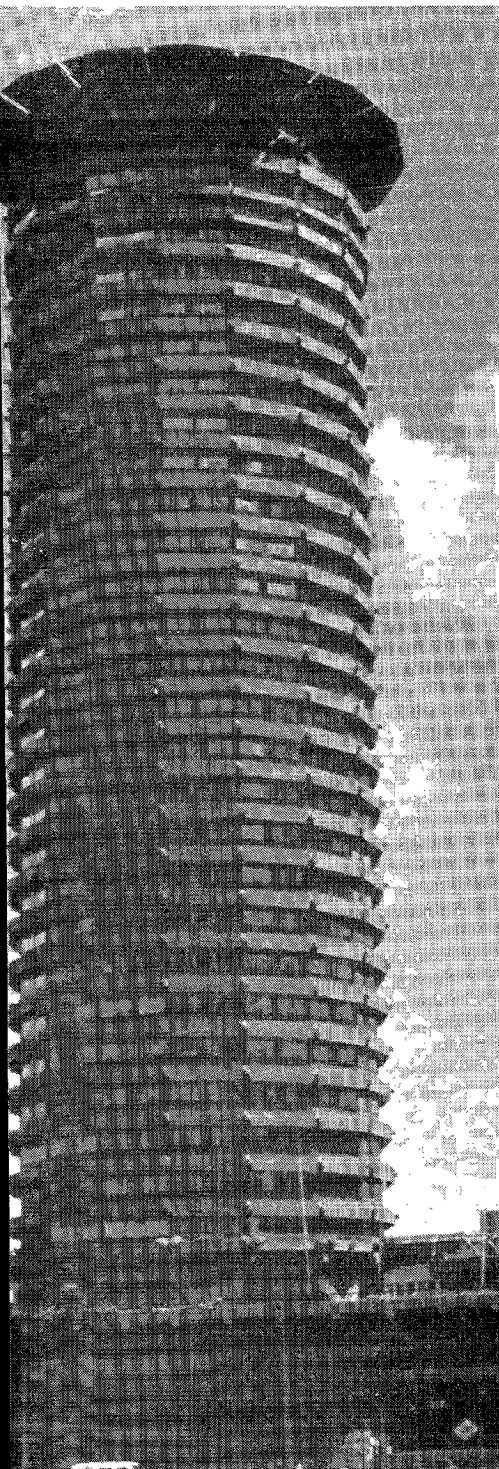


Review

JANUARY 29, 1976

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



World Council of Churches Meets in Nairobi, Kenya

By THE EDITOR

IN 1968 THE World Council of Churches held its Fourth Assembly in Uppsala, Sweden. I attended that meeting as a reporter, and at its close wrote in the REVIEW: "The Fourth Assembly . . . seems to have set the World Council on a course that will *involve it increasingly in social and political problems, and decreasingly in efforts for individual conversion.*"

At the recent Fifth Assembly, held in Nairobi, Kenya (November 22 to December 10, 1975), it was apparent that my tentative judgment of seven years ago was correct. At Nairobi the WCC gave short shrift to appeals for personal evangelism, but discussed endlessly how the churches can be effective in struggles against racism, sexism, exploitation of the poor, political manipulation, denial of human rights, economic maldistribution, military power, and class domination. It even gave considerable attention to the relation of the churches to problems of ecology and conservation of the world's resources.

I was at Nairobi as an accredited reporter. As a reporter I tried to be objective. Unlike a few reporters from the secular press, I was not

Above, the 28-story office-tower of the modernistic Kenyatta Conference Center in Nairobi, Kenya. The center is considered by many to be the largest and best equipped in Africa. Plenary sessions of the World Council of Churches Fifth Assembly were held in Charter Hall, a large, multi-purpose hall. News conferences and briefings were held in the Theatre/Conference Hall. Top, right: As the Fifth Assembly opened, a troupe of Masai tribeswomen performed a dance in the fountain-and-flower-filled plaza of the center.

Continued on page 3

This Week

While the Seventh-day Adventist Church is not a member of the World Council of Churches, nor did it participate in the recent WCC Assembly held November 22 to December 10, 1975, in Nairobi, Kenya, by sending delegates or official observers, REVIEW editor Kenneth H. Wood did travel to Nairobi as an accredited reporter. This issue contains his story of the Assembly.

World events, both secular and religious, should claim the attention of Seventh-day Adventists, since they are aware of the significance these events may have in the great controversy; in addition,

in fulfillment of the gospel commission, they must make their message relevant to a world affected by those events.

With this issue we begin a new schedule for the REVIEW. Most of our readers are aware that plans for each issue are made far in advance of the publication date. For instance, although winter has scarcely begun for us outside the office, we are already working on cover plans and general article selection for April.

However, while we plan weeks ahead, it is also our aim to have the news contained in the REVIEW as up-to-date as possible. Our

new schedule cuts the preparation time for each issue in half. It will now be only three weeks from the time an issue leaves our offices to be put together until it is in the mail to our subscribers. The news section will be even fresher than the main section of the magazine, as news coming to our offices on Thursday can now be published the following Wednesday.

Have you ever wondered how much a smile is worth? A jury awarded \$20,000 in damages to a boy who would never be able to smile again because of an injury. But Kraid I. Ashbaugh, "The

Miracle of a Smile" (p. 13), says no monetary value can be placed upon a smile, since it may draw a person to God and to the kingdom of heaven.

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Letters

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

Also Disturbed

The minister who wrote you meant well, but I think the way the REVIEW puts it is correct (Dec. 25, 1975).

LUCILLE AVILA
New Market, Virginia

The reason that the church is in the lukewarm condition is that there have been many who taught the smooth things that lulled our people in false security, causing them to feel they were safe and in need of nothing.

A. R. DICKIE
Grandview, Washington

Some consider that we are in a Forest of "Nit" Trees, and they would content themselves looking for fallen fruit. Others would wish to see our position as in the Meadow of Security, where only the gentle breezes blow and a covering of Disturb-Me-Nots bloom everywhere.

Actually, our true position is that of a ship in the rough and troubled waters of this world.

VANCE FERRELL
Rosedale, West Virginia

A Bit of Scrooge

"Second Thoughts About Santa"? (Dec. 11). Certainly not! The captivating quality in children is their delightful, seemingly limitless imagination; a trait which I believe is God-given. Take away a child's oppor-

tunity to slip into the world of make-believe now and then and you will see God's most precious gift grow into a lifeless, unmotivated, despondent adult.

As a child who was allowed the freedom to enjoy the mystery of childhood (which included not only a belief in Santa Claus but also talking animals, trees, and a host of imaginary friends) I take the opportunity each Christmas season to give a special thanks to God for helping my parents to create an environment that has enabled me to grow into a happy, mature Christian. Perhaps it is these joyous memories of childhood that nurtured my eagerness to be educated in the field of child development.

A child who believes in Santa Claus is too young to make value judgments. Force these judgments on them, and they will hate both you and God. Allow them to grow naturally and I can assure you, when they grow out of their world of mystical friends they will love you for sharing with them this wonderful part of growing up.

Our church needs all the creative minds available to further Heaven's work; it needs members who are thinkers. Adults who have never allowed even the slightest drift into the world of fantasy will have difficulty in distinguishing fact from fiction. Children's questions only become tragedy when they are the result of parents' failure to accept God's plan for growth and development—a fear that obligates us as parents to protect our children from such issues. Then, and

only then, do a child's questions become a matter of concern. After all, Christ too had a flair for the imaginative. Just read the Biblical account of Lazarus and the rich man.

Attempt to discredit Santa and you have succeeded only in proving the authenticity of one myth: a little bit of Ebenezer Scrooge lives in the hearts of many.

MELODY NOEL DUNHAM
Loma Linda, California

► The author, Ralph Blodgett, comments on this letter as follows:

Your letter against "Second Thoughts About Santa" seems to miss the point of my article. As a father of two wonderfully happy girls 7 and 10 years old, I would be the first to support children's need for make-believe and imagination. You should see my daughters' collection of two Barbie, two Ken, and one Skipper dolls with all their clothes, shoes, hairpieces, et cetera. They play "make-believe" with them by the hour—and most of the items they received from under the Christmas tree.

Children do indeed need "make-believe," and every time my family visits southern California we spend a full 12-hour day at Disneyland and another half day at Knotts Berry Farm.

But having confessed that, I still don't see any need or justification for our lying to children in order to "help" them live in a land of make-believe. If you will reread my article, you will see I am attacking adult lies about such things as Santa, Rudolf, and

Frosty the Snowman—as well as our "little stories" about where children come from (e.g. the stork)—not the actual listening to Christmas songs and stories. My article was simply a plea for honesty with our precious young people (so they can grow up to become well-adjusted adults).

Getting to Know Him

How wonderfully precious to me was the article "Getting to Know Him" (Oct. 9, 1975). I appreciate the REVIEW very much and have wished to write many times to express thankfulness for the many timely articles.

You probably are aware that the Bible text in Thomas A. Davis' article on page 4 should be Jeremiah 31:3 instead of Jeremiah 32:3.

A big thank you also for the wonderful Week of Prayer readings, especially the one for Thursday, "Revival Through Bible Study."

MRS. A. MAUCH
Durnten, Switzerland

A Place for Sinners?

Often common or traditional statements are used to support non-Biblical suppositions. As a case in point, it has often been said, "The church is a place for sinners." I can agree that the church is a place to which sinners can come; but for what purpose? Is it not that they may be healed? Nowhere in the Word is it found that the church is intended to be a breeding ground for the infectious disease of sin.

WILLARD L. SANTEE
Lodi, California

WCC Meets in Nairobi, Kenya

Continued from cover

looking for the sensational or the bizarre, nor was I determined to be critical. As a Christian I tried to be both sympathetic and fair. I tried to see questions from the viewpoint of the WCC leaders and participants. I reminded myself that various organizations involved in the National and World councils of churches have been exceedingly generous with medicines and other supplies in times of natural disasters and political upheavals. They have gone "the second mile" in endeavoring to meet human need.

But I could not approve of much that happened at Nairobi. I felt sad to see strong churches and good people vote to commit their resources and energies to programs that Christ never assigned to His church. In my opinion, millions of people will die unevangelized and unsaved because the WCC and its member churches have been diverted from their true mission. Christ commissioned His followers to preach the gospel and to lift up the crucified Christ, but too many are neglecting this task and are becoming involved in other pursuits (some worthwhile, to be sure, but many of which should be undertaken by Christians individually or by secular organizations). We disagree with the direction the World Council is going, not because we believe the members and leaders are bad people but because we believe they are "off the track." However sincere they may be, they do no favor to the world's lost by offering them the stones of political freedom, economic prosperity, or racial equality when they hunger for bread—the Bread of Life.

I have made this rather extended statement at the outset to provide a context for the report which follows. I want to make it clear that though I may criticize, I do so in love.

As mentioned earlier, the recent Assembly at Nairobi was the fifth in the history of the WCC. It also was the first held in Africa. Previous Assemblies, which are held every seven years, were held in Amsterdam (1948), Evan-

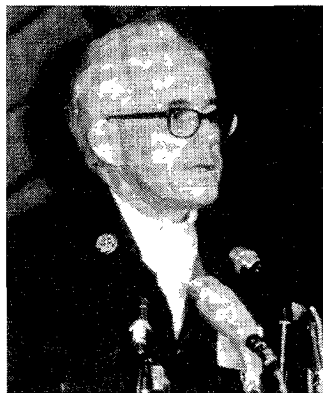
ston, Illinois (1954), New Delhi (1961), and Uppsala, Sweden (1968). The theme of the Assembly, which met in Nairobi's modernistic Kenyatta Convention Center, was "Jesus Christ Frees and Unites."

When the Assembly opened, 271 churches were members of the Council; when the Assembly closed, there were 286, eight having been accepted as full members, and seven having been voted in as associate members. In general, churches are eligible for membership if they accept the basis upon which the WCC is founded, have an independent existence, maintain ecumenical relations with other churches, and have at least 25,000 members. Member churches are found in 90 countries, on all six continents. The total constituency is about 500 million persons.

R. C. Church Not a Member

When the Assembly met in Uppsala seven years ago, there was general expectation that the Roman Catholic Church would join the WCC and be a full member before the Fifth Assembly. In fact, Robert Tucci, S.J., editor of *La Civiltà Cattolica*, expressed the view that the nature and form of Catholicism did not represent an insuperable obstacle to Catholic membership in the WCC.

But although the Roman Catholic Church maintains close working ties with the WCC, and 16 Catholics attended the Nairobi meeting as official observers, membership has not materialized. Among those who have expressed disappointment by this turn of events is 75-year-old Dr. W. A. Visser 't



Robert McAfee Brown, theologian from Stanford University, gave a major address. His subject was "Jesus Christ Frees and Unites."

Hooft, first general secretary of the WCC and now honorary president. In a press conference several months before the Nairobi meeting, Dr. Visser 't Hooft said that apparently after Uppsala the Vatican had had "second thoughts" about joining. He offered as one possible reason the fact that the Catholic Church is already involved in various kinds of crises, and to become a member of the WCC would be an "extra complication."

Message From Pope

But the Pope sent a special message to the Assembly, which said, in part: "We hope that the Assembly will indeed have an important influence on the life of the World Council of Churches, on its member churches, and on all who are committed to the ecumenical movement. We trust that the efforts which the Catholic Church has made and will continue to make to promote the ecumenical movement and, wherever possible, to collaborate with the World Council of Churches, will continue and grow even greater with God's help."

The 747 delegates at the Assembly represented Protestant, Orthodox, and Old Catholic churches. About 20 per cent were women (although the goal had been 40 per cent). Three hundred were laymen. About 80 per cent of the delegates were attending their first Assembly. Distinguished guests were present, including Buddhists, Hindus, Muslims, Jews, and Sikhs.

The latter fact generated some criticism and produced one embarrassment for the WCC leaders. In *Target*, a weekly-turned-daily during the Assembly (something like the *REVIEW AND HERALD*, at Vienna), the opening service was reported in such a way as to make it appear that Buddhists, Hindus, Muslims, Jews, and Sikhs had conducted the service. Two days later a correction appeared, explaining that lines had become transposed during production and "of course" these representatives of non-Christian faiths had not been prominently involved.

Major speeches were given at the plenary sessions by internationally prominent figures in the religious, political, and scientific worlds. Among the speakers were Dr.

Robert McAfee Brown, Presbyterian theologian from Stanford University; The Honorable Michael Manley, prime minister of Jamaica; and Professor Charles Birch, professor of biology from Australia's Sydney University. A major feature early in the Assembly was a two-hour play entitled "Muntu." The play strongly suggested that most of Africa's troubles may be traced either directly or indirectly to the arrival of the white man, particularly the missionaries, who were portrayed as carrying a gun in one hand and a Bible in the other.

As a Seventh-day Adventist I felt that the presentation was too sweeping and general in its indictment. It took no note of Christians who came to the continent to minister selflessly to the needy. It made no mention of those who had no part in exploiting the people, or of those who stood apart completely from involvement in politics. The writer of the play apparently was unable to grasp the fact that some Christian missionaries were motivated solely by divine love; some were willing to make any sacrifice—even of life itself—to help the disadvantaged; some saw their mission clearly as preparing people for the kingdom of God, of teaching them to follow Christ, of helping them reach their full spiritual, intellectual, and social potential as sons and daughters of God.

During the time that the Assembly was being held, Mr. Daniel Musyoka Mutinda, Kenya's Minister for Information and Broadcasting, made a speech to a Muslim community in Kitui. In the speech he warned that churches should not abuse Kenya's policy of freedom of worship by involving themselves in politics. He said that churches should follow their religious teachings strictly and not mistake churches for political institutions.

Seventh-day Adventists agree one hundred per cent with Dr. Mutinda's views. They believe that churches must not meddle in politics.

But the WCC thinks quite differently. Thus we wondered if Dr. Mutinda was not speaking more to the Fifth Assembly than to his Muslim audience. Even before the Assembly began, the outgoing 25-member executive com-

mittee of the WCC took an action that certainly had political overtones. It directed the WCC finance officer to make certain that none of the Council's funds were deposited in any of seven banks that were known to have made sizable loans to the South African Government and its agencies. Targets of the action were the European American Banking Corporation and its six members. The committee voted withdrawal of WCC funds after the banks had refused to give assurances that they would stop granting loans to the South African Government and its agencies.

This is the kind of political involvement that has caused governments of emerging nations to look upon churches as political organizations and as instruments to carry out the purposes of governments. Curiously, some nations, while decrying meddling in their affairs by churches, seem willing to accept funds from the WCC for liberation movements within their countries. For example, since 1973 about \$1.5 million has been channeled into four former Portuguese colonies in Africa and into liberation movements in Zambia and Rhodesia (Zimbabwe).

Even within the WCC, of course, there are conflicting opinions as to whether churches should give assistance to groups who seek to achieve their objectives by force. During the Fifth Assembly Dr. Philip Potter stated frankly that member churches are balanced on a "knife edge" on the question of aid to liberation movements engaged in armed struggle, especially in Africa.

A Lighter Note

Here let me introduce a lighter note. The meeting in Nairobi, while well planned and organized, had problems similar to those that afflict all large gatherings. For example, a midday meal had been contracted for through a catering service. The meal was served on the plaza-mall in front of the Kenyatta Center, and delegates ate in two-pole family-type tents pitched on the grass. This plan had been conceived by Assembly organizers for the convenience of delegates and to encourage socializing among people of various churches, races, and countries.



Dr. Philip Potter, general secretary of the WCC, participated in a news conference the first day of the Assembly. Dr. Potter, a West Indian, is the first WCC leader from the so-called Third World.

But apparently the response was not all that had been expected. After about a week the following message appeared in a mimeographed bulletin: "We were sure that since you are just over 3,000 in total we could safely guarantee to the caterer that 1,700 lunches would be a daily minimum. We therefore have to pay for 1,700 lunches even though there are less than 1,400 of you who come to eat together. . . . Those of you who eat every midday in any of the hotels or restaurants in town are urged to eat at least once or twice during the next few days in the friendship tents on the grass."

The meals were priced at 25 Kenyan shillings (slightly more than US\$3). One day *Target* commented: "Since quite a good lunch can be had in most Nairobi restaurants for less than half that price, where is the profit going? Perhaps it is being used to pay for the mountain of paper [someone estimated that 25 tons of paper were used on releases, reports, et cetera] in the basement of the Kenyatta Conference Center?"

Problems also afflicted the duplicating equipment. Releases to the press, and material for consideration by delegates, were at times unavailable when needed.

And *Target*, designed to appear daily, failed to appear for several days. The publishers explained that the printing equipment had broken down. A humorous note in the paper said: "*Target* has been having production problems. If you didn't get this issue, it's because it hasn't been printed yet."

The sense of humor revealed in this comment cropped out in another statement in *Target*: "Delegates who have been making puns about our 28 stories meeting place need to beware of the cultural confusion their metaphors cause. It's a tower all right, but to call it ivory is tricky in a land of elephants. And to call it Babel is equally dangerous, considering the confusing number of languages that the same delegates have brought with them."

From the very beginning of the Assembly, the finances of the WCC were given close attention. For, in spite of efforts to sound optimistic and to put the most favorable interpretation possible on the organization's financial status, the stark truth is that inflation, devaluation of currencies, and controversy over some WCC programs have forced the organization to cut back on its staff and curtail planned expansions. Dr. Ernest Payne of Great Britain, who presented the report of the finance committee, stated frankly: "The World Council has faced constant and growing difficulties in the financing of the work in the years since the Uppsala Assembly." In spite of the fact that member churches have increased their contributions, these increases have not been sufficient to offset the effects of declining exchange rates and inflation. "We have seen this situation coming for many years," said Dr. Payne, "and now action is unavoidable. Nothing proposed in this report can relieve the Council of the need to make major cuts in its 1976 expenditure."

An article in *Target* declared that "the financial crisis facing the World Council of Churches can be attributed in part to the increasing reluctance of many European and American churchgoers to put their money in the plate on Sundays because they feel outraged that part of it should be used by 'terrorist' organizations in Africa."

At the second business session, Dr. M. M. Thomas of Bangalore, retiring moderator of the WCC Central Committee, gave a lengthy report. In it he reviewed the theological trends during the past seven years, since the last Assembly, and outlined issues crucial to the ecumeni-

cal movement. He expressed his own disappointment that the Roman Catholic Church had not joined the World Council, as Dr. Visser 't Hooft had done previously. He also noted that "in some quarters there is a weariness in the ecumenical spirit and a great deal of disillusion with the institutional expressions of ecumenism." But he spoke confidently of his belief that the ecumenical movement is a result of God's working.

Though he pointed out various dangers, Dr. Thomas argued that salvation involves more than the soul. It involves improved economic and political conditions. And he defended the church's participation in any struggle that improves the human condition. In support of this view he quoted a statement from a WCC meeting in Bangkok in 1973: "We see the struggles for economic justice, political freedom, and cultural renewal as elements in the total liberation of the world through the mission of God." He argued that socio-political involvement is an essential part of Christianity, and appealed to Christians to develop a "spirituality for combat."

Brown's Keynote Speech

Another of the main speakers at the Assembly was Dr. Robert McAfee Brown of Stanford University. His message did much to set the tone for the Assembly. Dr. Brown took what one observer described as a "white guilt trip." He took pains to flagellate himself and all whites (though particularly the United States) for creating most of the misery in the world. He said: "It would be dishonest for me to ignore the fact that who I am—or at least what I symbolize—makes many of you uncomfortable, uneasy, and perhaps even angry. . . . On at least four counts many of you will have reason for concern. I am white in a world that is unjustly dominated by whites, speaking in a black country to an assembly predominantly nonwhite. I am male, in a world that is male-dominated in ways that have been destructive for many, if not most, women. I am a member of a relatively affluent class in a world that is overwhelmingly poor and that is manipulated by a small affluent minority.

"And lastly I am a citizen of the United States of America in a world where both small and large nations are struggling to become free from the political, economic, and military domination of the United States of America. . . . It is the final identification that gives me the most difficulty as I stand before you. I love my country, and I am deeply ashamed of it. I am ashamed of it particularly of what it has done, and continues to do, to so many of your countries. If you are from southeast Asia, your land and your families may have been destroyed by that ugliest of all human creations, the United States Air Force B-52 bomber. If you are from Latin America, you may have friends and family who are starving because American businesses exploit them economically, or you may have friends and family who are political prisoners being tortured by techniques that your police learned from our police.

"I will not continue the litany of shame; many of you can recite it with greater feeling and detail than I."

To many, Dr. Brown's picture of the U.S. seemed both distorted and inaccurate, for it included nothing about the fact that U.S. citizens are free to travel and speak their mind not only in their own country but abroad, nothing about World War I in which the U.S. fought selflessly, asking not an inch of land in return, nothing about World War II in which the U.S.

helped arm Allied countries through the lend-lease plan, nothing about the Marshall Plan to rehabilitate and reconstruct the devastated countries, nothing about the investments of business firms that have helped bring prosperity to underdeveloped nations, nothing about the gigantic relief efforts that the U.S. is always willing to undertake whenever and wherever there is a natural disaster.

Dr. Brown seemed to be "playing to the grandstands," but the "play" was not as successful as he had hoped. This was apparent at one point after he had finished his speech. As part of his effort to "put down" the West and obtain favor with his audience, Dr. Brown abandoned the use of the English language after the first third of his speech, declaring that to use English, French, or German (the official languages of the WCC) is to exert a kind of "linguistic imperialism." "As a symbol of my desire to enter into closer solidarity with my sisters and brothers in the Third World, and especially in Latin America, where so much evil has been done with the complicity and often active involvement of my government, I am going to give the rest of this speech in Spanish." He read the remainder in Spanish, his English manuscript having been translated by a Roman Catholic.

But then a delegate from a country in the Far East arose

and declared that Dr. Brown's choice of Spanish was somewhat unfortunate, since Spanish is a language identified with Western culture. He said that if Dr. Brown had wanted to be truly effective, he should have selected a genuine Third World language.

Dr. Brown not only seemed uneasy with the U.S. and the West, he seemed uncomfortable with the claims of uniqueness that always have accompanied the gospel of Christ. Said he: "Our answers are not the only possible answers. . . . We have an obligation to listen before we proclaim, to know what is being said by the Jew, the Hindu, the Marxist, the humanist, and to believe that we can learn from them, rather than assuming that they must learn exclusively from us."

Dr. Brown's speech complemented the one given earlier by Dr. M. M. Thomas. Both speakers paid lip service to individual salvation from sin, but their chief emphasis was on restructuring the world, redistributing the wealth, modifying standards of living, and changing social and political structures. The majority of the delegates seemed pleased with this thrust, but some voiced criticism. They said that instead of focusing so heavily on humanity, greater attention should be given to God—that this would have an elevating, unifying effect.

Two days after Dr. Brown had spoken, an evening press

conference was held featuring a dialog between Dr. John Stott, a Church of England minister, and Bishop Mortimer Arias, from Bolivia's Evangelical Methodist Church. Bishop Arias had presented a message earlier in the day entitled "That the World May Believe," in which he made a plea for evangelism as an essential, primary, normal, permanent, and costly task of the churches. But his chief emphasis was on the need for social and political liberation.

John Stott Protests

Dr. Stott was dissatisfied with this. As one who believes deeply in the importance of personal response to the plan of salvation, Dr. Stott said: "It is simply not true that all men and women are 'anonymous Christians,' and need only to have their true identity disclosed to them. Nor are they already 'in Christ' and simply need to be told so. No, according to the New Testament, they are 'dead in trespasses and sins,' 'separated from Christ,' and 'perishing.' Our Christian responsibility in the face of this terrible human condition is not to deny it but to weep over it and to seek, like the apostle Paul, 'by all means to save some.' Universalism, fashionable as it is today, is incompatible with the teaching of Christ and His apostles, and is a deadly enemy of evangelism. . . . If justice means the securing of people's rights, is not one of their most fundamental rights the right to hear the gospel? If love seeks to serve men's highest welfare, can we leave them alone in their spiritual lostness and still claim to love them? Or take the struggle for liberation, humanization, and quality of life. Is any liberation greater than freedom from guilt, selfishness, and fear by Jesus Christ? Is anything more humanizing than the gospel? . . . And what life has supreme quality if it is not that 'eternal life' which Jesus said consisted of the personal knowledge of God and of Himself (John 17:3)?"

Thus, throughout the 18-day Assembly, there was a small but somewhat vocal protest against the almost 180-degree turn that the WCC had taken at Uppsala. Some members felt uncomfortable with the heavy emphasis placed on changing society rather than the individual, and



Plenary sessions of the Assembly were held in the large hall of the Kenyatta Conference Center. Simultaneous translation was available through portable transistor receivers. Members of the press occupied the balcony.

with throwing the church's weight around in the political and economic arenas rather than in fulfilling Christ's commission to "go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Professor Charles Birch, biologist from the University of Sydney, gave a major speech entitled "Creation, Technology, and Human Survival." The overriding tone of the speech was one of gloom and doom. Professor Birch argued that without radical changes the human race faces extinction. He said that there are five main threats to human survival: population explosion, food scarcity, scarcity of non-renewable resources such as fossil fuels, environmental deterioration, and war. "The world is a *Titanic* on a collision course," he said.

Professor Birch pointed out that 300 million people in 1975 have only two thirds of their minimal protein needs. To solve this and other food problems, he said that there must be a "program of de-development of the rich world. The rich must live more simply that the poor may simply live."

Let me introduce here an interesting side light. At a press conference after Professor Birch had presented his speech, I commented that talk is cheap and that abstract ideas must be translated onto the practical level if they are to accomplish any good. I referred to his statement that millions of people are without adequate protein, and that the supply of arable land is limited. "Now," I said, "I have two questions: Would you favor growing soybeans on all the land that is now being used for tobacco (a useless, harmful product), and, inasmuch as it requires about one acre of grazing land for each cow (which, in turn is eaten for protein), and since one acre of soybeans supplies five times as much protein as one cow, would you see light in growing soybeans on the grazing land and encouraging people to become vegetarians?"

The professor was obviously upset. With the press officer of the WCC at his elbow puffing on a pipe, he wasn't about to put smokers in a bad light; so he ignored that aspect of the question entirely. Then he began some fancy verbal footwork with

the second question. He said that the real problem is that even if adequate protein were available, little of it could be shipped across national boundaries. "We are not all called to be nonmeat eaters. We are called on to grow crops and to get them to people in need. It is critically important that the solution be in the country where the problem is." His answer was reported in many of the newspapers the next day and appeared in the releases sent to the wire services.

Answer Was Evasive

Personally, I felt that Professor Birch's answer was not only evasive but was inconsistent with part of his speech in which he called for a sacramental view of nature. He criticized the view that plants and animals are solely for man's use, and challenged Christians to rediscover the fundamental unity of the human and nonhuman worlds. He declared that birds, flowers, and animals have rights. But then he seemed perfectly willing for people to continue to raise and slaughter millions of animals for food.

Throughout his speech, Professor Birch's belief in evolution and his low view of the Bible as history were evident. At one point he said: "Life on earth evolved over millions of years as a sustainable society." At another point he said: "The creation stories are not about events in the past. They are about relationships of dependence, alienation, and renewal in the present."

As for the churches' role in solving the world's technological, environmental, and other problems, he said: "It is now totally unintelligible for the churches to operate as though there is one plane called the spiritual, which is their area, and another called the temporal, which they can leave to others. This leads to the false belief that all they have to do is to change people and that changed people will change the world. . . . The redemption of people involves the redemption of the world they live in. The bonds that confine people all over the world are economic, political, and technical, as well as spiritual. The struggle for liberation is a struggle for economic, political, ecological, and spiritual liberation. It is vital for the

churches to be involved, boots and all, in all these tasks and to question seriously their commitment to the technically dominated society. It is a cop-out for them to draw a distinction between the things that belong to Caesar and those that belong to God. Nothing belongs to Caesar, except Caesar's evil machinations."

Perhaps this statement needed further definition to make its meaning clear, but on the face of it, it seemed to contradict the teachings of Christ and the New Testament. And it seemed to contradict his statement, made at the press conference, that survival of humanity is possible only through "more authoritative governments. Democracy is not going to save us from the perils of the future." If "nothing belongs to Caesar," why should Professor Birch look to an authoritative Caesar to rescue the world from disaster?

From the standpoint of the press, the Fifth Assembly offered few events of major interest or significance. So starved for something to report were newsmen that before the Assembly opened they turned up the fact that the Archbishop of Canterbury had traveled to Nairobi first class. This, they claimed, had cost the Church of England £610 (about US\$1,250) extra. Another report on the Archbishop's activities told of his being stranded for several hours in a lion-infested area of northern Tanzania. It seems that the Archbishop, with his wife and friends, were touring the Ngorongoro Crater when their car got stuck in the sandy riverbed. The group stayed in the car for some time, flashing the car's headlights as a distress signal, until two minibuses with a tour group of Canadians appeared on the scene and pulled the car free.

Another happening that was seized upon by the press was the protest by Pastor Jack Glass during the first-day opening ceremonies. As participants were marching into the Kenyatta Center from the plaza, Pastor Glass, who supposedly represented the Sovereign Grace Evangelical Baptists of Scotland, tried to grab the microphone. "This is an anti-Christ Assembly," he shouted. "I declare this Assembly to be an act of apostasy that does not demonstrate the unity of Christ."

Police led the man away, but later released him.

Pastor Glass's opinion of the WCC may not have been shared by many delegates, but this was only the first of the views with which they would differ during the coming days. For example, Dr. Julia Ojiambo, an assistant Minister for Housing and Social Services in Kenya, defended polygamy and said that she would rather share a husband with another woman whom she knew than have her husband secretly keep a mistress, as is done in so-called monogamous societies. She indicated that polygamy is here to stay in Africa. Canon Burgess Carr, general secretary of the All-Africa Conference of Churches, said that there is new interest in the subject of polygamous marriages and in the refusal of the churches to baptize men with more than one wife. He quoted a Roman Catholic author who said the church has taken the wrong view of Scriptures: "The Bible does not forbid multiple marriages, it forbids divorce."

"Moratorium" Suggested

Canon Carr made controversial news on another point also. At about mid-point in the Assembly he stated that Christian witness in Africa can become effective only to the degree that the churches give up their reliance on missionary money and personnel from churches in the nations of the West. Canon Carr is an advocate of a movement (which he said is growing) that has proposed a "moratorium" on the acceptance of support from missionary-sending agencies in Europe and the United States. At present the administrative budget of churches in the All-Africa Conference receives about 80 per cent of its funds from non-African churches.

During the final week of the Assembly, nominations were submitted for the 120-member Central Committee of the WCC and for the six positions as presidents. Two women were among the six nominated. The six nominees were: Ms. Annie Jagge, Reformed Church, Ghana; J. Miguez-Bonino, Methodist Church, Argentina; Metropolitan Nikodim, Russian Orthodox Church, U.S.S.R.; General T. B. Simatupang, Reformed Church, Indonesia; Archbishop O. Sundby, Lutheran Church, Sweden;

Ms. Cynthia Wedel, Episcopal Church, U.S.A.

None of these nominees faced real opposition when their names were brought to the Assembly, but a minor attempt was made to replace the name of Metropolitan Nikodim with that of Dr. M. M. Thomas. The attempt failed, but it revealed a continued uneasiness among some delegates about whether the large membership of the Orthodox churches carries undue influence, whether it has helped shift the WCC from an evangelical emphasis to a liturgical emphasis, and whether church representatives in the U.S.S.R. are also representatives of the state.

Perhaps the Fifth Assembly is too close to us in history for us to see it in true perspective. But my present opinion is that the Nairobi meeting lacked dynamic and direction. It was an expensive meeting, costing perhaps \$3 million, that went through the motions of ecumenism, but seemed unsure of itself. It hesitated to deal boldly with some of the "gut" issues, preferring to stay in "safe" areas, fearing that any violent rocking of the Good Ship *Oikumene* might sink the boat. Discussions of the Assembly theme "Jesus Christ Frees and Unites," seemed like merely a verbal exercise. Unity was not achieved even in the matter of the eucharist. Separate communion services were held for the major confessional bodies.

The Sixth Assembly is scheduled for 1982. What world and church conditions will be at that time nobody knows. But if the straws in the wind at the Fifth Assembly indicated anything, the coming seven years will be hard ones for the institutionalized ecumenical movement. There may be no Assembly in 1982. On the other hand, if the hopes of some, voiced at Nairobi, are realized, all Christians who are members of churches that belong to the WCC will belong to a single church at the time of the next Assembly. How the WCC fares during the coming months will, I think, provide a clear indication of whether the G.S. *Oikumene* will sail on bravely or founder on the rocks of disappointment, apathy, and disunity.

Next week we shall give a few editorial comments on the Nairobi meeting. □

Lydia Refused to Give Up

Lydia was an inspiration to all who knew her,
helping many people to find Christ.

By DUANE HAMILTON

"MY DOCTOR couldn't believe I could write again," said Lydia Halter. "I had to show him before he would believe it."

"I couldn't even turn the pages of the book I was reading, but remembering that God challenges His people to test them, I prayed earnestly. Miraculously I found I could move my arm laterally eight inches. When they inserted an upholstery needle between my closed fingers I could turn the pages. This encouraged me to try a pen, and soon I had learned to write."

When only 31 Lydia Halter was stricken with crippling arthritis. In the course of time she became completely immobilized, unable to move any part of her body. As the affliction fixed itself on her, her husband deserted her, leaving her to rear a family of four children, the youngest, a boy, was two years old. Alone and ill, she refused to give up, in spite of her heartache.

Before she died she had filled more than 30 large loose-leaf notebooks with comments on the Bible and Spirit of Prophecy. The margins of her large Bible were filled with notes. Her poems were as beautiful as the beauty of her spirit and life.

"I never tire of writing," she said. "The more I go over these notes, the more inspiring it becomes and the more it prods me along to keep at it."

She wrote in a beautiful Spencerian penmanship, more beautiful than I am able to do at my best. Have you ever tried writing with your arm extended full length without bending your elbow or resting it on a support?

Lydia was an inspiration to all

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who knew her, including the employees and patients of Hy-Lond Convalescent Hospital, Fresno, California, where she was a patient, and where I serve as chaplain. At her request I gave many books, including *The Desire of Ages*, *The Great Controversy*, and *Steps to Christ*, to those with whom she was studying. As a consequence, many found Christ and were baptized.

Her greatest concern was for the spiritual welfare of her children, and many were the hours she spent in prayer and tears in communion with God that their lives might be dedicated to Him.

When I visited her shortly before she died at 62, she told me she was ready to go. Her only concern was for those for whom she had worked and prayed. "I am looking forward to the day when I will hear that glorious shout of my Saviour and rise from the grave in the full vigor of eternal youth, never to suffer or grieve again," she declared.

At her funeral a little Mexican girl, who had accepted Christ as a result of Lydia's witness, wept bitterly. When no one else cared, Lydia had shown her the love of Christ. "I am looking to the future with the hope that soon I will meet Jesus and Lydia and others whom Lydia's life has touched," she confided.

Lydia's life attracted the attention of many who had heard of her through newspaper articles. After she was featured in the column Women in the News in the REVIEW, December 19, 1968, she received letters from all over the world telling of their interest and prayers, and of the inspiration she was to them.

Only in the world to come will it be known how many were helped and how many won the victory because of Lydia's life. □

Open the Door to Heaven's Resources

It will amaze us what a difference it will make in our experience if we step out into God's orbit of faith.

By LEWIS R. OGDEN

IN THE BEGINNING man had everything his perfect and unselfish heart could wish. God had created the earth and everything in it with the pleasure and happiness of man in view. When all was finished and inspected, "God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31).

Man had not only every material blessing he could wish but he also had open communion with his Maker (see Gen. 2:16-18; 3:8-24).

The loss of all these benefits was the direct result of unbelief.

Doubt came into the mind of man as to the justice of God's dealings with them. Faith in God's supreme and eternal love gave place to misgivings. Eve harbored the feeling, suggested by Satan, that it was an unwillingness to share knowledge and experience that inspired God to keep from them one tree in the Garden. If they would only eat of that forbidden tree, Eve reasoned, they would receive blessings heretofore unknown.

But God was right in His requests, and human reasoning was wrong. Doubt and unbelief led to sin, with its mushrooming cloud of blighted hopes, misery, and death.

Through the gift of Calvary, which has paid the full penalty for man's rebellion, he becomes heir again to all the blessings lost in Eden. On one condition, however! Since he forfeited these blessings through doubt and unbelief, he can have them restored only through a renewal of faith and trust in God.

How groundless is man's lack of faith in God! How unfounded is his doubt and fear! Since the day man was deceived into fear and unbelief, God has gone all out to demonstrate His love, mercy, and goodness to His doubting creatures.

The entire Bible, from Genesis to Revelation, is one long portrayal of the love and mercy of God. It displays the many blessings given to those who have fully believed in and trusted Him. It also is an account of the loss and sadness sustained through doubt and unbelief.

So why don't we trust Him? Why don't we place our-

selves in line for the boundless blessings and resources of Heaven?

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jer. 17:7, 8).

A Greek woman of Syrophenicia—a heathen from a hated race—came to Jesus with the pressing request that He "cast forth the devil out of her daughter" (Mark 7:24-30; Matt. 15:21-28).

But she is a Gentile, and the Jews call all such, "dogs." From a Jewish viewpoint, she has not the slightest right to expect a blessing from Jesus, who is a Jew. So to test her faith (and also to teach His disciples a much-needed lesson in racial equality), Jesus said to her: "'It is not right, you know, . . . to take the children's food and throw it to the dogs.'"

"'Yes, Lord, I know,'" she confidently replies, "'but even the dogs live on the scraps that fall from their master's table!'" (Matt. 15:25-28, Phillips).

Only the "scraps"—just a word from His lips—that's all she asks; but she must have that. He *does* nothing to indicate that He has healed or will heal her child. He simply says, "The devil is gone out of thy daughter."

Peace floods her soul. Faith makes unnecessary any further waiting. She has all the evidence she needs of the granting of her heartfelt desire. Grasping her Saviour's bare promise as a fulfilled fact, the happy woman returns home to find her child completely healed.

Race or standing has made no difference with Jesus. The blessing the Gentile woman craved, she received simply by believing His word. The Lord will do the same for us. Like that Greek woman, we need wait only for His promise—then believe! "According to your faith be it unto you" (Matt. 9:29).

Faith Responsible for the Blessing

Mark 5 reports the healing of the woman who touched the hem of Jesus' garment. The story suggests that the woman thought her touch was responsible for the blessing received. But Jesus said, "Thy *faith* hath made thee whole" (verse 34).

Mark 10 records the healing of blind Bartemaeus. "Thy *faith* hath made thee whole" again was the verdict of the Benefactor (verse 52).

Luke 7 gives the story of Mary Magdalene as she washed the feet of Jesus with her tears of repentance and gratefulness for pardon. And again the same verdict is given: "Thy *faith* hath saved thee; go in peace" (verse 50).

Luke 17 tells of the cleansing of the ten lepers. As one grateful recipient returned to give thanks, Jesus responded, "Go thy way: thy *faith* hath made thee whole" (verse 19).

Matthew 8 relates the story of the healing of the Roman centurion's servant. To him Jesus said, "As thou hast believed, so be it done unto thee" (verse 13).

Then again and again throughout the gospel story, on the negative side, we find the disciples passing through hardships, missing blessings, or undergoing trial, solely because of a *lack* of faith.

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In the storm on the sea one awful night, with Jesus asleep in the boat (Matt. 8:23-26), the disciples were beside themselves with fear. But when they woke Him for help, Jesus' first words to them were a kindly rebuke: "Why are ye fearful, O ye of little faith?" Faith could and should have kept them calm and peaceful—as was Jesus.

Peter failed to walk *all* the way to Jesus on the water during another stormy night on the lake (Matt. 14:22-31). Jesus therefore chided him by saying, "O thou of little faith, wherefore didst thou doubt?" Faith could and should have enabled Peter to walk *all* the way to Jesus. Hadn't Jesus bidden Peter "Come"?

We are admonished to have faith not only when we have great once-in-a-lifetime problems. On one occasion Jesus was speaking of the common daily problems of "What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed?" (Matt. 6:31). He responded, "Wherefore, if God so clothe the grass of the field, . . . shall he not much more clothe you, O ye of little faith?" (verse 30).

All through the Bible we can find mention of things that have been performed through faith in God. The writer of the book of Hebrews lists a few of these accomplishments.

Faith All Through the Bible

After naming several people of Old Testament fame, in a summary statement he says of others: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again" (Heb. 11:33-35).

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

"There is no need for us to hunger, there is no need for us to thirst, while the storehouse of heaven is open for us and the key is given into our possession. What is the key? Faith, which is the gift of God. Unlock the storehouse; take of its rich treasures."—*That I May Know Him*, p. 7.

A true faith in God, however, will ask subject to the will of God. "We sometimes ask for things that would not be a blessing to us, and our heavenly Father in love answers our prayers by giving us that . . . which we ourselves would desire if with vision divinely enlightened we could see all things as they really are.

"When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most."—*Steps to Christ*, pp. 95, 96.

If you have not already done so, reverse your attitude of doubt and distrust. Like Joshua of old, step out into God's orbit of faith. Ask, and realize the fulfillment of even His "impossible" promises, remembering that "if ye have faith . . . nothing shall be impossible unto you" (Matt. 17:20).

"O taste and see that the Lord is good: blessed [happy] is the man that trusteth in him" (Ps. 34:8). □

Concluded next week

For the Younger Set

Best Friends

By RUTH WHEELER

LUCY threw herself down on a couch near where her mother was sewing. Her mother looked up. "Did you have a good time playing with Sue?"

"Not really. She was angry with me. She said that I did something silly and stupid. And that I was childish. I hadn't done anything to make her angry. She was just cross."

Mother kept on sewing and asked no questions. After a moment Lucy went on. "I didn't mean to do something she didn't like. She was cross and wanted to be unpleasant."

Mother nodded. "That's too bad," she said. "You and Sue have been best friends and now you won't want to play together, will you?"

"Yes, we're going to play together. When Sue got over being angry, she said, 'Well, I'll forgive you and let's be friends just as we were.' And I said I would forgive her and we would be friends."

"I'm glad," Mother said. "It's not pleasant to dislike someone."



Lucy said she would forgive Sue, but she was afraid they could no longer be close friends as before.

"She said we would be friends just as we were before, but I didn't say that. It will never be the same again. I'll always remember the angry words she said when she called me stupid. And I don't really feel that I want to see her for a few days. Maybe I'll forget a little by then."

"It will be hard for you to forget by yourself, won't it?"

Lucy lay on the couch and thought. Forget by myself—what does Mother mean? I'll play with Sue, and we'll have a good time, but I'll remember just the same. Then suddenly Lucy thought of something that made her sit up straight. Something in the Lord's Prayer came to her mind. She had said the prayer in school that very morning. "Forgive us . . . as we forgive."

Did she want God to forgive her when she did something wrong? Of course she did. Every night she asked Him to forgive her for anything she had done that was not right. Sometimes she remembered something special and asked Him to forgive that. Now, should God forgive her and still remember? Would God say, "Yes, I'll forgive you, Lucy, but it will never be the same again between us. And I don't really want to see you for a few days"? Is that what she wanted Him to say?

Lucy thought for a few minutes more, and then she went to her bedroom. She knelt down by her bed. "Dear Lord," she whispered, "could you please come into my heart and change me so that I will feel toward Sue just as I did before?" She knelt several minutes while she let God answer her by guiding her thoughts. Suddenly she felt happy. She wanted to run over to Sue's house and play.

"Mother, may I go over to Sue's house for a little while?" she asked, as she ran back into the sewing room. "She is really my best friend, and I do want to see her. I feel just the way I did before we quarreled. I really do!"

Tidings of Joy

There is a sense in which
the fearful warning of the third
angel's message may be considered
tidings of joy.

By BEATRICE REINKE

HAVE YOU EVER WONDERED how the angels could proclaim the birth of Christ as tidings of great joy? How could they sing as they did when they knew that Christ, the eternal Son of God, had entered this wicked, dark, sin-cursed world to be hunted, reviled, mocked, despised, and ridiculed; to have His steps dogged by a determined foe, and finally to be cruelly put to death as a malefactor? How could the angels sing so joyously in view of all that? Obviously, they looked beyond to the final end of sin—sin that God hates with an intensity exceeded only by His great love for a fallen race. Indeed, “the Omnipotent One has been exerting a restraining power over His own attributes.”—*In Heavenly Places*, p. 345.

God longs to put an end to the reign of sin. When He does, it will mean that our strivings are over. Temptation to evil will never again plague us. Sorrow, pain, heartache, tragedy, and death will forever be blotted out. Again it will be a time for angels to sing tidings of great joy.

It is in the light of these considerations that the third angel's message (Rev. 14:8-11), while it calls down the most fearful judgments upon the worshipers of the beast and his image, may be considered a joyful announcement. Judgment upon the wicked means the destruction of sin and the ushering in of God's everlasting kingdom of righteousness.

Those who love sin and its pleasures prefer to “tune out” the third angel's message. Surely a great and loving God would never destroy anyone, they reason.

But the destruction of the wicked is no arbitrary act on the part of God. God is not saying, “Do it My way, or else.” Never! He literally emptied heaven to pour upon this world a flood of healing grace. He has spared nothing that might convince sinners of His love and of His desire to save them from the plight into which their own willful footsteps have led them.

Thus people destroy themselves by their own impeni-

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tence. God created a universe governed by laws, which, if obeyed, would result in harmony, peace, and happiness. It was necessary to have beings endowed with the power of choice in order for them to have supreme happiness. God's laws simply state the path we must walk if we are to end up with eternal life. Any other way leads to certain death, for God has pledged Himself to destroy sin, and all who refuse to obey the laws of life will, of their own free choice, place themselves in the line of God's destructive forces that destroy sin.

God is calling upon men and women to proclaim with joy that He is about to arise and destroy sin. He longs to save every human being from the horrors of that day, and He calls upon us, His representatives, to warn everyone of the destruction that will surely come, and to plead with sinners to obey the laws that lead to life everlasting.

Salvation Through Faith

I am not suggesting that people are justified by keeping God's laws. No amount of good works can erase the fact that we have broken God's law and thus are worthy of death. Not only are we worthy of death but we simply cannot escape from our condition without help from above. Therefore, the only way any person can be saved is through faith in Christ. But faith will be evidenced by obedience. Faith without works is dead—valueless.

It has ever been God's plan that people should show by some act on their part their faith in God's word. Thus Adam was required to offer sacrifices. Noah was required to build an ark. The children of Israel were required to put blood on the doorposts and lintels of their homes so that the destroying angel would pass them by. The priests had to place their feet in the waters of the Jordan before they parted and let them and the Israelites go over. The Jericho walls came down “as a result of obeying orders.”

The third angel's message also has a means by which faith can be shown. Sometimes to refrain from doing something is more difficult and takes more faith than to do something. In this message God asks that people refrain from worshiping the beast and his image and from receiving the “mark of the beast.” Let no one think it will not take faith—strong faith—to hold out in that time of crisis. We will have to do it in the face of starvation, ridicule, and hardship of every kind.

O that God's people everywhere would thrill with the truth of the third angel's message! But this is impossible unless they have first fully received the first and second messages. The first message is a call to “fear God, and give glory to him.” This is impossible without an understanding of the sin problem and God's plan for taking care of it. This message embraces all the great fundamental doctrines of the Bible with special emphasis on the Sabbath and the great truths connected with the sanctuary service. The second message is a call to separate from Babylon, which, in a special sense, represents last-day apostasy.

Ellen White says, “The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.”—*Early Writings*, pp. 258, 259.

They are the last messages of warning the world is to receive before the return of Christ. Being harbingers of the Second Coming, they are, like the angels' messages declaring the first coming, also tidings of great joy. □

The Humanitarian Impulse or the Soteriological Principle?

In our last editorial we emphasized that the soteriological principle (that everything should be done in terms of salvation) was the prompting motive behind our Lord's thoughts and actions. He did not force Himself to choose between making His health ministry a means or an end; He knew that men and women would be attracted to the gospel in different ways—some after being healed of their physical pain, and others, after being convinced of His love and power through Bible study, without any interest at first in changing their health habits.

The fundamental question is whether the health ministry is energized by the humanitarian impulse or the soteriological principle. In His health ministry our Lord became the Model for all men, not just for professional health workers. He was a working Model, not only in living a sinless life, but in how that life is oriented to the needs of our fellow men.

An additional lesson we learn from Christ's example is that the health-care program of the Seventh-day Adventist Church is to be different from the other systems, dedicated to healing the mind and body. Our responsibility is not to do what others are doing, only better; "God

says there shall be institutions established under the supervision of men who have been healed through a belief in God's word, and who have overcome their defects of character. In the world all kinds of provisions have been made for the relief of suffering humanity, but the truth in its simplicity is to be brought to these suffering ones through the agency of men and women who are loyal to the commandments of God. . . . The Lord designs that the sanitariums established among Seventh-day Adventists shall be symbols of what can be done for the world, types of the saving power of the truths of the gospel."—*Medical Ministry*, pp. 25, 26.

"The purpose of our health institutions is not first and foremost to be that of hospitals. The health institutions connected with the closing work of the gospel in the earth stand for the great principles of the gospel in all its fullness. . . . If a sanitarium connected with this closing message fails to lift up Christ and the principles of the gospel as developed in the third angel's message, it fails in its most important feature, and contradicts the very object of its existence."—*Ibid.*, pp. 27, 28.

If our neighbors hear only part of the New Testament gospel, and see Jesus only through the eyes of Reformation-oriented theologies, then we are misusing our time and resources. Doing what others are doing, but hoping to do it with more "tender, loving care" is not good enough and "contradicts the very object" of our existence.

What is said regarding hospitals applies to the offices of physicians and dentists, to the personal touch of inhalation therapists, nurses, and all other members of the health team, and to literally anything else that Seventh-day Adventists do in the area of health ministry, including such activities as the Five-Day Plan to Stop Smoking, drugs and alcohol education, and weight-control clinics.

Effective Work Done Daily

We salute the effective and glorious work that many in the health ministry are doing daily. On the part of some there is much personal sacrifice, in addition to a winsome representation of the model Man. Our concern is for some who are still thinking through the purpose and goal of health care; we hope that they will see more in their professions than financial security and an outlet for their humanitarian impulses. Without understanding the higher principle of health care—the soteriological principle—years spent in health care have a tendency to induce cynicism and materialism.

Understanding our Lord's relationship to the health ministry forces us to see clearly the difference between the humanitarian impulse and the soteriological principle. The advocate of the former identifies with suffering wherever found and feels with the sufferer, even as the proponent of the soteriological principle. Sincerely, and energetically, the humanitarian impulse has lessened the burden of many millions the world around, at least temporarily.

For example, lonely people are often plagued with

Peace

By HERMAN T. ROBERTS

Hold me, O my Saviour, still
To Thy calm and peaceful breast.
In the haven of Thy will
Give my wounded spirit rest.

Foes without and fears within
Drive me helpless, Lord, to Thee!
From my foes, from self and sin,
Master, now deliver me!

Freely is Thy mercy giv'n;
Freely, grace and strength bestowed.
Oh, the pure delights of heav'n
Have my grateful soul o'erflowed!

Safe without and calm within,
Now I rest secure in Thee—
Safe from foes, from self and sin,
Now and through eternity!

diseases that are self-induced (of which there are many); the vital forces of the body are allowed to run down, and the will is not summoned to unite the combative elements of the human system against germs and viruses. The humanitarian impulse, in addition to immediate medical care, organizes clubs, group therapy, and simple "keep in touch" remedies such as the telephone, and letters—it's the "human thing to do"!

But earthly fellowship, though a temporary crutch and a blessing, will not provide permanent help for the person or the world. Earthly fellowship alone, the "human thing to do," is not the answer to loneliness. The soteriological principle, with its emphasis on the Lordship of Jesus and His plans for man's future, transcends the traditional sentimentalism of humanism and the humanitarian impulse. Humanism, yes, but a Christ-oriented humanism, which alone gives men and women their worth and future. The Word of God through the Christian church is the only authority by which men will find a permanent solution to personal identity and the problem of fellowship and community.

The soteriological principle motivated the health ministry of Jesus: "The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace."—*The Ministry of Healing*, p. 20 (see also p. 31). Jesus had sympathy for physical distress, without a doubt, but Jesus did not heal merely to relieve physical pain; He knew that something more lasting is what every person needs.

Even in the last half of twentieth-century sophistication the first step to peace of heart (thus, the first step in healing most of our physical diseases) and to the ability to cope with life, however burdened it may be, is: "Seek first his kingdom and his righteousness, and all these things shall be yours as well" (Matt. 6:33, R.S.V.). The main issue in life is not food, land, health, but a person's response to Jesus as his Lord. This is the Lord's statement and not man's.

Indeed, other responsibilities regarding the relief of human distress fall upon the church, but they fall as a duty of the second order. Scan history from east to west, north to south, for instance, and cite hospitals, orphanages, welfare societies, and even modest attempts at humane penal institutions, that were founded by societies other than the Christian church. Short will be the list!

But to put the humanitarian impulse above the soterio-

logical principle is to do something alien to the New Testament concept of the church. The Christian's assignment has not changed over the years. The first work of the Christian health worker is the same as his Lord's: to restore in men and women the image of their Maker, to help them to see their potential and their place in God's future.

H. E. D.

To be concluded

A Two-Way Communication System

In March, 1947, we traveled from Argentina to the United States in order to spend a year of study at the SDA Theological Seminary, then in Washington, D.C., and to become acquainted with our church's institutions. The second world war had recently ended and air travel had not yet become popular and was costly. Boat schedules had not become fully re-established. So we took an American cargo boat that had room for a few passengers. We made friends with an officer who was in charge of the wireless communications.

In one of our conversations, I mentioned the luxury liner *Titanic*, which tragically sank in the Atlantic in 1912 with heavy loss of life. Although the ship's operator had radioed SOS for a long time, his signal was not received by the nearest ship, which could have come quickly to the rescue, because the radio man of that nearby ship had retired for the night. What would happen today, I asked, if something similar occurred?

He answered: "Come along with me to my cabin. I will show you our modern equipment. If an SOS message came at midnight, when no one is in the radio-telegraph cabin, there is a sensitive instrument that sounds a powerful alarm in the pilot's house and also in my private stateroom. So, you see, there is no way we could miss such a call today."

Communication with Heaven is like that. When a Christian needs to get in touch with God, whether in an emergency or during regular devotional time, he can have the assurance that the call will get through to his heavenly Father; there is no way of its being missed.

However, there are probably many times when God wants to communicate with us, but the message does not get through, because our heart receiver is not tuned to His signal, or because we do not take time to listen.

We need to talk with God through prayer as naturally as a child talks with his father. We need also to hear God talking to us through His Word, in order to grow in our Christian experience. We need to depend every moment on the Holy Spirit in order to live above sin.

No matter how high our position or how many years we have been church members, and regardless of yesterday's victories, each of us must devote adequate time daily to prayer, the study of the Word of God, and private meditation if he wishes to live victoriously.

Temptation is constantly lurking in the shadows, ready to assail us during moments of carelessness. Our old habits are always ready to reassert themselves. In moments of quietness and aloneness with God we need to reaffirm daily and hourly our surrender to Christ and our dependence on Him.

F. ch.

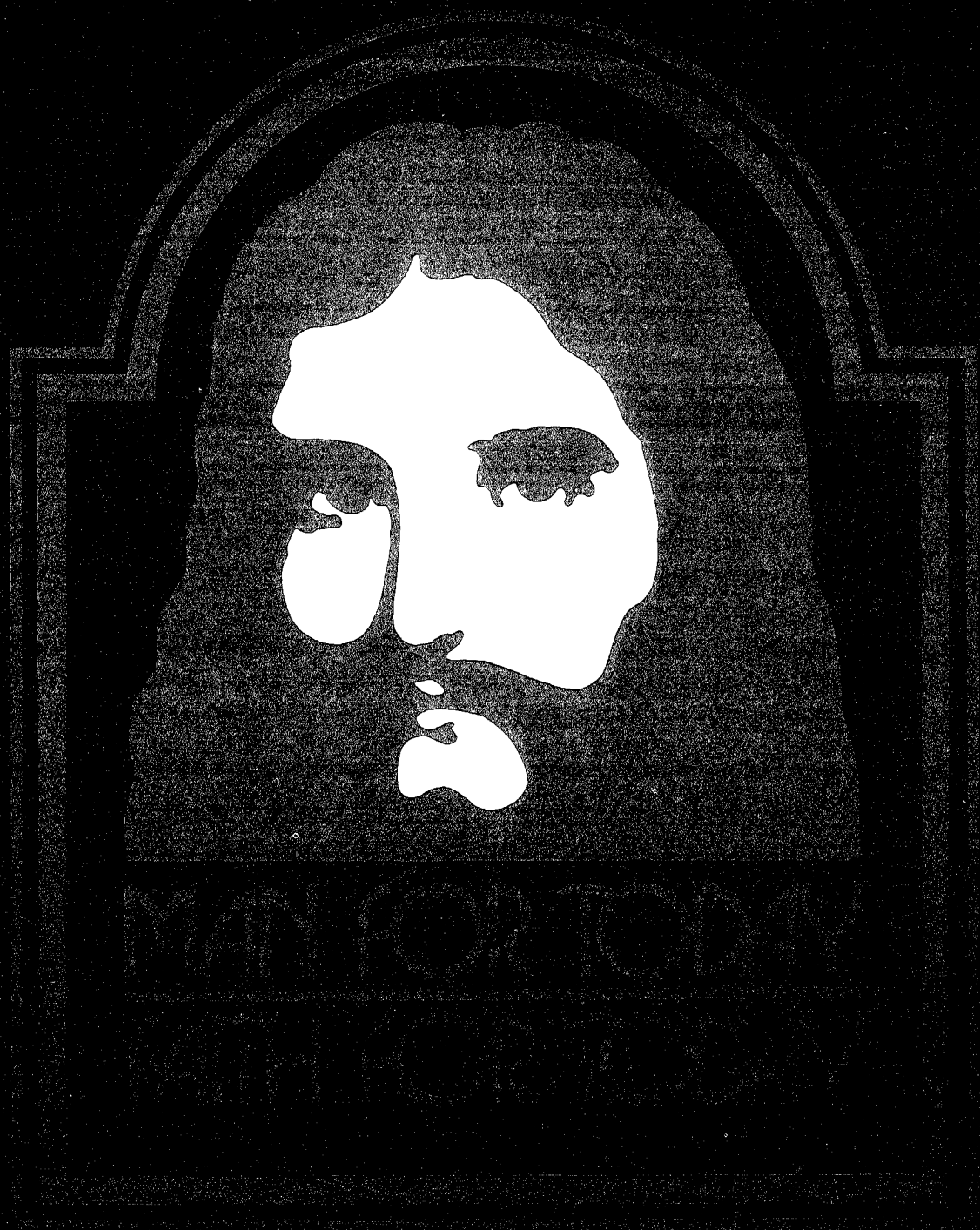
Consolation

By ANN CUNNINGHAM BURKE

Mailbox empty again?
Why not check the mailbox on the nightstand?
There are always letters in it, new every morning.
Faithful Best Friend—
He has not forgotten to write!

FAITH FOR TODAY

PRESENTING A CONTEMPORARY CHRIST
TO A TEMPORARY WORLD.



FAITH FOR TODAY: AN IDEA THAT

THE DAY OF HARVEST

Every Seventh-day Adventist looks forward to the Harvest—to the day when Jesus will come to receive the fruits of His labors.

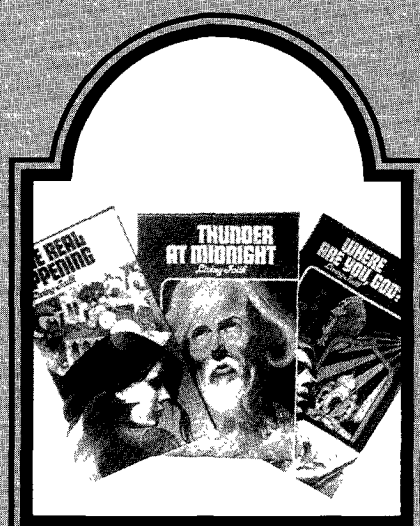
We know that only God's love has caused that day to linger. He continues to work on human hearts, longing to add to those He will take home with Him.

THOUSANDS BAPTIZED THROUGH FAITH

Reaching the millions who have not heard of Jesus' soon return is the television goal of FAITH FOR TODAY. And in the 26 years of its television ministry, more than 25,000 people, influenced by FAITH, have chosen to commit their lives to Jesus Christ through baptism.



A typical scene from the Westbrook Hospital format.



"Living Faith:" FAITH'S new full-message course.

SOLUTION FOR A TEMPORARY WORLD

There is nothing this world needs to hear more than that Jesus is the Man For Today, a contemporary Christ for a Temporary World. And it is for that reason that FAITH FOR TODAY has launched out into several new approaches aimed at the modern, non-Christian audience.

INCREASING RESPONSE TO NEW FORMAT

One of the most exciting innovations at FAITH FOR TODAY is the Westbrook Hospital format, in which true-to-life dramas depict how men and women find Jesus to be the answer to their crucial life problems. Viewer reaction to this new format has been tremendous.

BIBLE LESSONS TOTALLY REDESIGNED

Another new approach at FAITH has been the development of *Today's Life*, our new Daniel and Revelation Bible course in colorful magazine format. These professionally-designed lessons are extremely appropriate for the contemporary, non-Christian audience. Our basic FAITH Bible course has also been rewritten and redesigned to make it appealing to today's viewers.

MAJOR FILM ON REFORMER HUSS

FAITH FOR TODAY has recently completed a major undertaking in the field of religious films: a full-color drama based on the life of the historic church-reformer, John Huss. It is expected that this film will have a



Preview scene from major new film on life of John Huss.

IS WORKING!



Pastor and Mrs. Fagal enter 26th year with FAITH.

profound effect on the lives of those who view it, and it is tabbed for prime-time viewing. Putting the film on the air will be one of the major objectives in the coming months. As a result, millions will be able to view this spiritually thought provoking film!

LEADERSHIP IN TIME OF CHALLENGE

After 26 years of dedicated leadership, Pastor and Mrs. Fagal continue to direct the ministry of FAITH FOR TODAY. As they praise God for His leading in the past, they remain aware of the new challenges that are constantly opening to this unique ministry.

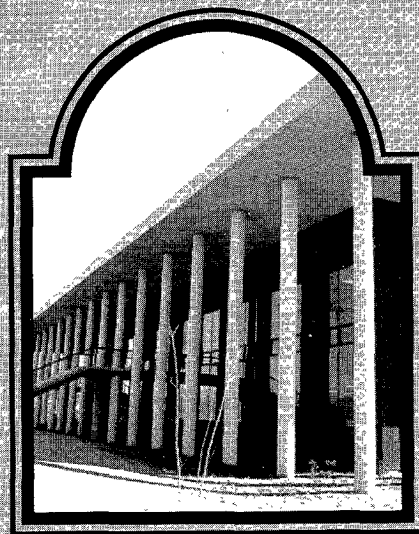
MODERN MEDIA FACILITIES NOW IN USE

Significant opportunities for a more effective use of the media

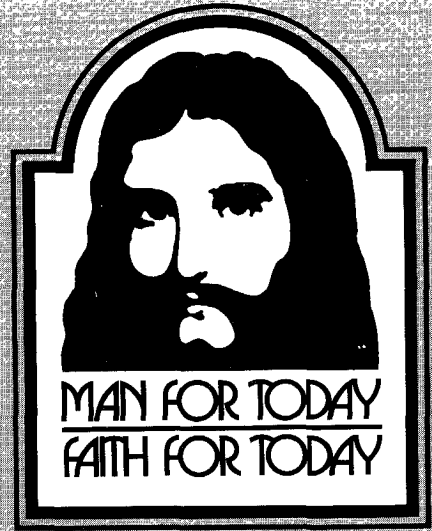
are now available to the Seventh-day Adventist Church through the modern facilities of the new Radio, Television and Film Center in Thousand Oaks, California. At the center, FAITH FOR TODAY works, along with other programs, to communicate a contemporary witness to the world. FAITH FOR TODAY has been assigned the specific role of reaching the non-Christian community with the Gospel.

FAITH'S MINISTRY IS YOURS TOO

The ministry of FAITH FOR TODAY depends on your prayers and financial support. As you consider your gifts to the Lord's work, you want to support areas that will bring the greatest return in souls. As you plan your offering to FAITH FOR TODAY, remember that FAITH is an idea that is working—that its minis-



New media center constructed in Thousand Oaks, California.



Faith for Today presents Jesus to the modern world.

try is utilizing the most contemporary of approaches to reach the millions who now know nothing of Jesus' soon return. Their response depends so much on your support.

MILLIONS ARE DEPENDING ON YOU

Remember that FAITH FOR TODAY is your entering wedge into millions of non-Christian homes. On February 14, help communicate the Man For Today, through FAITH FOR TODAY! The hour of the Harvest draws near! Please pray with FAITH and share with us that the increase in souls will be great!



The Miracle of a Smile

Do we smile because we are happy,
or are we happy because we smile?

By KRAID I. ASHBAUGH

“ISN'T IT ACTING A LIE, being hypocritical, to smile when you're not happy?”

This came from Babe, the youngest daughter, following dinner at a family gathering, and even though Babe was now a mother of teen-agers, she still evinced this refreshing, childlike quality of bringing out into the open, questions that disturbed her.

The query was bandied about among the brothers and sisters for a time, but no one seemed to have a satisfactory answer to the problem proposed. But a few days later one of us found something that seemed relevant in a little monthly folder put out for customers of the Eastman Kodak Company: “Do we smile because we are happy, or are we happy because we smile? A famous American psychologist, William James, claimed that we are happy *because we smile*. ‘A cheerful, optimistic attitude,’ he said, ‘creates happiness.’ ”

And so, Babe, William James wouldn't say you were a hypocrite if you smiled even when you were not particularly happy. He'd commend you and say you were creat-

Kraid I. Ashbaugh was a teacher for many years in our denominational schools.

ing a more livable environment, and were thus helping to produce happiness, as the Eastman leaflet observed in its comment on James's statement: “We don't normally associate power with smiling. Yet there is tremendous power in a smile, simply because it is contagious. Smile at someone. Not one person in a hundred can resist smiling back. And by making others smile you're helping to create a better atmosphere for everyone to live and work in.”

John Addington Symonds supports this idea in a stanza of his poem, “Eyebright,” declaring,

“She smiled, and the shadows departed;
She shone, and the snows were rain;
And he who was frozen-hearted
Bloomed up into love again.”

Ellen White agrees that smiles do not need to have a happy heart behind them, although a thankful, loving heart is a must: “Smile, parents; smile, teachers. If your heart is sad, let not your face reveal the fact. Let the sunshine from a loving, grateful heart light up the countenance.”—*Fundamentals of Christian Education*, p. 68.

A smile can also be a beauty aid. Hartley Coleridge wrote,

“She is not fair to outward view
As many maidens be;
Her loveliness I never knew
Until she smiled on me:
Oh! then I saw her eye was bright,
A well of love, a spring of light.”

Worth of a Smile

What is a smile worth? That is, if a court of law could award you damages for a “lost smile,” what amount of money would you expect? J. O. Iverson in his book *Perspectives for Everyday Living* described such a case. A boy was struck on the cheek by a broken live wire, which produced a burn and caused a paralysis of one side



of his face. In court his lawyer simply had the lad face the jury and attempt a smile. He could produce but half a smile, the paralyzed side puckering up into an ugly distortion. The jury rendered its decision in just 12 minutes, awarding the boy \$20,000.

While \$20,000 may be the legal value of a smile, I am sure the boy would gladly have returned the money in exchange for his natural smile, if it had been possible. But a smile as a tool for personal evangelism cannot be valued for a mere \$20,000, since a smile may win a soul.

But can a soul be won to Christ by just a smile? Few of us will learn in this life how many hearts have been turned Godward because of our smiles, but we will have the opportunity of knowing in the future life. "Each day do loving deeds and speak cheerful words. Scatter smiles along the pathway of life. As you work in this way, God will place His approval on you, and Christ will one day say to you, 'Well done, thou good and faithful servant.'" —*Messages to Young People*, p. 145.

Do we need to be concerned that a smile might be "wasted"? "No tears are shed that God does not notice. There is no smile that He does not mark." —*Steps to*

Christ, p. 86. "If we give smiles, they will be returned to us; if we speak pleasant, cheerful words, they will be spoken to us again." —*The Adventist Home*, p. 430.

How can we be certain that we will look pleasant always, smile at the right time, and create a pleasant atmosphere? By making certain that the Lord Jesus is enshrined in the heart. "Christ, enthroned in the soul-temple, will efface that fretful, peevish, unhappy look; and as the cloud of witnesses look upon a man reflecting the image of Christ, they will realize that he is surrounded by a pleasant atmosphere." —*Testimonies*, vol. 4, p. 348.

No, Babe, it is not hypocritical to smile even "if your heart is sad," provided love and gratitude reign there. In fact, God commands you to "scatter smiles" because "cheerfulness and courtesy should especially be cultivated by parents and teachers. All may possess a cheerful countenance, a gentle voice, a courteous manner, and these are elements of power. Children are attracted by a cheerful, sunny demeanor. Show them kindness and courtesy, and they will manifest the same spirit toward you and toward one another." —*Education*, p. 240. □

When You're Young By MIRIAM WOOD

Windstorm

LAST SPRING the East Coast of the United States was struck by violent winds. At first, all the blowing and tumbling of papers and weeds and small branches of trees was something to be approached with wry smiles and a head scarf to preserve what remained of one's hairdo. But, as the buildings began to quiver, and windows to be blown out, and trees to be uprooted, and fences to be toppled, apprehension erased the uncertain smiles. How and when would it end?

When walking became a hazardous undertaking, with walkers bent almost double against the fierceness of the blasts, and radio and television stations began issuing warnings such as "pets should be brought indoors; small animals may be picked up and blown away," it didn't seem like an exciting adventure any longer. Then the tragedies began to mount—a heavy tree limb fell at the zoo and instantly killed a little girl visitor; part of a beautiful high-rise apartment house collapsed, and

while no one was seriously injured (miraculously) all the tenants were evacuated, with some of them having no place to go; a brick wall toppled over onto a car, killing two occupants—and so on through the evening.

One's thoughts at such times are always with those he loves. His first concern is that all those dear to him be safely out of the storm. When I had ascertained that this was the case, I settled down to read, in warmth and coziness, but wondering how long we would have electricity. Though thousands were without it, we escaped that particular inconvenience. Well, it's more than an inconvenience if you're dependent on electricity for your heat.

In this setting, then, I was particularly receptive to a television news interview with a family from Xenia, Ohio. Let me refresh your mind about Xenia. About a year ago a tornado hit this small town, a few miles east of Dayton. "Hit" isn't exactly the right verb. "Demolished" is more ac-

curate. Because that's what the tornado did. Family after family saw their homes leveled to the ground, businesses totally destroyed, the work of a lifetime wiped out in a mindless, senseless few minutes of raging storm. Deaths and serious injury were everywhere. But the valiant citizens of the town refused to accept the fact that their little corner of the world was gone. They resolved to rebuild. And that's what they have done, slowly.

However, their persistence in the face of total tragedy isn't what impressed me most. The point I've thought about a great deal is the simple statement of the lady who was being interviewed.

"We lost everything," she said. "We used to have a nice house. Now we have a trailer, and no prospects of ever having anything else. All my keepsakes, all the family pictures, all the things we had loved through our lifetime are gone."

She paused for a moment to control her emotions. Then she smiled gently.

"But we feel so thankful. We weren't hurt. Our dear

ones weren't hurt. We have our health. We have our courage. And most of all, we have our Lord who watches over us. I've found that I don't need nearly as much as I thought I did to be happy."

As the wind continued to howl, I pondered this. Just what does one need in this life? First of all, he needs a sense of the nearness of our heavenly Father. This does not mean that sorrows will not come, but that we will be able to bear them. One needs enough health to work productively, to sleep soundly, and to enjoy plain, nourishing food. He needs those he loves to be safe. He needs shelter. None of the material things, however, need be elaborate.

It seems to me that before long, as the world hurls itself pell-mell toward destruction, we will need to begin assessing our lives and finding what we can do without. In the rocks and mountains, possessions surely will not seem important if they are not functional.

The violent windstorm blew some serious thoughts my way.

Middle East College Plans to Remain in Beirut

By WALTON J. BROWN

IT IS CHRISTMAS EVE. At this moment three of us are in flight from London back to our homes in Washington, D.C. There we shall spend a quiet and peaceful time with our families.

There had been increasing problems in carrying on the church's work in Lebanon because of eight months of unrest in that country. The greatest concern was the continuing operation of Middle East College with its 120 students, down from its normal enrollment of more than 200, and its staff of more than 30. Intimately connected with the college were Afro-Middle East Division, Middle East Union, and East Mediterranean Field personnel. The General Conference had been keeping in almost daily contact with the situation. Many friends and relatives of work-

Walton J. Brown is General Conference education director.

ers in Beirut were understandably worried and telephoned and wrote for information about their loved ones.

Because of this concern, the General Conference Committee approved a special trip to the area by the division president, C. D. Watson, and the division secretary, M. T. Battle, and authorized me to meet with them and church leaders from Lebanon in Cyprus. The latter place was reached on December 18 after an exhausting 30-hour trip.

Information we received early the next morning convinced us that consultation should be held with *all* of the leaders in Beirut and not with only two or three in Cyprus. So we divided, two of us going on to Beirut, and the division secretary remaining in Nicosia to serve as the liaison with the General Conference and to meet with authorities there to investigate possibilities for transferring personnel from Lebanon,

should that become necessary.

As our plane came in over Beirut, Elder Watson and I could see the beautiful city spread out below us. The roads and hotel area next to the beach were devoid of traffic, but we were pleased to see quite heavy traffic in other areas of the city, indicating that there was an intermission in the "Beirut Symphony."

We were met by part of the Beirut working force. The group was too large to go to the division headquarters in one car. It was impossible to find a taxi that would take part of us through the city to our destination, for a Christian driver would not drive us through Moslem areas, and vice versa. Finally we were successful, but had to change taxis three times and pay more than \$40. The drive through the city was uneventful, although armed patrols obliged us to take a circuitous route.

At the division compound, situated just below the college on the hill, we discovered that the morale of the personnel was not exceedingly high. Their spirit had been very high just a few weeks back when with almost one voice they had indicated their desire to stay on the job. But then, just a few days before our arrival, the General Conference, understandably anxious to protect lives, had urged that all workers, national and expatriate, be evacuated out of the danger area. This had brought a spirit of gloom and uncertainty to both workers and the college student body.

We arrived at three o'clock on Friday afternoon, and immediately, without even unpacking, met in the division office committee room with representatives from all the church organizations. We discussed the situation thoroughly. During the meeting a government representative and another Lebanese citizen gave us a somewhat veiled though optimistic report, and urged us to give careful thought before moving away. No decision was made, and the Sabbath hours found the entire group in a prayer meet-

ing, asking the Lord for guidance in the meaningful decisions that would be taken after the Sabbath.

The feelings of students and workers were reflected in the Sabbath meetings. The theme on Friday evening was "Courage in Difficult Times." The student Sabbath school superintendent the next morning introduced his program by reading Spirit of Prophecy counsels that urge leaders to be courageous and firm in their decisions. Private conversations with us called for decisive and courageous action. Full cooperation was promised, no matter what the ultimate decision would be.

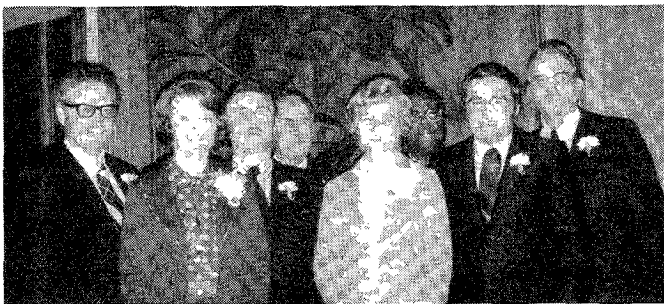
Sound of Gunfire

We could hear gunfire as our group met after supper-time on the fifth-floor home of the field president. As we stepped out on the balcony we had a breathtaking view of the Lebanese capital with its myriads of shining lights. We could hear shots fired here and there, and once a beautiful though frightening sight impressed us as two orange tracers arced from left to right in the night air.

The next morning, just as I came to the pulpit to give a short welcome, a loud shot rang out to the east of us, followed by similar shots to the west of us as anti-aircraft guns aimed at three high-flying fighters.

In the evening and late into the night various leaders met, outlining possible solutions for the problem and taking into consideration such details as the "benzene" shortage, the lack of fuel, danger in the streets, logistics, and costs of moving. The special group continued work on Sunday morning and finally presented its report to an enlarged college board, which met for two and a half hours.

Middle East College, it was decided, should remain at its present site and reopen for classes on January 19 if the national situation did not worsen. If the situation worsened, on January 12 students would be notified that the complete college program



COLORADO CONFERENCE ORDAINS TWO MEN

On November 2, in Colorado Springs, Colorado, at the beginning of a departmental council, a special ordination service was conducted for two men, J. C. Kinder, formerly manager of the Omaha Branch of the Pacific Press Publishing Association, now called to the General Conference as associate publishing director, and Henry Reid, Central Union Conference singing evangelist.

From left to right are W. O. Coe, Central Union Conference president; Mrs. Kinder; Elder Kinder; N. R. Dower, General Conference Ministerial secretary; Mrs. Reid; W. S. Lee, union secretary; Elder Reid; and B. L. Hassenpflug, union Ministerial secretary. B. L. HASSENPLUG

would meet elsewhere by February 9. The decision was to be made on or before January 6 by a special committee.*

This decision was presented first to the college faculty, and then, immediately afterward, to the student body. The Afro-Mideast Division committee gave its approval to the action that same night, but decided to withhold decision on its own actions until the matter of the college locale had been definitely resolved.

That night gunfire in the downtown and different areas all around us was particularly heavy. This continued with intermittent bursts all through the following morning, while additional committees and interviews were held.

Toward noon we were informed that an evacuated Catholic college and church about a quarter of a mile to the east of the college had been occupied by armed guerrillas. Shortly afterward other fighters with heavy armaments lumbered by to the north of the school. After heavy firing, peace and quiet descended on the city and continued through the afternoon and evening, interrupted by only occasional shots.

As we left the division compound yesterday morning a large group of workers and others gathered around us to wish us a good trip. Though all workers had been urged at least to leave on a short vacation, most wished to remain. Several had left for health reasons that could not be handled in Beirut.

The Beirut overseas school will operate with one branch in Cyprus to take care of families who have left or may be leaving, and the other operating on the college campus for those who remain.

The college board has taken measures to provide emergency electricity and water, and is hoping that at least two teachers may be found to fill the places of those who had to leave. The division is requesting a doctor to serve

for a few months during the emergency.

Beirut workers are of good courage, and plans for the work in Lebanon and in the Afro-Mideast Division are onward. It is evident that the situation is not easy and that danger is ever near. But the workers trust that God will protect them and will guide in the decisions to be taken soon after the new year.

PUERTO RICO

Bella Vista Hospital Opens New Wing

Bella Vista Hospital, near Mayaguez, Puerto Rico, on Sunday, December 7, opened a new wing, which has increased its capacity to 175 patient beds. The opening ceremony was attended by Rafael Hernández Colón, governor of Puerto Rico, and other state and local government officials, as well as Seventh-day Adventist Church officials from Washington, D.C., and Miami, Florida. The ceremony was the culmination of many months of cooperative effort by the hospital staff, church leadership, and community organizations.

Bella Vista Hospital first opened its doors in 1954. In recent years its 82 beds have

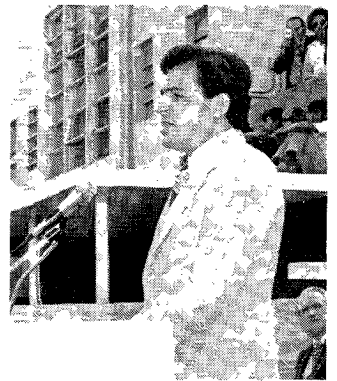
been occupied to capacity; often patients have had to be placed in the hallways.

The facility just opened provides 75 additional beds, together with new areas for central supply, a kitchen, and a cafeteria. It is fully air conditioned and offers not only expanded patient capacity but also the very latest in equipment and facilities for patient care. The completion of two additional levels of the new wing will provide completely new facilities for surgery, as well as additional beds.

Funds still are being solicited for completion of these additional facilities, and the Bella Vista administration and hospital family are working feverishly to qualify for a \$50,000 conditional grant by the Kresge Foundation that was announced last July. Still to be raised is \$100,000 in pledges or cash by February 15, 1976, in order to obtain that gift.

Immediately after the opening ceremony the governor and his wife admitted the first patient to the new wing. They then inspected the new facilities. Guided tours were arranged by the hospital staff for the approximately 500 invited guests who were present for the occasion.

DAVID H. BAASCH
*Associate Secretary
General Conference*



Rafael Hernández Colón, governor of Puerto Rico, gave the main address at the opening of the wing.

SPAIN

Youth Attend Witnessing Camps

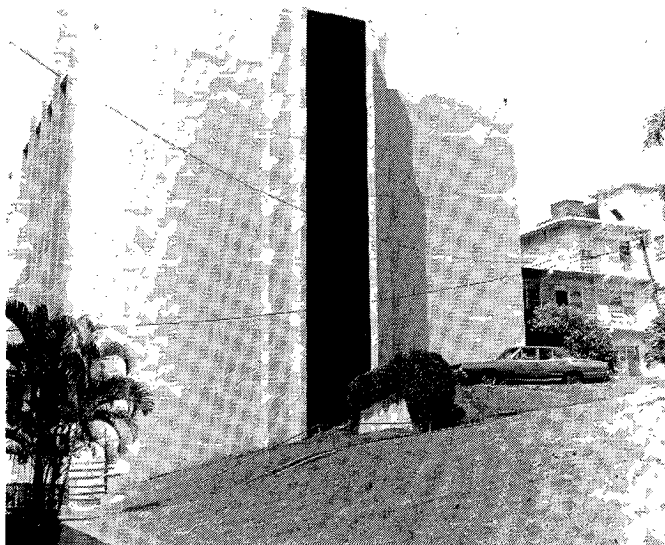
Twenty young people from the churches of Zaragoza, Spain, assembled in Fresca recently to participate in a special weekend of witnessing, Humberto Arias, Spanish Union youth director, reports. The dedication and enthusiasm of these youth and their desire to spread the Word of God did much to make the camp a success. As a follow-up to the camp, a Five-Day Plan to Stop Smoking was begun in the city of Huesca.

The weekend included camping activities, as well as visits to the city of Fresca to enroll people in the Voice of Prophecy correspondence course. In five visits the youth enrolled 572 in the Bible course, thus doubling the number of Bible students in Spain. The young people will continue to work in the city of Zaragoza, enrolling more people in the Bible course.

Elder Arias also reports that recently a group of 14 young people, great lovers of the mountains and eager for adventure during their camp, set off from Andorra for a mountain climb.

Another camp at Segura de la Sierra brought a lot of excitement as a local television station filmed the Investiture of 84 young people in JMV classes.

LEO RANZOLIN
*Associate Youth Director
General Conference*



Bella Vista Hospital's new wing was opened on Sunday, December 7, in ceremonies attended by a number of both government and church officials.

* As of January 15, in spite of increased tension, plans are still to remain in Beirut.

FLORIDA

Korean Group Hopes to Organize Church

A group of Koreans in the Orlando, Florida, area meets regularly for Sabbath services and hopes to organize into a church soon. The group's beginning goes back several years to Atlanta, Georgia, where a large group of Koreans live and work.

A young man and some of his friends volunteered to teach some of the Koreans to drive an automobile. It fell this young man's lot to teach a Korean Seventh-day Adventist nurse who had graduated from the Seoul Sanitarium and Hospital. She shared her faith while learning to drive, and before too many months had passed, her instructor was baptized into the Atlanta Seventh-day Adventist church. A little later they were married and moved to Florida, where the husband met S. L. Dombrosky, Florida Conference lay activities director, through a business contact.

Elder Dombrosky had spent some time in Korea during World War II and had learned to love the Korean people. After a few visits with this business friend, Elder Dombrosky learned that there were more than 400 Koreans living and working in the Orlando area, many of whom were seeking a church home. He began to pray about what could be done for them.

About two years ago Pastor Hu and his wife left Korea and came to America. They lived in California for a while, then decided to move to Atlanta, Georgia, when they heard that there were a large number of Koreans in that area. Upon arriving in Atlanta they learned that there was a Korean Adventist church already organized, so Pastor Hu and his wife began to look for another place where they might begin work. He contacted Elder Dombrosky about Orlando, and soon moved there with his family, which included three school-aged children.

Elder Dombrosky helped Pastor Hu and his wife, Alma

(a graduate nurse), find work in a nursing home, and the Altamonte Springs church pastor, R. E. DuBose, and his members helped them find a place to live and invited them to hold meetings for Koreans in one of their church classrooms.

Among the group now attending Sabbath services are a doctor and his wife, an ex-Korean army colonel, a black-belt Karate instructor, a pharmacist, a jeweler, an importer, a dress designer, and several dressmakers. The



Mr. and Mrs. David Booth were the first members of the Korean group to become baptized Adventists.

first couple to be baptized was Mr. and Mrs. David Booth. Mr. Booth married a Korean woman while he was in the service, and when his wife came to America she longed for the companionship of other Koreans. He heard of the Koreans who were meeting in the Altamonte Springs church and also remembered that a few years ago Elder Dombrosky, then pastor of the Orlando Central church, had baptized his mother and brother. He and his wife began attending the services on Sabbaths, and soon were baptized.

These Korean people are eager to learn all they can about the Bible and Christianity, since many of them were brought up in the Buddhist faith. Pastor Hu has proved to be an excellent teacher. Between 45 and 65 people are meeting each week, and they hope to organize a church and build their own place of worship.

S. L. DOMBROSKY

CALIFORNIA

Hospital Marks 25th Anniversary

Nearly 400 employees, volunteers, members of the medical staff, and community leaders recently celebrated the twenty-fifth anniversary

of Feather River Hospital in Paradise, California.

During the daylong observance, hundreds of community residents were escorted on a tour of the 94-bed hospital. More than 250 availed themselves of free blood pressure and diabetes checkups.

At an evening dinner and awards ceremony, hospital administrator Leonard Coy paid tribute to the institution's co-founders, Drs. Merritt C. Horning and Dean H. Hoiland.

With the Lord's blessing and the financial and moral backing of friends, the founders purchased 122 pine-studded acres overlooking the Feather River. Thousands of hours of labor were donated by church members and friends in clearing land, driving nails, and pouring concrete.

The first patient was admitted December 6, 1950. By Christmas all 15 beds were occupied. In 1960 the founders turned over operation and ownership to the Seventh-day Adventist Church.

During the past year the hospital added a health education department, currently providing such services as stop-smoking programs, hypertension clinics, cooking schools, and weight management plans.

LEONARD COY



The Korean group meeting in Orlando hope soon to organize a church and build their own place of worship.

Groundwork Makes Iran Ingathering Successful

By D. V. KUBROCK

DATE PALMS against an azure sky, sea gulls screaming overhead, the tangy smell of the sea, tugboats cutting broad swaths through the brown waters of the Karoun River: This is Khorramshahr, Iran, the bustling port city at the head of the Persian Gulf. For most of the year the 88,000 city dwellers swelter under a scorching sun, with temperatures ranging up to 120 degrees. Relief comes during the winter months, when the weather is cool and comfortable. It is during this season that the Iran Mission makes its annual Ingathering appeal to business people.

Experienced missionaries from India, R. M. Massey and his wife, have been manning this lonely outpost for more than six years. With the list of potential donors in his hand, he and I leave the house at nine o'clock and follow the flower-bordered walk along the river front to the business area. In a second-floor office, overlooking the river, we are received with a kindly smile by Hadji Ibrahim. He is a devout Moslem, having made several pilgrimages to Mecca. Despite his 70 summers, he is alert and listens attentively to our appeal.

"Yes, I believe yours is a noble work. It is our duty to give and to give gladly." And he does so accordingly.

Just around the corner and down the next street we enter the book-lined study of the city attorney, Mullah Norozi. His green turban and flowing robe indicate that he is also a Moslem priest. Before we can begin our canvass, he turns the tables on us and for ten minutes gives his views of the educational and welfare work of Seventh-day Adventists. Then crossing the room, he salutes us in the warm Eastern manner by kissing us upon both cheeks.

D. V. Kubrock is president of the Iran Mission.

"You are my brothers," he says.

"Yes, and you are our brother too," we reply, "for we all have one Father in heaven."

In his paneled office on the river front, we called on Mr. Madrossian, the manager of a large shipping company. He is acquainted with the work of Adventists and for the past five years has made sizable Ingathering donations. In re-

sponse to our appeal he gladly doubles the amount of his last year's contribution. He shakes our hands warmly as we leave. "You must come again," he says. "Please come every year."

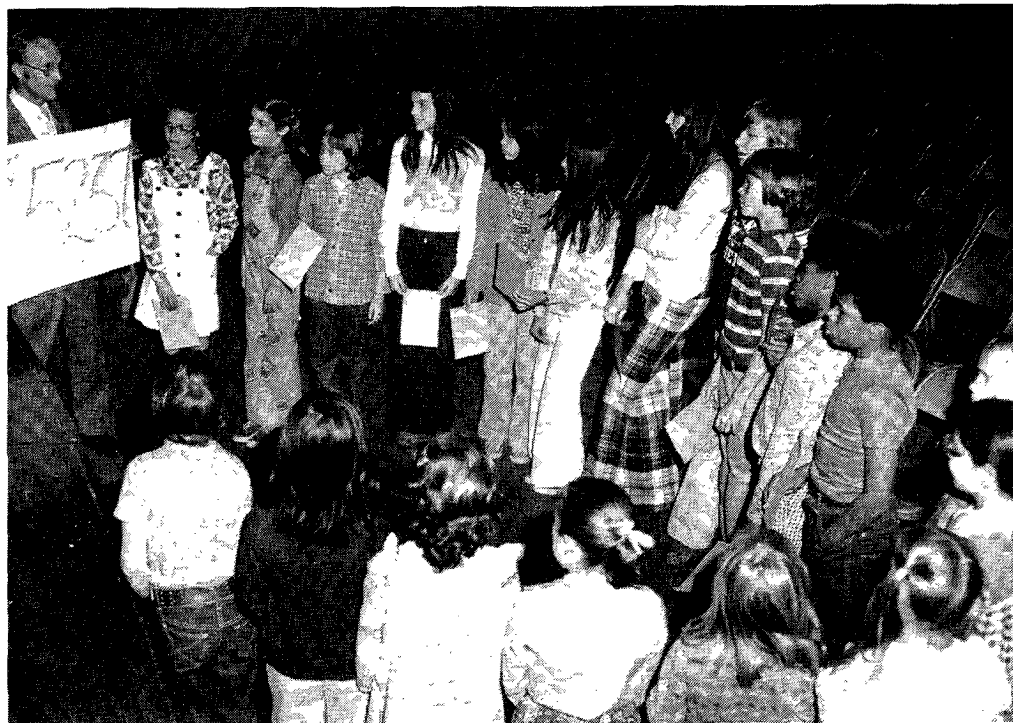
Out on the sidewalk again, we hear someone calling us from across the street. Two men cross over and cordially shake our hands. Mr. Kishian and his brother press their invitation upon us to stop by their office for a drink. The theme of the conversation is Lilly, Mr. Kishian's daughter, who through the efforts of Elder Massey is enrolled in an Adventist school.

"We are so very thankful for what you have done for

us," the father repeats over and over. Then, reaching in a drawer, he presents each of us with a vial of perfume, the pure essence of rose. He has already given his Ingathering donation several days before.

And thus our visits went from day to day. Whether we called on Christians, Moslems, Jews, Zoroastrians, or Indian Sikhs, the response was cordial and liberal. The donations ranged from \$15 to \$285, with a total of more than \$1,100 for the four days. There was only one refusal.

I began to wonder what was the secret of this unusual response. Surely there must be a reason. There was. During the years they had been in



CALIFORNIA STUDENTS RAISE MONEY TO EQUIP NEW SCHOOL

Five hundred and ninety elementary school children in Loma Linda, California, raised \$5,237 as a Christmas mission project to equip a new two-room Seventh-day Adventist school in La Trinidad, Baja California. Principal E. Kenneth Smith is pictured above with representatives of the nine classes that raised the money.

The seventh grade raised \$1,060, the eighth grade, \$1,017. The fourth grade tripled its goal and raised \$913.

"The children worked very hard on this project," says Mr. Smith, "as they cooked

spaghetti dinners, wrote letters, and sold fruit cakes, food, and holly."

In 1963 the Seventh-day Adventist community in Loma Linda and La Sierra established a dental and medical clinic and a church in La Trinidad, and this year Loma Linda University students financed a school building costing \$12,000. Now the children have raised the money to equip the school for 40 Mexican-Indian students.

IRWIN CAMPBELL
Communication Secretary
Loma Linda University Church

Khorramshahr, Elder and Mrs. Massey had come close to the people in personal ministry to their needs. Through Bible studies, free *Signs of the Times* each month, home counseling, health lectures in schools, and placing some of their children in Adventist schools, the Masseys had won a place in the hearts of the people. Now doors are open everywhere.

The last day of my visit had come to a close, and from a slender minaret came the call for evening prayers. It was an opportune time for thanksgiving, for adoration.

"Our Father in heaven," we prayed, "please water and nourish the seeds that have been sown. Lead these men to find salvation through Jesus Christ our Lord. Amen."

PHILIPPINES

Publishing House Votes Sales Goal

Philippine Publishing House, the largest Adventist publishing complex in the Far East, held its board of directors and constituency meeting on November 25 at the Kowloon House, Makati, Rizal.

Among the top items considered during the meeting was the setting up of a sales goal for the next quadrennial period and the approval of an operating expense budget. A four-day publishing council to be held in Cebu in March, 1976, was also voted by the board.

An accelerated program to produce ten Spirit of Prophecy books in the country's four major dialects, to be completed by 1980, has kept the presses running round the clock since last year.

The following officers of the house were re-elected by the board to serve during the next quadrennium: E. L. Villanueva, manager; E. M. Macalintal, treasurer; S. G. Miraflores, editor; E. N. Dicen, circulation manager; O. P. Imperio, superintendent; F. B. Conopio, associate editor; L. G. Feir, associate circulation manager; and S. G. Cahilig, plant general foreman. **FLOR B. CONOPIO**

HONDURAS

Physician and Wife Aid School

There is a city of refuge for 340 young students in Honduras. It is called the Adventist Educational School of Peña Blanca, and it offers government-approved primary and secondary education.

My first visit to the college was in 1965, in the days when

the students did not have too many conveniences. Sabbath services were held in a small room, situated in the only building they had. While I was preaching it began to rain, and water leaked through the roof and formed pools of water on the floor. The kitchen was the outdoors kind, and the students didn't have adequate dormitories.

But now this school owns a dozen comfortable buildings, including dormitories for boys

and girls, classrooms, and teachers' homes. Among the buildings is a new church built in memory of J. L. Dewitt. It has been said that this is one of the nicest and largest churches in Central America, with room to seat 500 persons.

I first heard about Dr. Dewitt in 1960, when he bought from the Pacific Press Publishing Association 30,000 *El Centinela* magazines, which he gave away to people in Texas and northern Mexico. Dr. Dewitt lived in Elsa, Texas, where he had his medical office. It is said that his office and an adjoining room were frequently transformed into conference rooms, as the doctor channeled his waiting patients into them so they could be shown films on the Adventist message as they waited. He was not only a medical doctor, he was also a doctor of souls.

Dr. Dewitt's daughter, Verlen—today Mrs. Steven Youngberg—found property for sale during one of her trips to Honduras. She thought the property ideal for a college and a clinic, and discussed her ideas with her father. He bought the 500 acres. Then his son-in-law, Dr. Youngberg, established a small clinic and an asylum for orphans.

Dr. Dewitt died in 1962. His wife, Bertha Reed Dewitt, donated the entire property to the Seventh-day Adventist Church in 1964. Later on, Dr. Youngberg bought half of the property from the church, and continues his mission of love and mercy to the sick and the orphans.

Sixty-two of the 340 students at the school have enlisted this year to go canvassing during their school vacation. The Pacific Press recently held there a series of instructive meetings on the art of Christian salesmanship. At the meetings Mrs. Dewitt, who lives near the school, offered 650 *El Centinelas* to those 62 students so that they could have a start when going out to canvass.

BENJAMIN RIFFEL
Sales and Promotion
Manager
Pacific Press Publishing
Association



SOUTHERN CALIFORNIA CHURCH IS DEDICATED

Pacific Union and Southern California conference officers lead out in the November 1 dedication service of the San Fernando-Sylmar, California, church. The sanctuary, which seats 400, is surrounded by a social hall and adjoining kitchen, four classrooms, a young adult division, and a baptistry.

The 1971 California earthquake handed an \$80,000 repair bill to the 200-member congregation and dashed all hopes of dedicating their new church that year. This historic area is not only the site of the conference's first church school, but where the Southern California Conference made its headquarters after organizing in 1901. Pulpit furniture used by Mrs. White was on display in the lobby the day of the dedication.

The two-acre property on which the present church building stands was donated by Mr. and Mrs. Frank Mellinger. Victor W. Collins is the pastor.

FRANKLIN W. HUDGINS
Communication Director
Southern California Conference

Australasian

● N. R. Dower, General Conference Ministerial secretary, arrived in Sydney on December 26. He attended an evangelism seminar at Avondale College, December 28 to January 3, for evangelists and ministers from all unions of the division.

● Greater Sydney Conference literature evangelists sold for cash \$153,000 worth of literature during 1975. This was 53 per cent above their goal and shows more than 200 per cent increase during the past two years.

● There are 150 Seventh-day Adventist students doing tertiary studies in the Port Moresby area of Papua New Guinea.

● An indication of what inflation is doing to the mission field—it costs as much to buy a plot of land in most Fiji towns as it does in Sydney, Australia, and you may have to pay more to rent a house in Suva, Fiji, than in Sydney.

● Part of the General Conference Missions Extension Offering for 1976 will help establish an evangelistic center in Honiara, Solomon Islands.

● Polish Seventh-day Adventists living in Australia will hold a Congress in Canberra, January 30 to February 2.

Euro-Africa

● Pastor and Mrs. Roland Lehnhoff arrived in Switzerland on January 5 and will make their headquarters in Europe for the next two years. Pastor Lehnhoff will begin an evangelistic campaign in Salzburg, Austria, on March 22. Additional campaigns in southern Germany and other countries are planned during his sojourn in the Euro-Africa and Northern Europe-West Africa divisions.

● A. A. Texeira, a former worker in Angola, has been called to serve in the Cape Verde Islands.

● Johan Van Bignoot has been invited to transfer from Mauritius, where he was president of the local mission, to the Equatorial African Union Mission.

● Robert Parsons, who was technician at the Bongo Hospital in Angola and who is currently on furlough and study leave in the United States, has been granted permanent return to the United States.

● Jean Surel, former president of the French Polynesia Mission, has been granted permanent return to France.

● The Swiss Publishing House in Krattigen has had plans approved to extend its premises so as to provide sufficient space for book stocks.

Far Eastern

● Oseas Pilar, head of the anesthesiology department of Manila Sanitarium and Hospital, was congratulated by the Philippines' First Lady, Mrs. Imelda Marcos, for his election as president of the Philippine College in Anesthesiology, a member organization of the American Society of Anesthesiology.

● Mountain View College was invited to participate in the celebration of the Philippines Independence Day last June. "In order to be different," reports Donald W. Christensen, financial consultant and pilot for the school, "we flew over the city square during the morning celebration, dropping candies wrapped in a greeting from the college with messages to the mayor and citizens of Valencia and Malaybalay." After the candy came a parachute of college baked goods for the mayor, provincial commander, and the governor of the province.

● The Manila Divisoria Lions Club complemented the Adventist missionary work in Greater Manila when this civic group bought 1,000 copies of *Enlist in the War Against Drugs* from the Philippine Publishing House to donate to the city to help

fight drug dependency. The same club also donated toothpaste, soap, and other items to the inmates of the National Bilibid Prisons in Alabang, Muntinlupa, Rizal, through the Dorcas Federation of Greater Manila, which is also bringing the gospel of God's love to the inmates. Recently 40 prisoners were baptized.

North American

Atlantic Union

● John W. Wood, associate professor of religion at Atlantic Union College, was ordained to the ministry in a special ordination service at the college church on October 25. The speaker was J. L. Dittberner, Atlantic Union Conference president.

● Eighty students from Columbia Union College and 14 from Andrews University joined 180 students from Atlantic Union College at the annual Camp Berkshire retreat in Wingdale, New York. The retreat was primarily concerned with the practical side of Christian living.

● The Atlantic Union College Federal Credit Union of South Lancaster, Massachusetts, has earned its third successive National Credit Union Thrift Honor Award for its success in stimulating savings among small savers.

● Recently the Kresge Foundation of Troy, Michigan, contributed \$30,000 to the building program for Parkview Memorial Hospital, Brunswick, Maine.

Canadian Union

● Mr. and Mrs. Clarence Baptiste and their two sons, David and Peter, spent the past summer in Canada, where Mr. Baptiste worked as a student literature evangelist for the Manitoba-Saskatchewan Conference. In 416 hours of canvassing house to house, he delivered \$16,537 worth of literature.

● Witnessing for Christ workshops have been conducted in St. John's, New-

foundland; Montreal, Quebec; and Moncton, New Brunswick. At each workshop a team of five union conference leaders presented information from the new *Witnessing for Christ Manual*, and in St. John's, George Knowles, author of the manual, was present. The outstanding feature of the workshops was the actual in-the-home training each afternoon of the sessions.

● T. R. Knoll and E. L. Stewart concluded a four-week campaign in Kelowna, British Columbia, with a rally in the Okanagan Academy auditorium. Forty-seven members were added to the area churches by baptism and profession of faith.

Columbia Union

● Donald J. Green is the new principal of the Modern Miracle Elementary School in Newtonville, New Jersey. His wife, Shirley, will be a teacher at the school.

● Couples of the Bethel church of Akron, Ohio, attended a retreat at Tappan Lake Resort in New Philadelphia, Ohio.

● Wilmore Green, pastor from the Huntington-Charleston, West Virginia, area, held a four-week revival in Huntington during October and November.

● Sales by 30 students in the Allegheny West Conference summer student literature evangelist scholarship program amounted to \$42,000, according to Robert S. Smith, publishing director.

● Richard I. Byrd is the new pastor of the Elkins, Parsons, and Franklin, West Virginia, churches, succeeding Jan Follett, who accepted a pastorate in Bloomington, Indiana.

● Joan M. Lyles has joined the faculty of Kettering College of Medical Arts, Kettering, Ohio, as department chairman for the respiratory therapy program. Bernard L. Abrams, another new faculty member, serves as an instructor in environmental management.

Lake Union

- Groundbreaking ceremonies for the DeKalb, Illinois, church took place Sunday, October 19, on a three-acre plot donated by Vesta Little. The new church will be completed by the spring of 1976. The DeKalb congregation officially organized on July 5, 1975, with 31 charter members.
- On November 30 the doors of the Arcadia, Indiana, Community Services Center were opened with ribbon-cutting ceremonies. The center moved from its former location in Tipton, Indiana, to Arcadia this past fall.
- The Frank L. Peterson School in Inkster, Michigan, has graduated into a Lake Union academy. An expansion program is planned to include a gymnasium with shower and locker areas, new science and home economics rooms, and two additional classrooms.

North Pacific Union

- More than 250 persons attended a recent health-evangelism congress sponsored by the Washington Conference. G. D. Brass, conference health services director, commented that now is the time for increased emphasis on health evangelism.
- Construction is well under way for a new 84-by-106-foot physical education building at North Puget Junior Academy near Burlington, Washington.
- The University Park church in northwest Portland, Oregon, was dedicated recently. The pastor is Sunny Liu.
- Groundbreaking ceremonies were held recently at the building site of a new Cave Junction, Oregon, church.

Northern Union

- Laymen of the Minnesota Conference have formed a scholarship council to assist worthy students attending Maplewood Academy. During the past school year more

than 50 students were the benefactors of this plan, which received special donations from church members in the State.

- R. R. Patzer retired in his home State of North Dakota from full-time denominational employment, but not from full-time evangelism. He and Mrs. Patzer will conduct revival meetings in the State.
- Construction was begun for the new Stanley, North Dakota, church, in October, with a large number of pastors in the State taking part in an all-day work bee.
- For the second year in a row, Shyenne River Academy has won the North Dakota State Youth Fitness award.

Pacific Union

- On November 22 the one-hundredth church group was organized in the Southeastern California Conference. At that time Max C. Torkelson, conference president, led out in the organization of the Vista, California, Samoan company. W. Afa'ese is the pastor. This gives the conference a total of 87 churches and 13 companies.
- Robert Sanders, handicapped literature evangelist in Hawaii, sold more than \$10,000 worth of single copies of *Life and Health* magazine during 1975.
- The Heavenly Valley church at South Lake Tahoe is the most recently organized in the Nevada-Utah Conference. Charles Phelps is pastor.
- New pastors in southern California include Freddy Macarewa, associate pastor for the Indonesian-Dutch, and Jorge Campos, Temple City Spanish church. Elder Campos replaces Victor Collins, who has gone to serve as stewardship director in the Central American Union.

- Nearly 100 volunteer Bible workers are busy in northern California. Their 700 Bible studies per month amount to more than 2,000 hours of time for the church.

Southern Union

- More than 100 of the 450 persons who stopped smoking as a result of a recent Five-Day Plan to Stop Smoking, sponsored by the Miami, Florida, Spanish church, attended a Week of Prayer meeting. The Plan was conducted by Erwin Hise, pastor, Enrique Chaij, of the Austral Union, Argentina, and Vernon Sparks, Inter-American Division medical director.
- An addition to the A. D. McKee wing of Highland Hospital, Portland, Tennessee, was completed in November, containing rooms for a new nursery, office space for the director of nurses, and an additional 16 rooms for patients. The addition was free of debt upon completion.

- The new Georgia-Cumberland Conference office in Calhoun, Georgia, received an award in October from the Gordon County Chamber of Commerce in recognition of its attractive design.
- The Dyersburg, Tennessee, congregation held open house ceremonies in their new church December 20. Since the former building was severely damaged by fire two years ago, members met in rented quarters while the new edifice was under construction.

Southwestern Union

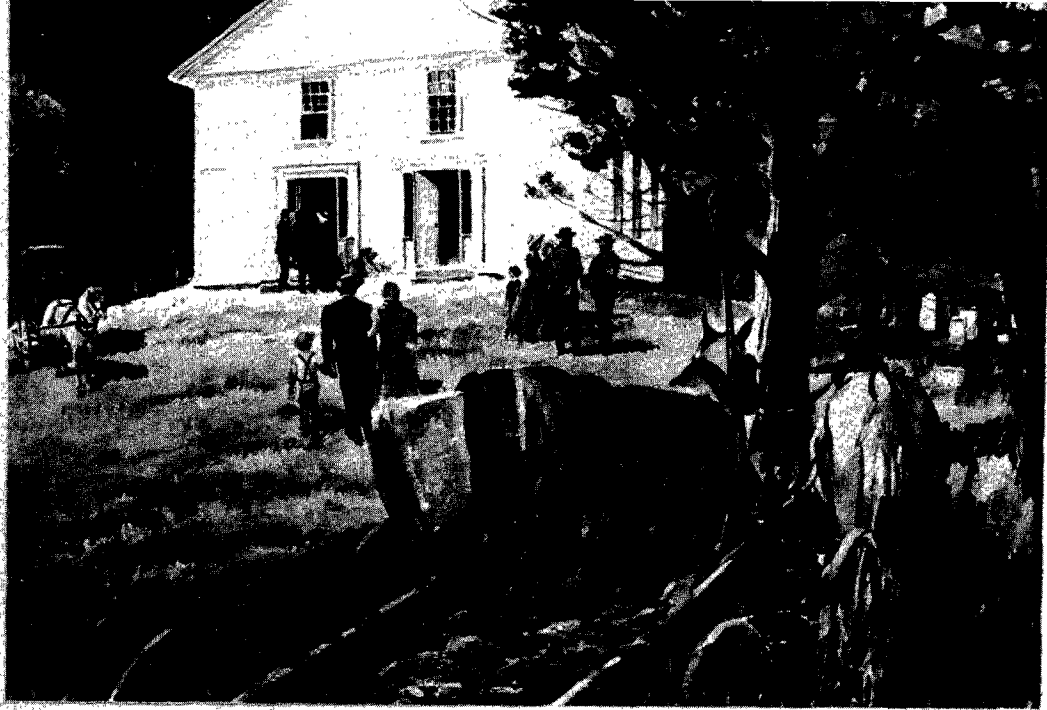
- Members of the Houma, Louisiana, church were happy to learn that Maranatha Flights International is going to fly to Houma in late spring, 1976, to donate labor for the construction of a church building. W. R. Burns began the work in Houma just a few years ago by opening a Way-out center for young people. Since then a strong church has been established in this city.
- Members of the churches in southern and central Louisiana gathered recently for a rally at which W. J. Hackett, a General Conference vice-president, was guest speaker. D. R. McAdams, Southwestern Union College president,

presented the Sabbath school lesson. The weekend rally was under the supervision of W. H. Elder, Jr., Arkansas-Louisiana Conference president.

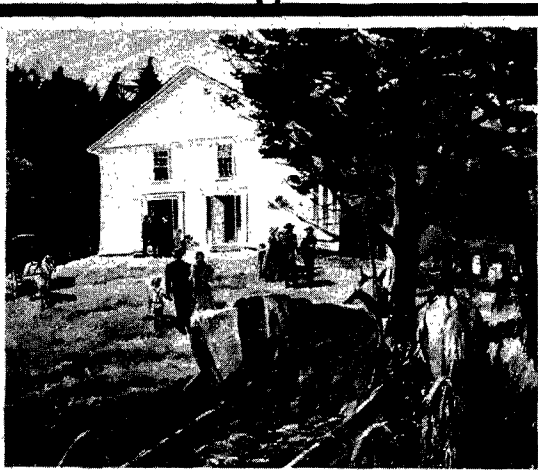
- Gary Grimes, Oklahoma Conference lay activities director, recently taught an advanced class in witnessing. The pastor of the Oklahoma City Central church, Jerry Schnell, now has 42 members enrolled in a witnessing class.
- C. C. Weis, General Conference associate lay activities director, toured the Oklahoma Conference recently, speaking 13 times at lay activities rallies and Community Services federations.

Loma Linda University

- Honors have been given in recognition of the work of a six-member team from Loma Linda University, according to Brian S. Bull, chairman of the department of pathology and principal investigator of the research project. The group was honored by a first-prize award for an exhibit at the annual meeting of the American Society of Anesthesiologists. In the study, researchers have developed and applied a new concept of determining heparin and protamine dosages, a concept that should significantly increase the safety and success of open-heart surgery.
- Lawrence K. Stevens, former dean of students at Columbia Union College, has been appointed personnel director of the Loma Linda University Medical Center. His appointment was made to coincide with the splitting of the university's personnel office into two sections—the medical center, under the direction of Mr. Stevens, and the university section, under the direction of Maurice E. Mathisen.
- The Independent Order of Foresters, an international organization that has raised hundreds of thousands of dollars for community projects, has donated \$4,706.50 to the cancer immunology research project at Loma Linda.



YOU'LL WANT TO HAVE IT FRAMED



CHRISTIAN HOME CALENDAR

JANUARY 1976

SUN	MON	TUE	WED	THU	FRI	SAB
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
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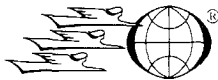
Southwestern Evangelist
 "Now just once has
 occurred in history
 the opportunity
 of reaching souls to
 live in a meaningful
 life together in our
 day."
 "The message of
 the gospel is not
 a mere set of
 rules and regulations
 but a life of love,
 unselfishness, and
 service. It is an
 invitation to a
 new way of life,
 characterized by
 the work of the Holy
 Spirit in the world."
 — Rev. J. H. Ball

This Christian Home Calendar is the first of a four-year series on our Adventist heritage. Produced on paper suitable for framing, the 1976 calendar depicts the church where Sabbathkeeping was first practiced by Adventists back in 1844. Learn about your church's past and keep an eye on the present with the 1976 Christian Home Calendar. Order now through your local Adventist Book Center or Book and Bible House—only 75c each, so get one for each friend and dear one.

Offer expires August 31, 1976.



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126th Year of Continuous Publication

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Send news stories and pictures, articles,
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manuscripts are welcome, but will be
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will be 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

Computr. progrm.	Nurses, staff
Cook	Nursing-serv. dir.
EKG aide	Orderlies
Food-prod. superv.	Receptionists
Housekprs.	Secs., ward
Maint. mech.	Social wrkrs.,
Nurse's aides	MSW
Nurse, ger.	Tech., OR
Nurse, head	Technols., med.
Nurses, LPN	Technols., rad.
	Ther., phys.

Write or call Health Personnel Place-
ment Service, General Conference of
Seventh-day Adventists, 6840 Eastern
Avenue NW., Wash., 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 Ambler, pastor,
Berrier Springs, Michigan,
formerly pastor, from North
Carolina.

Kathleen Walter, teacher, St.
Croix Adventist Elementary
School, East Caribbean Union,
formerly cashier, Allegheny
West Conference.

FROM HOME BASE TO FRONT LINE

Donald F. Aldridge (AU '54),
returning to serve as departmen-
tal secretary, South Chile Con-
ference, Temuco, Chile, and
Lillian M. (Ruprecht) Aldridge
(AU '55) and three children, left
Miami, Florida, October 19,
1975.

Villardo L. Almonte (PhUC
'64), returning to serve as ac-
countant/auditor, Ethiopian Union
Mission, Addis Ababa, Ethio-
pia, and **Aldine T. (Capobres)**
Almonte (Southwestern U. Sch.
of Med. '63) and three children,
left Los Angeles, California, No-
vember 30, 1975.

Fred G. Christiansen (AU '75),
to serve as teacher Kivu Advent-
ist Seminary, Kivu, Zaire, and
Kathleen Jeane (Ewald) Christiansen
(S.M.C. Sch. of Nursing
'73), of Sarnia, Ontario, Canada,
left Lansing, Michigan, Novem-
ber 20, 1975.

Richard D. Davidian (LLU), re-
turning to serve as departmental
secretary, Zaire Union, Lubum-

bashi, Zaire, and **Carla J. (Aa-
gaard) Davidian** (LLU) left
Washington, D.C., November 19,
1975.

John P. Hoyt (Univ. of Cal.
'72), returning to serve as teacher,
Gitwe College, Rwanda, left New
York City, October 9, 1975, and
Carolyn M. (Snipes) Hoyt (Univ.
of Cal. '71) and two sons, left
New York City, November 1,
1975.

Jose Joseph (U. of Haiti '74), to
serve as Bible teacher/pastor,
Ivory Coast Secondary School,
Bouake, Ivory Coast, West Afri-
ca, and **Kethlie (Pierre) Joseph**
(U. of Haiti '74) and son, of Mon-
treal, Canada, left New York
City, November 17, 1975.

Nancy Ann Marsh (SMC '68),
returning to serve as nurse/anes-
thetist, Antillean Adventist Hospi-
tal, Curaçao, Netherlands An-
tilles, and daughter, left Miami,
Florida, September 28, 1975.

Genevieve E. McWilliams (LLU
'50), returning to serve as physi-
cian, Giffard Memorial Hospital,
Nuzvid, India, left Los Angeles,
California, November 16, 1975.

Twyla D. Reimche (WWC '66),
returning to serve as nurse, Ma-
luti Hospital, Lesotho, South Afri-
ca, left Toronto, Canada, Octo-
ber 2, 1975.

Emidio H. Sequeira (AU '71),
returning to serve as ministerial
secretary, Addis Ababa, Ethio-
pia, and **Jean M. (Harrison) Se-
queira** (Newbold College '62),
and two children, left Washing-
ton, D.C., November 29, 1975.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTA- TION OVERSEAS SERVICE, RELIEF SPECIAL SERVICE

Richard L. Dietrich (PUC '74)
(AVSC), of Loma Linda, Cali-
fornia, to serve as science
teacher, Wollega Adventist Acad-
emy, Wollega Province, Ethiopia,
left Miami, Florida, November
19, 1975.

Ernest J. Gadd (SS), of Moose
Jaw, Saskatchewan, Canada, to
serve as farm manager, Inyazura
School and Mission, Inyazura,
Rhodesia, and **Beatrice R. (Lie-
breich) Gadd**, left New York City,
November 18, 1975.

Ezra L. Longway (SOS), of
Angwin, California, returning to
continue his service, Hong Kong
Adventist Hospital, and **Flor-
ence I. (Nagel) Longway**, left De-
cember 3, 1975.

R. Paul Woodruff (LLU '34)
(SS), of San Luis Rey, California,

to serve as relief physician, Davis
Memorial Hospital, George-
town, Guyana, left Miami, Flori-
da, November 20, 1975.

Deaths

MOLINE, Florence Christina—b.
July 5, 1908, Tofield, Alberta, Canada;
d. Oct. 5, 1975. In 1937 she graduated
from Walla Walla College. She taught
at Canadian Union College, as well as
being dean of women. In 1949 she
attended the University of Nebraska
and was called to teach at Solusi
Secondary School in Rhodesia in
1952. In 1967 she transferred to Ru-
sangu Secondary School, Zambia,
where she taught for eight years.

SWALLEN, Lloyd—b. in 1891,
Paris, Ohio; d. April 16, 1975, Mont-
eagle, Tenn. He was a graduate nurse
and colporteur. Survivors include his
wife, Bessie C.; a daughter, Miriam M.
Moses; five grandchildren; and five
great-grandchildren.

TAYLOR, Helen E.—b. July 4,
1897, Wilkshire, Ohio; d. Sept. 3, 1975,
Wildwood, Ga. In 1921 she began
teaching church school and later
taught in the Sligo Elementary School,
Takoma Park, Md., for a number of
years. Survivors include her husband,
Clarence; two sons, Bennet and
James; one daughter, Elizabeth C.
Raymond; eight grandchildren; and
two great-grandchildren.

TEMPLE, Belle—b. Dec. 20, 1886,
Alexandria, S. Dak.; d. Nov. 25, 1975,
Wadena, Minn. At Union College she
took the Elementary Normal Course
under Sarah Peck, who later became
secretary to Ellen G. White. After a
year of teaching in the SDA elemen-
tary school at Elk Point, South Dakota,
one of the first Union College Golden
Cords was hung for her as she joined
her new husband, Fred Temple, in
mission service in Alaska from 1911 to
1915. Survivors include two sons,
Robert and Charles Virgil; and a
daughter, Helen Burgeson.

Coming

February

7	Bible evangelism
7	Church Lay Activities Offering
14	Faith for Today Offering
21	Christian home and family altar
21-27	Christian Home Week
28	Listen campaign

March

6	MV Day
6	Church Lay Activities Offering
6-13	MV Week of Prayer
20	Sabbath School Community Guest Day
27	Servicemen's Literature Offering
27	Thirteenth Sabbath Offering (Trans-Africa Division)

April

3	Missionary magazine campaign
3	Church Lay Activities Offering
10	Literature Evangelism Rally Day
17	Andrews University Offering (Alternates with Loma Linda University Offering)
24	Educational Day and Elementary School Offering (local confer- ences)

Golden Jubilee for Malaita Mission

Golden Jubilee celebrations were held December 12-15 by the Malaita Mission, Solomon Islands. Adventist mission work on the island was begun 50 years ago by Pastor and Mrs. J. D. Anderson. Today there are 21 churches and almost 2,000 church members on the island. During the celebrations three young Malaitans were ordained to the gospel ministry. Malaita's mission president, Nathan Rore, is much loved by his people and leads a vigorous program of evangelism.

M. G. TOWNEND

South India Union Grows Steadily

Four hundred evangelistic meetings were held in 1975 in the South India Union, resulting in a total of 2,365 baptisms for the first three quarters, reports D. R. Watts, union president. This is a 31 per cent increase over baptisms during the same period last year.

With the increased membership, the need for church buildings is great. The goal of the South India Union is to build 300 new church buildings using funds provided by generous church members from around the world. Word has reached the General

Conference that approximately 130 of these buildings have been completed.

Pastor Watts explains that there have been difficulties in many places in securing land for new buildings, and in other places there have been shortages of building materials.

Pastor Watts writes, "While we are truly thankful for what has been accomplished, we are conscious of the fact that little has been done compared with what must be done. Millions have not heard the name of Christ." D. A. ROTH

SDA Educators to Meet in April

Seventh-day Adventist educators who will be in attendance at the National Association of Elementary School Principals Convention in Atlantic City, New Jersey, April 24 to 28, are invited to participate in the SDA section on Monday, April 26, at 11:00 A.M. Place of the meeting will be indicated in the convention bulletin. Please send suggestions or agenda items to Clarence Dunbebin, Principal, Sligo Elementary School, Takoma Park, Maryland 20012. He will be serving as chairman of this meeting.

CHARLES B. HIRSCH

In Brief

Generator for Beirut: The SAWS board in Washington, D.C., was called into emergency session recently to approve purchase of a 75KVA diesel generator, which will be airlifted to Beirut, Lebanon, to help in the emergency there. This unit is needed because all the water at Middle East College is now pumped by electricity.

New members: More than 380 persons joined churches in the North New Zealand Conference through baptism or profession of faith during 1975, reports V. Wood-Stotesbury, conference president.

New positions: Thomas D. Blincoe, dean, Seventh-day Adventist Theological Seminary, succeeding Siegfried H. Horn. Gerhard Hasel, assistant dean and chairman, Doctor of Theology Committee, Seventh-day Adventist Theological Seminary, formerly chairman of the Seminary's Old Testament Department. Reinhard Rupp, manager, Hamburg Publishing House, formerly secretary, South German Union. He succeeds H. E. Morenings, recently appointed manager of the Hamburg legal association. R. L. Rawson, treasurer, Iowa Conference, formerly assistant treasurer, Far Eastern Division. D. L. Brown, assistant treasurer, Far Eastern Division, formerly administrator, Bangkok Adventist Hospital.

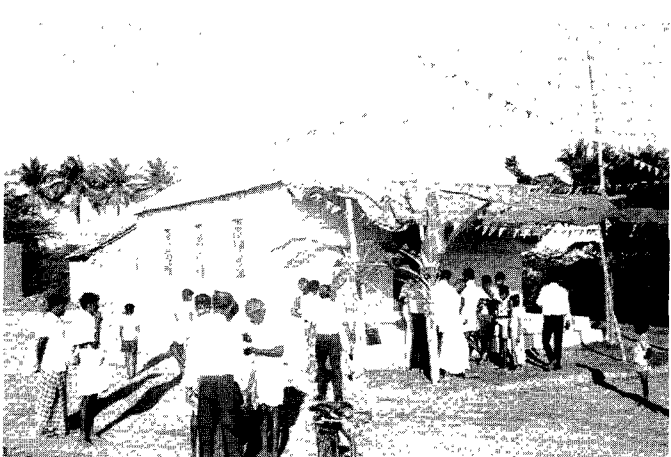
Southern, and Southwestern) and 31 conferences have exceeded their final totals for last year.

Eight unions and 38 conferences showed gains over their achievement for the same period last year.

C. C. WEIS

Southern Colporteurs Win 399 Members

Literature evangelists responsible for accessions to the church during 1975 were honored during the annual Southern Union Conference literature evangelists convention, January 2 and 3. Literature evangelists throughout the union were instrumental in 399 decisions for baptism. The South Atlantic Conference reported the highest number, 137. ERIC RISTAU



Approximately 130 churches had been built by the end of the year in the South India Union with funds provided by Adventists around the world. One of these churches is pictured above on its dedication day.

N.A. Ingathering Report—9

Ingathering funds raised through January 10 total \$8,004,059, or \$15.72 per member in the North American Division, and represent a gain of \$95,088 over funds raised in the same period last year.

The amount raised this week is \$139,693, as compared to \$166,435 raised in the ninth week last year.

Twelve conferences have reached the Silver Vanguard mark. Five unions (Canadian, Northern, North Pacific,

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