur-  
vivors include a sister, Mary Chris-  
tensen, and a brother, Nels Nelsen.

**COUNSELL**, Petra Marthea Mat-  
terand—b. May 30, 1889, Pilchuk,  
Wash.; d. Nov. 28, 1974, Silver  
Spring, Md. She took elementary  
teacher training at Walla Walla Col-  
lege and after graduation taught  
church school in the Washington  
Conference. She was dean of women

at Auburn Academy, Auburn, Wash-  
ington, and in 1922 was asked to con-  
nect with Vincent Hill School, Mus-  
soorie, India. In 1927 she married  
Elder Isaac V. Counsell. In 1929 they  
were asked to connect with Oak-  
wood Junior College, Huntsville,  
Alabama. They also taught at Dixie  
Junior Academy, Gilbertown, Ala-  
bama. They moved to Washington,  
D.C., in 1936 when her husband was  
called to connect with the treasury  
department of the General Confer-  
ence. Elder Counsell survives.

**FORSYTH**, Walter George—b.  
May 20, 1883, Gilmon Cottage, Car-  
shalton, Surrey, England; d. Nov. 1,  
1974, College Place, Wash. He was  
ordained to the ministry in 1916 by  
E. W. Farnsworth. Survivors include  
his wife, Helen; daughter, Ruth  
Dockham; 11 grandchildren; and  
11 great-grandchildren.

**GRANLUND**, Ellen T.—b. Aug. 28,  
1886; d. June 15, 1974, Lodi, Calif.  
She was the widow of O. C. Gran-  
lund, who was editor of the Swedish  
*Signs of the Times*.

**KIM**, Joseph Sang Yong—b. Feb.  
22, 1932, Korea; d. July 28, 1974,  
Ganado, Ariz. Dr. Kim took medical  
training at Loma Linda University. He  
worked in Southern California for  
some time. Survivors include his  
wife, Arlene Webber Kim; three chil-  
dren; his parents; two brothers; and  
four sisters.

**MARTIN**, Reuben H.—b. Oct. 19,  
1918, Cleveland, N. Dak.; d. Oct.  
27, 1974, Scottsdale, Ariz. For 16 years  
he was farm manager at Thunderbird  
Academy and later production  
manager of Thunderbird Furni-  
ture. For two years he was produc-  
tion manager at the Sandia View  
Academy furniture factory. Survivors  
include his wife, Nerissa; two  
daughters; a son; five grandchil-  
dren; his mother; two brothers; and  
a sister.

**NORTHCOTT**, George Sigel—b.  
March 9, 1892, Greenville, Mich.;  
d. Oct. 6, 1974, St. Helena, Calif.  
He obtained his Bachelor of Theol-  
ogy degree from Emmanuel Mis-  
sionary College, and in 1927 mar-  
ried Marie Vixie. He was principal  
of the Miami Junior Academy for 14  
years, also was principal of the Or-  
lando church school (Florida).  
From 1950 to 1962 he was desk clerk  
at Loma Linda Sanitarium and Hos-  
pital. Survivors include his wife;  
daughter, Jean Foulston; four grand-  
children; and a brother, Stanley.

## Coming

### January

25 Medical Missionary Day

### February

1 Bible Evangelism  
1 Church Lay Activities Offering  
8 Faith for Today Offering  
15-21 MV Day/MV Week of Prayer  
22 Listen Campaign

### March

1 Tract Evangelism  
1 Church Lay Activities Offering  
8 Christian Home and Family Altar  
8-15 Christian Home Week  
22 Educational Day and Elementary  
School Offering and Sabbath  
School Community Guest Day  
29 Thirteenth Sabbath Offering  
(Southern Asia Division)

# The Back Page

## Church Gives Aid to Cyclone Victims in Darwin, Australia

The Australasian Division has contributed \$25,000 toward a relief fund for victims of a cyclone that struck Darwin, Australia, on Christmas Day, according to R. R. Frame, division president. Also, on January 4 a division-wide offering was collected for relief work in Darwin.

Food and clothing have been dispatched to Darwin by air and by road from Brisbane, Melbourne, and Adelaide, and Community Services centers are busy gathering items necessary for refugees who arrive in their hometowns and cities. Building teams have been formed, and these men will be dispatched as the government disaster authorities call for assistance. The Sydney Adventist Hospital offered 50 beds to the government for any in need of medical care, and the mobile kitchen from the Greater Sydney Conference Community Services provided food for evacuees as they arrived at the airport.

Seventh-day Adventist church members in Darwin number approximately 200. Although the Adventist church school will not operate this year, the church was left standing and is being used as a welfare center.

## SAWS Aid to Pakistan

Cash for the purchase of food and blankets for Pakistan earthquake victims was approved by Seventh-day Adventist World Service with a first draft of \$10,000 plus \$3,500 from the Southern Asia Division until more accurate needs can be assessed.

The action was taken January 6 following a telephone conversation with the secretary of the church's Pakistan Union, George Johnson.

Elder Johnson stated that reports of the extent of the tragedy were accurate. He set at around 5,000 the number who had perished in the quake in the mountain villages of north Pakistan. The church is arranging to truck in food and blankets, said Elder Johnson.

There were no Adventists in the quake area.

The church's aid and volunteer help will probably go from Rawalpindi or the Adventist school at Lahore, said B. H. Stickle, Southern Asia Division treasurer. Elder Stickle anticipates that the church will engage in helping survivors to rebuild, as it has done in Bangladesh.

SAWS is working closely with the Red Cross in organizing its aid program.

H. D. BURBANK

## N.A. Ingathering Report—8

The total amount of Ingathering raised through January 4, \$7,742,538, represents \$15.73 per member in the North American Division. The total amount raised through the eighth week of last year's campaign was \$7,793,754.

This week church members raised \$413,741, as compared with \$410,239.79 raised in the eighth week of last year's campaign.

Three unions (Canadian, Northern, and Southwestern) and 27 conferences have exceeded their final totals for last year. Iowa this week joined 12 other conferences in reaching the Silver Vanguard mark.

Six unions and 36 conferences showed gains when compared with last year's achievement for this period.

C. C. WEIS

## "Circle of Love" Awarded Gold Medal

The Seventh-day Adventist Church's first all-black film, *Circle of Love*, produced by the General Conference Temperance Department with the cooperation of the Inner City Services, has been awarded a gold medal for the best religious documentary of the year by the Institutional Film and TV Festival held in New York, November 8.

This film, clearly identified as a Seventh-day Adventist ministry, will be presented throughout the United States and abroad.

ERNEST H. J. STEED

## Mountain View Youth Win 1,143 New Members in One Year

The youth of Mountain View College, Malaybalay, Bukidnon, Philippines, have become the first Adventist college group in the world field to win more than 1,000 new church members in one year. Their total is 1,143 baptisms for 1974.

"The soul-winning adventure reached its climax on December 14 when 215 persons were baptized in one day," writes J. H. Zachary, head of the college Bible department. The baptisms were conducted by 11 ministers from the college and two local districts. Each pastor conducted two to four baptisms in a total of 35 barrios (villages).

The 15 new churches the school has formed this year bring to a total of 45 the churches started by the youth within a 100-mile radius of the college.

LAWRENCE NELSON

## Laymen Win 8,000 in Rhodesia Crusades

In the Matabeleland-Midlands Field in Rhodesia 1,200 evangelistic crusades by laymen have been held during 1974. More than 8,000 persons have been converted in these crusades, according to Norman D. Doss, lay activities director of the Trans-Africa Division. This good news emphasizes that Adventist laymen, properly trained and directed, constitute a great evangelistic thrust in the Advent Movement.

V. W. SCHOEN

## Far East Plans Twelfth English-Language School

Plans are now being laid to open the twelfth English-language school in the Far Eastern Division. This school will be located in Makassar, South Celebes, Indonesia. Maurice Bascom, recently appointed director of all English-language schools in the Far Eastern Division, will supervise the new school.

Student missionaries provide most of the teaching staff for these schools in the Far East.

The English-language school in Seoul, Korea, is still in operation in spite of the recent fire. Only two days were lost in their program as classes resumed in temporary quarters in the church on the hospital compound.

CHARLES MARTIN

## In Brief

**Newly appointed:** G. W. Morgan, Indiana Conference president, formerly Nebraska Conference president. ☐ Sunti Sorajjakool, president, Thailand Mission, formerly mission secretary and departmental secretary.

**Death:** E. M. Maffah, pastor, Lesotho Field, Southern Union, South Africa, and member of the Lesotho Field executive committee, in a tractor accident on January 1.

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