

Review

MARCH 11, 1976

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

TV ON TRIAL

By JOE L. WHEELER

ADVENTISTS have been foggily aware for some time that television has been altering their moral values, but few have realized how much. Now, a generation after the advent of television, we are discovering that TV has been altering more than values. Recent studies show that not only is TV a major source of religious and moral erosion, it is systematically destroying the mind, as well.

Up till now, because of its adolescent status, TV has been relatively immune from criminal prosecution, but now that it has come of age it is clear that it has committed one of the greatest crimes in America's history—it has collectively and individually raped the nation's mind.

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When Will the "Other Side" Be Heard?

In flight, San Francisco to Philadelphia

Is it any secret that Seventh-day Adventists from their beginnings have been proponents of what might be termed a conservative approach to the study of the Word of God? Is it something of which a Seventh-day Adventist worker or member should be ashamed, or should he be looked down upon when, as a part of God's church, he subscribes wholeheartedly to that which our church believes and teaches?

Seventh-day Adventists have always been a people fully committed to the position that the Bible is, indeed, the divinely inspired Word of God. The Bible has been our creed, our unfailing basis of faith since God called us into existence a century or more ago. Are we to be persuaded now, in this day of exploding knowledge, that it is a hallmark of learning to deny this position? Are we to follow some other Christian bodies down the path of unbelief to the point of spiritual bankruptcy?

On occasions we hear that the "other side" must be heard. What *is* the other side? If it is the sort of watered down, faithless, bloodless gospel that has emptied other mainline Protestant churches, cost them their schools, seriously narrowed sources of income, and closed their mission stations, I am sure I could speak for 2.5 million Seventh-day Adventists around the world when I declare unequivocally—"No, thank you! We want none of it!"

What *is* the "other side" of the inspiration of the Bible, the divine/human nature of Christ, the binding claims of the law of God and its relationship to the gospel? What *is* the other side of the seventh-day Sabbath as the memorial to both Creation and re-creation, the mortal nature of man? What *is* the other side of the judgment-hour message and the imminent, visible return of our Lord Jesus Christ? If faith in these pillars of truth must label us conservative, need we be ashamed? Here the church stands—right where it has stood for decades.

We want the living Word—a Christ-centered message that transforms lives, brings peace, comfort, and happiness to human hearts and provides solutions to the everyday problems we encounter in our lives. We want a fully inspired, power-filled Bible that lives, whose message changes both lives and circumstances. I have seen the results of its mighty power at work in the lives of men and women, boys and girls, in scores of countries around the world. It is real!

A Bible that has been decimated by doubt until there is little left but the spiritless platitudes of man is of questionable value to needy Laodicean church members or striving saints in our day. We need hope and help and harmony. An emasculated gospel liberally subsidized by man's philosophy will not suffice. We need God's Word—His whole Word—the Holy Bible.

Of course, we may find passages in the Word that are not entirely clear to us, statements that are difficult to understand, miracles that our finite minds cannot fully comprehend. If we understood everything that God's pen has written for us, would He be God? Are we on an intellectual level with the mind of the Almighty? Can we, who have been born in sin, hope to comprehend all that a sinless, omniscient God has given us in His holy Book?

The truths of the Advent message are the result of years of prayerful study of the Word. The early pioneers of this movement wept and prayed for years in their quest for the truth. In a special way God attested to what is truth by confirming visions given to one in their midst. The basics of this message have stood the test of time and thorough investigation on the part of scholars and critics. We have not been embarrassed nor put to flight. The truth of God stands foursquare.

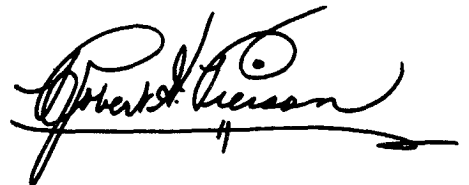
There may well be new revelations of the truth that God has not yet given us. If and when such rays of light shine upon our pathway let us praise God for His gracious providing. Of one thing we may be certain—*new truth will not contradict old truth the Lord has given us.* Neither will it erode faith in the great fundamentals of our message. "When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained."—*Selected Messages*, book 1, p. 161.

Not Intellectually Inferior

Those who retain faith in the basics of this message are not intellectually inferior because they have not espoused the heady concepts of a new theology. Because there is no "other side" for them does not mean they are to be pitied. There must be no premiums on predilections to doubt nor on the presuppositions of antisupernaturalism.

The Lord's messenger has timely counsel for us in these last days. Though her words were written in 1904 they have help for us in 1976. "I have been instructed to warn our people; for many are in danger of receiving theories and sophistries that undermine the foundation pillars of the faith."—*Ibid.*, pp. 196, 197.

The apostle Paul urges, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13). This is the side you and I should be on today—God's side.



President, General Conference

This Week

How many Seventh-day Adventists have had this experience? "We buy our first TV set with the best of intentions: we will watch the news, documentaries, educational, and inspirational programming only. But watch what almost invariably happens: control over the little box gradually slips, and each additional program looks so innocent . . . that the observing family can descend from purity to pornography and blue language without ever realizing . . ."

Joe L. Wheeler, Ph.D., chairman of the English and communi-

cation departments of Southwestern Union College, Keene, Texas, has put several tests to television, which he describes in his cover article, "TV on Trial," and has found it wanting.

He mentions a recent A. C. Nielsen Company study which found that Americans watch an average of 3.8 hours of television per day. This incredible amount of viewing time is having many ill effects: children can't read well; the attention span is vastly reduced; moral judgment is weakened; and sensitivity to the subtle blight of sin is dulled.

There may be times in our lives when circumstances have discouraged us almost completely. During those times, the support we receive from parents, teachers, and friends who, using God-inspired wisdom and common sense, help us through our trial, is a very necessary part of the healing process. Ken Greenman, a teacher of Bible at Takoma Academy, Takoma Park, Maryland, writes about one such experience in our Young Adult section, "On Old Ones and Woods" (p. 14).

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Letters

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Prayer Plus Effort

I think in addition to prayer for our different members (Dec. 18, p. 15), we should put forth consecrated efforts to help them. The church is God's family, and the members of this family are to be unselfishly interested in one another. They are to pray and work for one another's salvation.

DONALD J. BARR
Almonte, Ontario

Church Music

I would like to make a few comments on Allen Breach's article on music reform in the Response From Readers column (Feb. 5).

I came out of the Catholic Church four years ago, where I was a student and soloist of Gregorian Chant, one of the more beautiful forms of church music. But it was cold, precise, and certainly did not lend itself to the range of interpretation that I find with Protestant hymns. It was a joy for me to discover the messages of these hymns.

I take particular exception to Mr. Breach's remarks concerning No. 532 in the *Church Hymnal*, "I Have a Friend So Precious." He states that such hymns are "overly trite and sentimental hymns that sound more like love songs and present a rather strange relationship with the Creator of the universe." I apparently am still in the milk stage of my rela-

tionship with my precious Saviour, because after several readings of this hymn I find, not a strange, but a beautiful, relationship of love with a Friend who understands that I am weak and weary; One with whom I can share my burdens, sorrows and joys; One who leads me in the paths of light. Indeed, it is a love song!

I have before me the album: "Beloved Hymns of Ellen White." One sentence seems quite appropriate here: "She appreciated simple gospel hymns that spoke of Christian experience." After coming out of a church with barren testimony, both verbal and musical, I can only agree. It's such a joy to sing of the love of Jesus. When I am asked on occasion to return and sing for the Catholic church, I try to choose hymns that will touch the hearts of sincere and dear souls who have had their emotions stifled with the form of godliness. The response has been most gratifying. They are hungry for that "sentimental" love that assures them that there truly is a God who cares for them.

I do not have a doctorate in church music, but in singing for others over the years, I am convinced that here is a vital ministry for searching hearts. The music is the vehicle for the message.

PATRICIA E. NORDMAN
DeLand, Florida

Re Allen Breach's comments relating to the hymn "In the Garden."

Has the author read *Steps to Christ* recently? "God is love," is written upon every opening

bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green—all testify to the tender, fatherly care of our God and to His desire to make His children happy."—Page 10.

How many times I have sought Him out in His lovely forest garden and walked with Him and talked with Him and He has strengthened me as He has many other people. We love to sing "In the Garden" because it means something to us.

J. L. COLLETT
Dumfries, Virginia

Perhaps there are many people who have received more training and practice in church music than I have. My parents tell me that I was singing for church at an age I cannot remember and it seems that I have been actively involved in church music since—singing, directing choir, or functioning as minister of music, pianist, or organist.

In these capacities, it has been my lot to sing and provide church music of many and varied types—Bach's *Magnificat*, the Mozart *Requiem*, and others. However, in being a part of the performance of these fine works, never have I found anyone shedding tears over the soon coming of our Lord or over the wonderful acceptance of salvation.

Is it possible that we can get so involved in the importance of "proper" music in the churches that we forget what is the whole

purpose of any music? It is to lift the soul to God and to praise His name and to draw others closer to Him. In the singing of some of the "unworthy and cheap music," however, I have had many people tell me afterward that they appreciated it and were moved by it, or that it drew them closer to God.

I am afraid that I would have to issue a challenge to those who would have only sterile, "safe" music in our churches. Let these people band together and donate weeks, months, or even years of their time to singing groups with little or no pay. Let them experience the joy of meeting the outcast, and bringing such a one to the foot of the cross. Let them prove their ideas in practical witnessing that brings Christ home strongly to the hearts of a sin-weary world. Let them work with the people who need Christ most.

If they would be willing to do this, I sincerely doubt that there would be any more time or energy to use in debating the virtues of music from who-knows-what era of church music. After all, the whole duty of man is to share with others the faith that is in himself. As we draw closer to Him all of these differences that now seem so important will melt into nothingness.

I do not say that there are not types of so-called church music that turn me off. There are. However, I do not have any time to use to try to preach Bach to these folks. Rather, I have a Christ to show in my life.

STANLEY MURPHY
Florence, South Carolina

In the judgment many will discover
that the little box in the corner
has been the instrument that
robbed them of eternal life.

Although many of us have often felt uneasy about the one-eyed monster's gradually dulling our moral perceptions, few of us realized that it was also smashing creativity and stifling the mind's thought processes. Since the mind is the avenue to the soul, TV has dealt the Christian home a double blow resulting in a searing, possibly mortal, wound.

Man has been allotted but a few paltry moments of time on this planet. With these fragile and fleeting gifts, either he becomes a terminal earthly creature or he becomes a candidate for eternal life. By its total domination of mankind's nonworking hours, TV has chained millions to a terminal existence on this globe.

Why Johnny Can't Write

In its December 8, 1975, cover article, *Newsweek* declared that the testing data rolling in from a special study by the U.S. Department of Health, Education, and Welfare, the scores from the Scholastic Aptitude Test and the Graduate Record Examination, and the testing devices used by the National Assessment of Educational Progress (NAEP), et cetera, when synthesized, spell trouble with a capital T. "Willy-nilly, the U.S. educational system is spawning a generation of semi-literates," the author asserted.

The breakdown in the ability to communicate on the written level is no laughing matter. Not merely elementary and high school graduates but college and university graduates are found to be—more and more often—unable to write a simple, coherent, and structurally correct paragraph; in many cases not even a correct simple sentence! The chief problem here seems to be the loss of reading skills. Merrill Sheils (author of the *Newsweek* study) had this to say about the relationship between reading and writing: "There is no question in the minds of educators that a student who cannot read with true comprehension will never learn to write well. 'Writing is, after all, book-talk,' says Dr. Ramon Veal, associate

professor of language education at the University of Georgia's College of Education. 'You learn book-talk only by reading.'"

Now, illiteracy is not a new phenomenon in America—it has always been with us and probably, in some measure, always will. What dismays contemporary educators is the evidences of massive illiteracy in the educational elite. Even prestigious universities such as the University of California (Berkeley Campus), which rejected the bottom seven eighths of the applying high school seniors, was forced to corral almost half of its "elite" freshmen last year and place them in "bonehead" English sections. The reason? Their inability to communicate. In spite of our touted Great Society we still read reports maintaining that 25 million Americans are functional illiterates.

The recent NAEP study reveals that probably the single most damaging blow to writing style comes from TV. On the obvious level, because of its loose format, TV encourages "awkwardness, run-on sentences and incoherent paragraphs." The great essayist E. B. White declares: "Short of throwing away all the television sets, I really don't know what we can do about writing." Sheils states that although TV research is still in its infancy, "on at least two points most language experts agree: time spent watching television is time that might otherwise be devoted to reading; and the passiveness of the viewing—'letting the television just sink into one's environment,' in the words of Barzun—seems to have a markedly bad effect on a child's active pursuit of written skills."

TV is an entertainer and consequently rarely involves the viewer in an educating process.

In its August 25, 1975, study, "Can't Anyone Here Speak English?" *Time* maintained that "the danger now is something that seems new and ominous: an indifference to language, a devaluation that leaves it bloodless and zombie-like. It is as if language had ceased to be important, to be worthy of attention. Television undoubtedly has something to do with that. With its chaotic parade of images, TV makes language subordinate, merely a part of the general noise. . . . A recent study by A. C. Nielson Co. found that Americans watch a numbing average of 3.8 hours of TV per day."

Studies have shown, for instance, that a child's attention span is greatly shortened by TV: if he is permitted to wander at will through a room where a TV set is on without anyone's forcing him to keep his attention on everything appearing on the screen then, just so, he will in all likelihood grow up turning off and on at will his parents, teachers, employers, friends—and God. His capacity for concentration on *anything* is often irreparably impaired by this "cheap" baby-sitter. In its November 24, 1975, analysis of the plummeting achievement test scores, *U.S. News and World Report* quoted a testing official who observed: "The ultimate blame may rest with the influence of television, permissive parents . . ."

Civilization and reading are inseparable, for without the study of the printed page man becomes merely a robot and loses contact with great ideas. Merely being exposed to great ideas via the tube is no real substitute for the mental interaction and synthesis reading gives a person. For some time now I have noticed in my English

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classes a disturbing reflection of my students' TV-dominated "homes." Just a few weeks ago one of my students plaintively observed that he could never concentrate on anything serious in his home, because the TV was on from the first thing in the morning to the last thing at night. Almost invariably the student who can't communicate in the classroom comes from a home environment that encourages TV and discourages reading. The zombielike creatures whose minds are molded by the screen have nothing coherent to draw from when they sit down to write.

Increasingly concerned about the reading habits of my students, this last semester I had my freshman composition students submit an analysis of their lifetime reading habits. Most had read very little, and then usually only when required by their teachers. Several (out of a total of about 50 students; all had quite high ACT scores) had read fewer than five (non-textbooks) through, several three or less, and several could not remember ever having read a book through—during their lifetime—prior to freshman comp! Only a Gideon's band had been reared in homes that strongly encouraged reading; these few are usually easily identifiable, for those who read widely are interesting people to be around and approach the entire educational process much more zestfully than the myopic nonreader. The nonreader, more often than not, merely warms a classroom chair. When class discussions occur he trembles lest he be asked a question, whereas the reader's hand is always waving in the air: "Out of the abundance of the heart the mouth speaketh" (*mind* would substitute effectively for *heart*).

Life is a glorious adventure to the reader and quite likely a colossal bore to the nonreader. Also, the more the reader learns, the more he realizes that there is much he hasn't learned, whereas the nonreader merely deepens his mental ruts and becomes more strident in defending his prejudices—to him, absolutes.

It is true that the above are generalizations. Admittedly, nonreaders often do participate in class discussions, but usually it is obvious almost immediately to the teacher whether a student is speaking or writing from the confines of a narrow, undeveloped mind, or from a mind developed by broad reading.

TV: Deadly Computer

It is extremely likely that when the Lord opens the books at judgment day millions will realize for the first time that this insidious little box singlehandedly will have snatched more people out of God's presence than has any other device Satan has been able to come up with in his 6,000 years of warfare. The relationship of most Christians to the television set can be synthesized best in Pope's immortal epigram:

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

We buy our first TV set with the best of intentions: we will watch the news, documentaries, educational and inspirational programming only. But watch what almost invariably happens: control over the little box gradually slips, and each additional program looks so innocent—and certainly no more evil than its predecessor—that the observing family can descend from purity to pornog-



raphy and blue language without ever realizing that repeated exposures to the medium had blurred ever so gradually the lines of distinction between good and evil in their now unreliable mental control towers.

I am reminded of an unforgettable passage in one of my favorite books: "It does not matter how small the sins are provided that their cumulative effect is to edge the man away from the Light and out into the Nothing. Murder is no better than cards if cards can do the trick. Indeed the safest road to Hell is the gradual one—the gentle slope, soft underfoot, without sudden turnings, without milestones, without signposts."—C. S. LEWIS, *Screwtape Letters*, pp. 61, 62.

Few of us have ever really stopped to think much about what the mind really is. We become what we are continually exposed to. The old adage "Birds of a feather flock together" could be given a wider application than merely describing friendships. Every experience of life is filmed by the eye-ear's Bell & Howell camera, and the full reels are stored in the rooms of the mental skyscraper (it is estimated that it would take a computer the size of the Empire State Building to duplicate the powers of a person's mind), there to wait patiently till called for.

All the dialog with brother, sister, mother, uncle, teacher, minister, friend; all the movies and television shows watched; all the places visited; all the sensations experienced; all the music listened to; all the books and magazines read—all is faithfully recorded by the mind and stored for future reference. If you doubt this, listen to an old person who has somehow been able to discover in his mental archives reels dealing with his childhood more than half a century ago. Nothing is lost, it is only often a bit dusty because of nonuse—but it is there.

This mental skyscraper is akin to its electronic computer relative in that it can operate only with the data with which it is programmed. In other words, you do not suddenly reverse the habits of a lifetime: you do not commit murder, steal, or leave your spouse for another without premeditation. The temptations to do these things have been fed systematically into your mental movie reels for such a long period of time that when

the supreme decision comes you act on the basis of your own computer memory bank's holdings.

If you watch "As the World Turns," "General Hospital," "Peyton Place," "Days of Our Lives," "The Doctors," "Another World," "Search for Tomorrow," "All My Children," "One Life to Live," day after day, week after week, month after month, and year after year, your reels upstairs will be so programmed with the way of life and morality depicted that your decision to walk out on your spouse and family one bleak November morning will have been, in reality, determined by the years of TV indoctrination. Friends and relatives will shake their heads in disbelief, for TV's programming is private, and those who fail to see the main source of your moral programming will be stunned when you take a step radically at variance with your professed beliefs.

For the Younger Set

Susie's Gift

By SHARON MARIE DAVIS

Little Susie came to church,
Her dress was spotless white,
Her hair was combed, her teeth were brushed,
Her shoes were shiny bright.

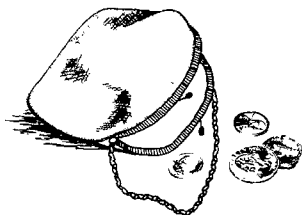
She listened to the preacher
As he told how Jesus died,
While in her hands she clutched her purse,
Her money was inside.

He told of children far away,
No food or clothes had they,
But worse than that they bowed before
A wooden god each day.

A tiny tear went down her cheek,
Her little heart was touched,
She took her coin within her purse—
It wasn't very much.

The prayer was said, and church was done,
She headed for the door.
"Please give it to those children.
How I wish that I had more!"

The preacher took the child's mite.
"God bless you, dear," said he.
He praised the Lord for Susie's gift—
She gave her all, you see.



Sadly enough, even if they knew, chances are they would laugh at the idea that a little screen could out-influence one's educational, religious, and moral training.

You would not suddenly turn your back on the church and espouse spiritualism or the occult. However, years of softening up by "I Dream of Jeannie," "The Flying Nun," "My Favorite Martian," "Bewitched," "My Mother the Car," "The Twilight Zone," "Dark Shadows," et cetera could prepare the way for a step widely at variance with the basic tenets of the church. Insidiously, these programs erode one's walls of protection, until that which is "evil" changes to "dangerous" to "harmless" to "cute" and finally to "logical possibilities"—a potent example of Pope's epigram at work.

Your fellow employees, employer, and friends will be in a state of shock when you, a professed fundamentalist Christian, are caught with your hand in the company till. They probably will not realize that years of exposure to easy money (from "Beverly Hillbillies" to "Let's Make a Deal," from crime shows to "la dolce vita" depictions) have imbued your control center with the gradually strengthening conviction that one should not have to work for a living, that greed is natural and the norm to follow, and that honesty is a bit of *curiosa* left around by the Puritans.

Staggering Amount of Trivia

While we are on the subject of game shows, have you ever noticed that about 95 per cent of the questions they ask deal with trivia? Those who watch them regularly waste a staggering amount of time learning almost nothing of value. Sample gems of knowledge one can pick up are these: "In 1934 who played the laundry lady for the leading lady in the South Seas unforgettable film classic filmed by the great director Mr. X?"; "What hit tune came from an obscure Broadway show which began in 1942 and then. . . ?" et cetera. A lifetime of watching this sort of thing would make you a specialist in trivia and a master of nothing.

Have you ever wondered why children so often grow up with a lack of parental—especially paternal—respect? When Dad's advice is needed and given, it often is laughed to scorn. What about the years of TV family comedies in which the adult male figure is almost always portrayed as an amiable, bumbling buffoon whose constant errors in judgement are remedied by the *noblesse oblige* females in his life? In only three TV series that I have watched has the father been able to portray his natural role. Since one's concept of God is often largely dependent on one's concept of "father," you see how imperative it is for the true father image not to be warped or twisted in any way.

When the newspaper headlines blaze out the news of a gruesome murder, did it just happen, or did the more than 18,000 murders the average child sees (during his childhood and adolescence) on TV condition the murderer wantonly to take a human life? Without doubt repeated exposure to violence deadens one's sensitivity and eventually obliterates sympathy for victims of criminals. The watcher becomes hardened and demands ever more vicious and twisted atrocities to satisfy his jaded appetite. □

Concluded next week

Faultless Before His Presence

In coming to perfection,
there can be no standing still,
no marking time. It will be
either advance or retreat.

By DEREK MUSTOW

MY WIFE YEARNED for matching shoes and purse to complement her Sabbath suit. With a little time to spare, we “store-hopped” in Portland, Oregon, until at last we found them.

The store clerk helpfully waited on us, checking size, style, and color, and as she fitted the shoes on my wife’s feet she inquired, “How are they, ma’am?”

“Perfect,” she replied enthusiastically.

With that we were soon on our way, the purchases gaily wrapped and paid for, and my wife’s longing satisfied.

On appropriate occasions, the shoes and purse came out to complete the ensemble. All seemed well. Then one day, I noticed a pained expression on my wife’s face as she hobbled along beside me. On meeting my inquiring gaze she responded, “These shoes are killing me!”

Closer examination quickly proved that the heels were spreading backward with every step that she took. That which we considered perfect had not lived up to expectation. They had not made the course. They had to be discarded.

Could it possibly be that the lives we live and the work we do are like those shoes, that neither meets God’s expectations?

The answer to these questions depends on how we relate to the words of Christ, considered in their theological application, “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt. 5:48).

Does this really mean that we are to live a life so pure, so holy, so free from sin, that we will be perfect here on this earth in the commonly conceived meaning of the English word *perfect*?

Before we can answer this question satisfactorily, some other things deserve our attention. First we must

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discover the scope of God’s plan for us. This has been defined by the pen of inspiration in these words:

“God’s ideal for His children is higher than the highest human thought can reach. ‘Be ye therefore perfect, even as your Father which is in heaven is perfect.’ This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul.”—*The Desire of Ages*, p. 311.

Ideals are wonderful things, but somehow we never seem quite to reach them. They appear just beyond our grasp. Is the perfection that God requires such an ideal? An unattainable goal? A straw we snatch at as it blows by on the wind of life?

It appears not, for God’s biddings are our enablings. “A holy temper, a Christlike life, is accessible to every repenting, believing child of God. The ideal of Christian character is Christlikeness. As the Son of man was perfect in His life, so His followers are to be perfect in their life.”—*Ibid.*

We have no questions in our minds about Jesus. He was perfect, He made the course all right, He measured up to His Father’s expectations.

Lest anyone should wonder whether Christ used powers not available to us in His struggle against sin, let him note the following: “Our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured.”—*Ibid.*, p. 117.

“Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.”—*Ibid.*, p. 49.

As we take stock of our lives, we are desperately aware that they are far from perfect. We see defects of character—besetting sins that dog our footsteps day after day, problems within us that loom like mountain peaks over the valley below.

Freed From Guilt

Can we reasonably expect some dramatic, earth-shaking transformation to be effected by wishing hard? By performing some act of penance? By doing some difficult deed? No, it would not seem so.

A wise man wrote:

“Heaven is not reached by a single bound,
But we build a ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.”

Perhaps here is a formula—a secret of success clearly showing that accomplishment depends on how well we step it out up the rungs of the ladder of life. Whichever way we look at it, perfection can be achieved only by progression.

We recognize that we are all sinners (Romans 3:23) yet, though we have broken God’s law, when justified in His sight we are considered free. This freedom from the guilt of sin is the basic step toward perfection. We trust in the words of our Lord, “If the Son therefore

shall make you free, ye shall be free indeed” (John 8:36).

When a man submits himself to Christ and is born again a miraculous change takes place. Where once the character was crude and coarse, now it is polite; where once it was vindictive, now it is meek; where once it was ignorant, now it is cultured; where once it was resentful, now it is surrendered; where once it was self-satisfied, now it is dependent; where once it was willfully disobedient, now it is consciously striving to be good. But there will always be room for improvement.

The new experience moves steadily toward the goal. Victories are being gained, temptations overcome, besetting sins which long have dogged our footsteps, tripping us consistently, no longer exercise their hold.

“The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord and Saviour Jesus Christ” (1 Thess. 5:23).

Set apart by the God of peace, we are to be kept in life and character, unblameworthy, in spotless integrity, becoming freed from defects. We realize why the apostle Peter insisted that we “grow in grace.”

In coming to perfection, there can be no standing still, no marking time. It will be either advance or retreat—more and more like the blessed Saviour—or cowering back and being lost.

With increasing faith we step up higher. Sanctification, no longer a cold theological definition, assumes a living reality. Perfection is but a step away, for God will confirm His people “unto the end, that . . . [they] may

be blameless in the day of our Lord Jesus Christ” (1 Cor. 1:8).

James declared, “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy” (Jude 24).

“When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.”—*Christ’s Object Lessons*, p. 69. Here is the ultimate. We are to become like the sacrificed Christ.

“By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.”—*Testimonies to Ministers*, p. 506.

In ancient times, the potters of Rome acquired a bad reputation. The more unscrupulous, rather than throw away a defective piece of pottery would take coloring and wax and meticulously fill in the cracks and sell the defective vessels to the unsuspecting as being good quality craftsmanship.

Unwilling to Hide Defects

Today, God is looking for men and women and youth who are unwilling to hide their defects of character, who are sincere, who would rather be broken down in the hands of the Master Potter, and be refashioned, renewed, and restored.

How shall we aspire to this monumental problem of achieving perfection?

“The longest journey is performed by taking one step at a time. A succession of steps brings us to the end of the road. The longest chain is composed of separate links. If one of these links is faulty, the chain is worthless. Thus it is with character. A well-balanced character is formed by single acts well performed.”—*Messages to Young People*, p. 144.

What are these acts? Will being right in standard and character and sincerely trying to do right make a man perfect? No! The patriarchs demonstrated that although they might do all they could, they had to trust God to do for them what they could not do for themselves.

So it must be with us. We will accept temptations as part of God’s plan to perfect our characters. We will attempt to resist them with all our might. We will do our part, recognizing that Jesus resisted temptation with “It is written.” We also will make a conscious effort to become better acquainted with God’s Word. We will receive the presence of the Holy Spirit by faith into our lives.

“If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ’s character stands in place of your character, and you are accepted before God just as if you had not sinned.”—*Steps to Christ*, p. 62.

Through the grace of Christ, by courage, by faith, by watchfulness, we may gain the victory. God looks on us as though we were *perfect*.

“Our lives we cut on a curious plan
Shaping them as it were for man,
But God with better art than we
Shapes them for eternity.”

Isn’t it time we let God do more for us! □

Time

By A. A. WARD

Time moves on with irresistible persistency,
It waits for no occasion and stops at no incident.

With incredible and imperceptible consistency it
aggressively inches its way on to eternity.

It is unconcerned with the past, never looking
back on its yesterdays.

The abstractness of it intrigues us,

The ravages of it scare us,

Control of it eludes us,

Misuse of it shames us,

The passing of it ages us.

Time is intangible, but as real as life itself.

It is forever with us, sweeping us along in its
irrevocable stride.

It is an indomitable master, and yet it gives us
twenty-four hours each day.

We can use it wisely or waste it wantonly, but
we will one day account for it!

We can look back upon it with pride of achievement
or with stricken conscience of bitter remorse.

It is really up to each man what he does with this
precious bestowal called time.



Joel's prophecy of Spirit-filled witnessing, fulfilled in part to the disciples at Pentecost, will see a wider fulfillment in the last days.

The Need for Power

There is danger in super organization.

It could become an obstacle

limiting the triumphs of the church.

By ENOCH DE OLIVEIRA

SUSTAINED BY FAITH, stimulated by the ideal of Christ, and compelled by an absorbing passion for the lost, the church must go and proclaim the message of peace, hope, and salvation to the legions of miserable and afflicted men and women. But whence comes the power to fulfill this solemn commission?

Some trust in the power of hierarchical position. But how weak is the power that comes from position! How meager is the energy that proceeds from a hierarchical responsibility! The church must learn that the power to finish the work resides not in the General Conference Committee, nor in the administrative committees in the division offices. Nor can it be found in the union offices or the local field headquarters. It does not come from the north or the south, it proceeds from on high.

As a church we are tempted to place our trust in our unique church structure, our extraordinary denominational machinery. We are pleased that our administrative system excels in efficiency the structures of other re-

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ligious groups. But therein lies a danger. It is possible for this marvelous organization to become an obstacle limiting the triumphs of preaching.

There is danger in fostering too much bureaucracy, of operating noisy machinery lacking divine oil. After visiting the headquarters of his church in the United States, a church that had lost its missionary conscience and sense of mission, a South American preacher of another denomination picturesquely described his impressions: "What I found was offices with electronic computers, calculating machines, files, and modern classification systems, graphs showing gains and losses. I saw administrators, filing clerks, and accountants everywhere; numerous secretaries typing invoices, letters, circulars, and all sorts of documents. There was much noise of machines in action!

A Discouraging Disillusionment

"Believe me, when I left that big and modern building, I was discouraged. Our church today is a big enterprise, and what an enterprise!"—*Pensamiento Cristiano*, September, 1966, p. 218.

If the world is to be won for Christ, it won't be won by developing ecclesiastical superstructures. We must be constantly aware of the danger of superorganization. The problem that we find in many of our churches today is that they are too busy organizing instead of agonizing for souls.

True, the administrative structure that we have, our work program, our plans, and our promotion techniques, are all necessary. But we must keep them in the proper place.

Among the disciples of Jesus there was one by the name of Judas. Though he followed Jesus, he lacked the indispensable conditions for discipleship. He trusted more the power of money than the power of God. This confidence in delusive values ruined him.

More important than bank accounts is the power from on high that will prepare us for accomplishing a dynamic and fruitful work for souls.

We need the power from Heaven, the divine energy that enabled the apostles to accomplish the great evangelistic conquest of the early days of Christianity.

The experience of the apostles on the day of Pentecost was the fulfilling of the promise, "You shall receive power." Peter explained the experience of the upper room as follows: "But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:16, 17, 39).

The Lord is as ready to give His Spirit today. "If all were willing, all would be filled with the Spirit. . . . The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children. For the daily baptism of the Spirit every worker should offer his petition to God."—*The Acts of the Apostles*, p. 50.

May God give us this power, enabling us soon by our Spirit-filled service to write the last chapter of the history of God's church on earth. □

Elijah, the Prophet

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (Mal. 4:5, 6).

Elijah the Tishbite is one of the most outstanding characters of the Old Testament. He appeared suddenly on the scene at a time when the people of the northern kingdom of Israel were spiritually demoralized. Apostate Ahab was king, Jezebel, an active heathen, was queen. Both of them were determined to stamp out the remnants of the religion of Abraham, Isaac, and Jacob from the hearts, minds, and lives of the people and to make the religion of Baal supreme.

Since purportedly Baal was the god of rain and fertility, the Israelites believed that they were indebted to Baal for their food and for being alive. In addition, the sensual features of Baal worship were attractive to the pleasure-loving Israelites.

Elijah went to Samaria with a very clear message: “Do you think that you are having rain and food because Baal gives them to you? You are completely mistaken, and I will prove it. Beginning with this day, there will be no rain in Israel, in spite of your strong faith in Baal. It will rain again only when the Lord God of Israel wills it. I will return to remind you of these words.” Then the prophet disappeared as swiftly as he had come. (See 1 Kings 17:1.)

Three and a half years elapsed (James 5:17) before rain fell again upon the parched soil of Israel—42 months of a severe drought, in spite of the fervent prayers to Baal, the god of rain and fertility.

At the end of this period Elijah summoned the people to gather at Mount Carmel for a test as to who is the true God. The fire from heaven that burned Elijah’s water-soaked offering was unmistakable evidence. The people shouted “The Lord, he is the God; the Lord, he is the God” (1 Kings 18:39), and one of the most remarkable revivals of Israel’s history began, accompanied by a refreshing and long-overdue rain.

The Jews in Christ’s day were waiting for a reappearance of Elijah (John 1:21), because they had read that Elijah would come before the great and dreadful day of the Lord (Mal. 4:5). But Jesus declared that John the Baptist was Elijah (Matt. 17:12, 13), thus making it plain that Elijah would not reappear personally.

In these last days Christendom is dominated by apostate Protestantism and a powerful universal church. As Jezebel, that perverse queen, with her complacent, weak husband, was able to persecute and kill the sons of the prophets, so an alliance of apostate Protestantism and the false church will persecute and try to kill those who do not accept their mark of servitude (Rev. 3:15).

Again Elijah appears, this time personified by the people who “keep the commandments of God, and have the

testimony of Jesus Christ” (Rev. 12:17). The Seventh-day Adventist Church, duly revived and reformed, will receive the heavenly fire, the baptism of the Holy Spirit, in the showers of the latter rain, and will warn the world, “In the spirit and power of Elias,” of its impending doom, inviting everyone to be prepared for the coming of Jesus. As John the Baptist—the Elijah of that time—was the forerunner of the first coming of the Lord, Seventh-day Adventists—the Elijah of the twentieth century—are the forerunners of the second coming of the Saviour.

Yes, Elijah the prophet will come. In fact, he is already here in the person of every faithful Seventh-day Adventist. It is decision time for the church, as well as for the world.

G. C.

What’s Wrong With the Proof-Text Method?

Occasionally one hears the proof-text method of Bible study or Bible teaching depreciated. Is such criticism valid?

The proof-text method has been widely used by Seventh-day Adventists. In this method one asks a question or makes a propositional statement and then cites one or more Scripture passages, in the first instance to answer the question, and in the second to support the proposition. The Sabbath school quarterly basically follows the proof-text method. The book *Bible Readings for the Home*, which has been in print for many years and has been widely circulated by colporteurs, follows this method. We believe it is a valid method of studying or teaching the Scriptures.

Why, then, do some depreciate it? Apparently because it has been misused. They believe that many of the texts cited do not prove the proposition. They charge that texts cited as proof are often used out of context. The words of the text, they say, may seem to give support, whereas what the inspired writer meant by those words does not.

We grant that any method of Bible study can be misused. But such misuse does not necessarily invalidate the method. Thus we hold that the proof-text method ought not to be discarded simply because some have mishandled it. The church would indeed suffer a loss if it were to discard the method. What the church needs to do is to insist that all who proclaim its teachings by the proof-text method use the method correctly.

The proof-text method is valid because of the nature of divine revelation. God revealed Himself through different writers and in different periods. He guided in the formation of the canon so that people would have in the corpus of books in the Old and the New Testament a complete revelation of His will. “Written in different ages, by men who differed widely in rank and occupation,

and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another.”—*The Great Controversy*, p. vi.

Because of the way the Bible was given to us, it is a perfectly valid method in our study of the Bible to bring together what the various writers have said upon any particular topic. In fact, not to do so would be inexcusable. God reveals one aspect of truth to one writer; another aspect of the same truth to another; and still another aspect of truth to still another. We will not have the total revelation on any particular truth unless each writer is allowed to contribute his part. In the proof-text method, which some describe as a hop-and-a-skip method, the different aspects of truth are brought together.

“The Scriptures were given to men, not in a continuous chain of unbroken utterances, but piece by piece through successive generations, as God in His providence saw a fitting opportunity to impress man at sundry times and divers places. Men wrote as they were moved upon by the Holy Ghost. There is ‘first the bud, then the blossom, and next the fruit,’ ‘first the blade, then the ear, after that the full corn in the ear.’ This is exactly what the Bible utterances are to us.”—*Selected Messages*, book 1, pp. 19, 20.

Bernard Ramm, author of *Protestant Biblical Interpretation*, defends the proof-text method. He says, “The use of proof texts is perfectly legitimate. Their use has received considerable castigation from liberals who despise the proof text method of the fundamentalists. The reason is quite obvious—the literal, and proof text, method of interpretation yields the usual fundamentalist doctrines. If liberals interpret the Bible they must either deny the validity of that method or else they will arrive in the conservative circle.”—Pages 106, 107, 1950 ed.

How Properly to Use the Proof-Text Method

To use properly the proof-text method, one must use as proof texts only those texts that genuinely prove the expressed propositions or answer the questions raised. If the Scripture references cited, when properly interpreted in their own contexts, support the proposition they are valid proofs.

This means that these references must be interpreted in their contexts. The basic question the Bible interpreter must constantly ask is What did the Bible writer mean by the words he used? According to Seventh-day Adventist understanding of inspiration, the Bible writer is imbued by the Holy Spirit with thoughts. He then draws on his own vocabulary, also Spirit aided, to express these thoughts. Thus what the interpreter is after is the thoughts that the Holy Spirit impressed upon the Bible writer’s mind. He recognizes, as Ellen White says, “The writers of the Bible had to express their ideas in human language. It was written by human men. These men were inspired of the Holy Spirit. Because of the imperfections of human understanding of language, or the perversity of the human mind, ingenious in evading truth, many read and understand the Bible to please themselves. It is not that the difficulty is in the Bible.”—*Selected Messages*, book 1, p. 19.

O Jesus, Let Us

By PATRICIA NORDMAN

O Jesus, let us talk with Thee
Of this life’s burdens yet to be;
Make us to shine as Thy kind light
To comfort those in sin’s dread night.

O Jesus, let us walk with Thee
Down paths of Faith, sweet destiny!
Help us to clasp Thy wounded hand;
Help us Thy gift to understand.

O Jesus, let us weep with Thee,
For Thy creation’s infamy;
For Thou art love and purity—
Sweet Angel of Gethsemane.

O Jesus, let us sing with Thee
Heaven’s grand hymn of victory;
Washed in Thy blood, with robes of white,
We’ll sing with joy, endless delight.

In the proof-text method only such scriptures must be used whose meanings when determined by proper rules of interpretation support the point to be proved. As Ellen White says further, “We should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny.”—*Counsels to Writers and Editors*, p. 40.

Ramm too deplors a careless use of Scripture texts: “The proof text method is capable of serious malpractice. The mere listing of proof texts is of no value unless each verse is underwritten by sound exegetical work.”—*Op. cit.*, p. 107.

He mentions that he finds misuse even in standard systematic theologies: “In our teaching of doctrine and theology over a period of years, it was found that systematic theologies repeatedly use verses that apparently have no reference at all to the doctrine which is being discussed. In other cases we have found verses completely misused because there was no exegetical grounding.”—*Ibid.*

He warns that, “No theologian has a right merely to list verses in proof of a doctrine unless in his own research there has been a solid exegetical examination of each verse involved. It means that every theologian must of necessity be a philologist—i.e., an exegetical expositor.”—*Ibid.*, p. 108.

Of all people, Seventh-day Adventists, who bear God’s last warning message to the world, ought to be the most careful that all the proof-texts they use have a sound exegetical base and would bear the closest scrutiny.

There is no need to discard the proof-text method; one simply must be careful to use it correctly. D. F. N.



“Love Me Better, Miss Barbra”

“Dear Lord,” the teacher prayed,
“help Tracey to learn
the difficult lesson of submission.”

By MARY BARBER

THE DAY HAD BEGUN cloudy and until midmorning had threatened rain. Gradually, a cautious sun peeped out and began to warm the room. First a pull-over, then a cardigan came off. Windows were flung open and now the door of our “rising-fives” classroom stood ajar. Outside a motor mower droned back and forth on its steady course.

It was almost time for milk when war broke out. Tracey and Gillian were normally the best of friends. Probably the unexpected heat wave had started some of the trouble. From the depths of the Wendy House I heard Tracey’s voice, “Now I’m goin’ to be the mommy, see? So I gotta wear the hat. You’re my little girl. Remember?” Gillian’s protests reached me, “I wanna be grownup today. It’s not fair, you always get the hat and the purse to play with. You never share like Miss says. Look, I’m not gonna be the girl—so there,” she finished triumphantly. I didn’t have to wait long for the results of this aggressive attitude.

Tight-lipped and furious, Tracey pulled off the offend-

ing hat and rammed it down over Gillian’s eyes. “All right, have it, then,” she gloated. “An’ I hopes you trips up or something,” she ended, as the contents of the dressing-up box were hurled at Gillian. There was a loud wail as Gillian stumbled out of the Wendy House, tripped over a newly made fort, and went down with a crash. Tracey streaked out of the classroom, leaving chaos behind her. I dived after her just as she disappeared into the rest-room.

Back in our room again, we were met with a stunned silence. Gillian now sat on the coveted birthday chair, while Beverley, usually a shy little soul, hugged her close. “Don’t cry tho. ’Ere’th me ’anky to mop up the blood,” she lisped, as Gillian diligently dabbed away at a red spot on her lip.

Tracey surveyed the scene with rebellion stamped across her face. Maybe she resented little Beverley’s attempts to pacify. Whatever it was, no amount of coaxing or reasoning would bring an apology. So with all the dramatic ability I could muster I addressed Tracey. “Well, if you can’t apologize to Gillian and make friends, then you’ll just have to stand in the corner until you feel sorry for what you’ve done! Then you may come back and work with us.” Thirty-one pairs of eyes went with her to the corner and a hush followed. Even the mower had stopped in sympathy, it seemed.

So we sat and drank milk, but things weren’t the same. No newsy tidbits were shared—only the sucking on straws and the clank of a milk bottle as it was returned to its crate could be heard.

The bell rang for playtime, and 31 little children ran out to the sunny playground. I scribbled busily in my record book, occasionally looking up at the corner. Not a movement.

Morning play came and went. Another bell rang and in came my class, rather too sedately, I thought, as they seated themselves on the carpet in front of me. It was 11 o’clock and time for nature news. “Has anyone anything interesting to tell us?” I asked enthusiastically. Gillian rocked silently to and fro. I looked hopefully at Robert, usually bursting with observations. Nothing. So I asked the children to draw a news picture of something they had done with their families at the weekend. Soon they were busy with crayons and pencils.

A Well-loved Story

I glanced anxiously at the corner. Surely she can’t keep this up much longer, I thought. I could see Tracey’s fingers twisting this way and that as they touched buttons, ribbons. She began to mutter to herself, but made no attempt to come to me. “Dear Lord,” I prayed, “help her to learn the difficult lesson of submission.”

We finished our pictures and various other tasks. My watch said 11:40. I propped up the flannelgraph board and took out the children’s favorite pictures, Jesus blessing the children.

We had sung a hymn and the well-loved story of Jesus was half told. I had temporarily forgotten Tracey in the

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corner as I became absorbed in the story, handing pictures to the children to put onto the board.

"Jesus was tired. He'd been busy all day. And now the mothers brought their little children to see Him. Jesus' friends were a bit cross with the mothers and told them to take their children away, because Jesus needed a rest. Can anyone remember what happened next?" I questioned, looking at the eager little faces. Shyly, Beverley answered, "Yeth, Jethuth put the children on Hiith knee and loved 'em." Her curly head nodded in emphasis as she finished, "An' He luvth uth, too, don't He?" I smiled and was about to change the don't for doesn't when a low cry reached us from the corner.

Slowly Tracey turned, face reddened with inward fighting and tears. She stumbled uncertainly in our direction, eyeing us as she came, a thumb stuck awkwardly

in her mouth. It was Gillian who rallied magnificently and met her halfway. "It's all right now, ain't it?" she said with an arm around the heaving shoulders. "Come an' tell Miss. We've bin waitin' such a long time for you. 'Aven't we, Miss?"

Quite suddenly I received the warmest hug of my life, as two sticky little hands were thrown around my neck. "Love me better, Miss Barbra," she sobbed. "Just like Jesus did." And although I couldn't see too clearly I knew that all the children were smiling with us.

Then as I soothed and loved, some words written long ago came to me: "While he was still a long way off, his father saw him and was moved with pity. He ran to the boy, clasped him in his arms and kissed him tenderly" (Luke 15:20, Jerusalem).

The conflict was over: my little girl was home. □

Especially for Men By WALTER R. L. SCRAGG

A Time for Fathering

I once asked my father
What really is a cat?
And all he said was,
"Please hand me my hat."

I once asked my father,
What really is a goat?
And all he said was,
"Please hand me my coat."

I once asked my father
How do you spell achoo?
All he said was,
"God bless you!"

And then I asked my father,
Are you going someplace?
And I could tell he was mad
By the expression on his face.

So take my advice
And don't ask your father,
Because you know
He'll think you're a bother.*

THE HULL family, circa 1900, adorns the cover of the book containing Rochelle's articulate protest against a society that excludes time for fathering.

The Hulls had a perfectly normal family for their day, 16 people in all, spanning three generations and including at least eight adults. In such a family a child might

* Rochelle Joffe (age 11), quoted in *The Future of the Family*, edited by Louise Kapp Howe (Simon and Schuster, Publishers), p. 86.

accumulate many hours of undivided attentions from a wide variety of adults during any one day.

The Joffes also seem to have a perfectly normal family for 1976. Perhaps four people, two adults, two children, with the adults hard-pressed to give each other the amount of undivided attention they feel appropriate, let alone satisfying a child's incessant demands.

Yet the quality of fathering has become an even more important factor in the well-being of the 1976 child than it was ten, 20, or 70 years ago. Father and mother are the young child's only alternates. Even when parents share responsibilities with schoolteachers, various youth leaders at church, and television companions, they remain the norm against which the child tests and evaluates the information, rules of behavior, and social values conveyed by other adults.

Society and economic practice have set the role of the mother pretty well in concrete. Even in dual career families, the efforts of dedicated, earnest feminists notwithstanding, mothers have little alternative but to accept the role of both child-bearing and mothering. Most Christians accept this as the God-given and appropriate female role. The Spirit of

Prophecy and the Bible give it prime importance.

But for 1976, fathering needs defining. Father Joffe probably has much more time available for fathering than ever Father Hull did. Joffe has his 40-hour week, his weekends off, his four-week vacations. Time isn't the problem.

Joffe should have more physical energy available than Farmer Hull. Even if cast in a worker or laborer role, Joffe has all kinds of machines to help him, and his hours are far shorter. While the relative drain of mental and physical work on personal resources may be argued, tiredness isn't the problem.

All too often by our cultural attitudes we bind ourselves to limited expectations. It isn't just the father who confirms early years of role-playing and role-observing by stating, "I've done my share when I've provided for the wife and kids, do I have to do that too?" It's also the partner who informs the children, "Don't interrupt your father; he's had a busy day," or some other role-defining statement who shares the blame.

To limit fathering to the husband-breadwinner role is to fall far short of the divine expectations. The Bible and the Spirit of Prophecy paint a wonderfully broad picture of what it means to be a father.

Conscious effort on the part of most fathers and mothers can reshape roles nearer the divine ideal. There is nothing particularly feminine about feeding a child his sieved cereal, or changing his diaper, or bathing a gurgling 6-monther, that makes it impossible for a father to master the limited skills necessary.

Nor must mothers have exclusive rights to answering endless questions, enforcing picking-up-after, reading stories, settling squabbles.

In an age when parents can sit down and plan the arrival of their children with considerable accuracy, they can also sit down and talk through the matter of roles and how much fathering and how much mothering the child will need and receive. They might also discuss how much time a father should assign from his career to the child's fathering, and how much the wife's career will be affected by her mothering. They may even, both of them, limit their career goals or revise them in the light of the decision to have children.

Today, more than ever, there is a need in our homes for deliberate and intelligent fathering. The child for much of his early years will only have two stable adult alternatives to guide him. When one of those alternatives shrinks in significance the rich hope of complete fathering is lost. It is a time for fathering.

On Old Ones and Woods

Tomorrow's hopes have surety only as we remember the places, people, and moments that have remained true and dependable.

By KEN GREENMAN

OF ALL EXPERIENCES of the past, all memories, the mind, myth maker that it is, works its shaping and reshaping magic on reality. Often, in returning to past memories, we are surprised to see how small the tree is that seemed so tall when we struggled to reach its lowest branches. We are surprised to discover how human is that teacher whom we had raised beyond the level of the normal.

But myths, like wishes and

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dreams, ought not to be denied. If it were not for those essential, unimportant moments, mentally magnified though they may be, the monotony of our sometimes very gray living would stretch before us like a mucky mud flat, depressing us perpetually.

And really, unless we have slipped a bit between the seams of fact and fancy where it is difficult to tell one from the other, those myths are not far from truth. And they have, in reality, made significant differences in each of us.

I would like to share a myth or two with you. I would like to share two middle-aged men and a small clump of trees on the southern border of Otho Eusey's land in South Lancaster, Massachusetts. Myth has made these men seem older than they really were. But I doubt myth has had an effect on their wisdom, for they are wise now as they were then. The woods though—how they grow in my mind. When I walked back there last week, over Kilbourn Hill, past George Hill Road, past a stand of tall pines, the hill, bushes, tree stumps, the stream that runs at the base of the hill, all seemed to have shrunk like a wool sweater tossed inadvertently into the wash.

It was October, 1969, I had just returned from an abortive attempt at being a student missionary, unable to pray, to concentrate, or to relax. And my biggest problem was myself. I was quick to anger, restless, and a wreck. And the man who, during my four years at Atlantic Union College (AUC), would grow closer to me than any father, who welcomed me back from Chile to the dorm of which he was dean with the words "a man has a right to come home," sensed, felt, my problems. And he knew what I needed.

Dean Davis spoke to Otho Eusey about clearing off some land. I've never known exactly how much was said. But one New England autumn day the two of them walked me down a long slope, past the home, and showed me where I



could chop my thoughts back together again.

No chain saws. Dean said to buy a red-handled plum ax with chemical bonding so the head wouldn't fly off. (Later I was to learn what it takes to get the head off a plum when you shatter the handle.) And I axed my way through that year.

When I was patient enough to walk the railroad tracks near the AUC campus, I did. But when angry, frustrating questions or aggravating friends would get to me—in moments such as these I'd take my ax and fight it out with some dead tree while Dean and Eusey watched me in their minds and waited for me with their hearts. (I'm not really sure they knew what was happening to me among those trees. But myth says they did, and that's enough.)

Myths Grew From Stumps

I remember cutting through one huge dead tree. It must have been a yard thick. It seems as though I hacked at it all day, hours and hours, yet it wouldn't fall. Nature is tenacious. The tree wouldn't fall, even though only a thin strip of its trunk remained. When I pushed, the tree leaned over and returned. I struggled for footing on the incline of the hill. It rocked again. I shoved it again and finally it cracked, crashed down the hill, and lay across the stream. That "timber" yell was for triumph. I began to learn to hang in. And myths grew from the stumps of those trees.

Through that year—in leaves, snow, spring pollen, summer's mosquitoes—I cut at that wood. I used a chain saw only once, one day, with help, to cut the logs into fireplace size. The wood was sold at summer's end for about 40 dollars, making my wages for that work about 50 cents an hour, or so it seems now.

But what I learned that year about calluses and the sound of trees falling and of men who knew what I needed better than I knew is worth more than any wages I'll ever earn.

Six years isn't a long time to make a myth. It is enough time to make more mistakes. But the voices of those two men, stand-

ing in good company on Olympus, echo reasons and sound advice that I still hear mingled with the cracks of falling oaks. And the strength of what they say supports me today. It gives me reason to suggest we hold to some of the old myths from our past. People like Dean and Eusey don't stop supporting. Places like that clump of trees give us roots to anchor us deeply into the present soil.

Our generation has seen so many myths exposed as lies and buried under tons of truth. Faith in our political leaders met its Watergate. Belief in the integrity of all who plan and direct military conflict "in the interest of national necessity" died in the rice paddies and deltas of Vietnam. For many, the call to soothe all the world's social sorrows becomes less and less audible, the actuality even less and less

possible. Our optimism turns to skepticism, altruism to self-concern. We need to rediscover the myths that have remained and can still sustain us. That is why I've become such a looker-back.

Tomorrow's hopes have surety only as we remember the places, people, and moments in our past that have remained true and dependable. We need to continue referring to the wisdom of those whose myths have also taken a beating, but have stood sure of their faith in them. Their willingness and ability to understand us makes them good stuff from which to make our own myths. We need to study our own personal mythology to find our own light bearers and fire givers. God will lead us in the study. He has a few people and places of His own to share. □

The 'uɹɔp-əpɪs-dŋ Right-side-up Prayer

By KATIE TONN

Remember how we prayed when we were children—those "bless everybody" and "give me" prayers?

And I recall how I once prayed at the beginning of this relationship Christ and I have: "Dear Lord, I really want to do Your will." It took me a long time to realize what a lie that one was! The Bible says we are all "rotten to the core!" (Ps. 14:3, N.E.B.). And the only time I can truthfully say I want to do God's will is when it happens to go along with what I, myself, want to do.

Somewhere along the way, I began to learn a new prayer: "Save me in spite of myself, my weak, un-Christ-like self. Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul."—*Christ's Object Lessons*, p. 159.

To add to that prayer, this morning I discovered what I smilingly labeled an up-side-down, right-side-up prayer: "Lord, today I want to go with You! I've been asking You to come with me, and that is such a self-centered prayer. Please forgive me. You see, You've been showing me that Your way is better than my stumbling plans. I want You to build my life-style around Yourself, instead of letting me just stick You in anywhere that happens to fit my plans. I give You permission to use my hands and heart and life as Yours. Now, let's see what is going to happen with this day that You are making!"

130 Churches Are Built in Southern India

By WALTER M. OST

DURING MY recent visit to India I assisted in the dedication of 32 of the 130 churches built in 1975 as a result of a special appeal by Robert H. Pierson, General Conference president, in the January 9, 1975, REVIEW AND HERALD. REVIEW readers donated more than a quarter of a million dollars to build 300 churches in the South India Union. It is planned that the building project will be completed in 1976.

These church buildings are well constructed, but simple. Most are 20 by 62 feet, though some are larger. I have seen as many as 250 people crowded into one building.

F. W. Wernick, a general

vice-president of the General Conference, who was traveling and attending meetings in India at the close of the year, also took part in the dedication of a number of these churches. (See below.)

Many of the churches are being built in Kerala, a tropical state in southwestern India, the legendary Malabar coast where the ships of King Solomon came to load timber for the building of the Temple. So, too, came the first European explorer, Marco Polo, who later spoke of the wonders of this land bordering the Arabian Sea.

During the first 50 years of Adventist history in Kerala, 56 churches were built; now in one year 40 have been erected. In all these places interest has been developed by laymen and followed up by

Walter M. Ost, M.D., is a lay field secretary of the General Conference.



The author was present as the cornerstone was laid for the new church in Vyaserpady, Madras, by members of the congregation and their friends.

Rapid Growth Reported at Meetings in India

By F. W. WERNICK

A MARKED increase in the growth of the Southern Asia Division was reported at the division's recent annual council. The division is composed of six union missions and one detached local mission and covers a large geographical area. India, in the center, is surrounded by Bangladesh and Burma to the east, Sri Lanka to the south, Pakistan and Afghanistan to the west, and Nepal to the north. There are approximately 750 million people in this area, a population that is growing rapidly. India alone is reported to be increasing in population by more than one million persons per month.

F. W. Wernick is a general vice-president of the General Conference.

The annual council, held November 25 to 27, was organized by R. S. Lowry, division president, and his associates, some of whom were assuming their duties for the first time since the General Conference session in Vienna.

The General Conference was represented by M. E. Kemmerer, undertreasurer, Walter Ost, M.D., lay field secretary, and F. W. Wernick, general vice-president. The meetings were spiritual in mood, and serious study was given to plans for completing the Lord's work in Southern Asia.

Because of legal and tax requirements, the organizational structure of the division has been changed somewhat. The division committee

remains under the chairmanship of R. S. Lowry, vice-president of the General Conference for Southern Asia, but it will recommend actions to be taken by a special General Conference subcommittee for Southern Asia located at the General Conference headquarters in Washington, D.C. The office of division controller will be in Washington, D.C., with a financial adviser at the division office in Poona, India.

New Plans Recommended

At the council, a new plan for handling the book depositories and literature evangelists' accounts was recommended, among other departmental actions. Emphasis on stewardship received much attention. The budget recommended for 1976, larger than the 1975 budget, still is inadequate to meet all the needs in the division.

The work of the Seventh-day Adventist Church was begun in this region before the turn of the century and for

many years grew rapidly. But recently, soul winning has surged forward so rapidly that Southern Asia has become the fastest-growing division in the world, with a growth of 69 per cent during the past five years. Reports of 100 baptisms or more by a single minister during a year are common. During the three-year period of 1972 to 1974, baptisms for the division were 26,000, with the largest number of these in India. Tithe is showing a corresponding increase, moving up by 65 per cent in one union and 62 per cent in another.

There appears to be no single reason for the increased growth in recent years. Nothing of a startling nature appears to have occurred, but it is evident that a new receptiveness by both Christians and non-Christians to Adventism has made possible these advances.

Early workers in Southern Asia laid a solid foundation, upon which the church today is building. The membership

evangelistic teams, usually consisting of laymen working with the evangelist. The joy of the members at having a permanent house in which to worship God can hardly be imagined by those more favorably situated. In some villages there have been congregations who for 25 years have had no place to worship except under a tree. One old woman said, "For 24 years I have been hoping and praying for a proper church building. Now, thank God, I can die in peace, since this has been accomplished."

A Roman Catholic bishop recently inquired of one of our believers, "What is happening to your people? I see new Adventist churches all over Kerala."

The cost of these churches varies. Elder Pierson stated in his Heart-to-Heart message that the cost of many would be but \$700. A large number have been able to stay within this amount, but others have cost two or three times as much. Some of the extra cost has been caused by inflation,

but the leaders in this field feel that 90 per cent of the original number of churches planned will be erected.

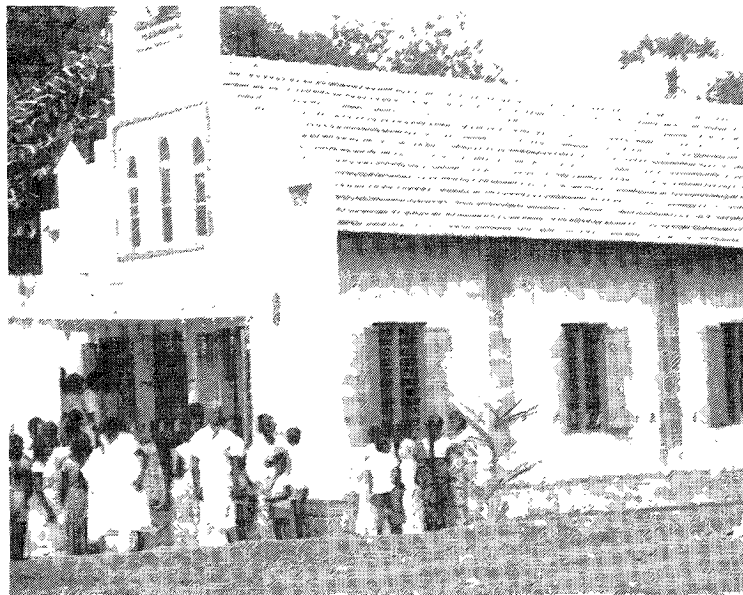
While most of these congregations could never afford to build the churches themselves, they have helped all they could by clearing the land, digging the foundations, and assembling materials. Church members who have donated to this project can be assured that their funds are being spent wisely. No money was deducted for administrative use.

The opportunities in Kerala are great, but funds are limited. For instance, the promotional budget for lay activities and youth directors is about \$12.50 a year. One evangelist recently brought 80 people into the church, but only 40 men were baptized on the date set. The reason? There was only enough money to transport one busload of candidates to the river eight miles away; the women were baptized later when money was available.

Another pastor-evangelist

recently baptized 50 people and said he could have baptized 50 more had his budget allowed him to have continued his meeting a few more weeks.

One young worker who directed the music at one of the dedicatory services has won 400 new members in five years. At the close of a recent crusade he baptized 80, and



Pravachambalam members stand outside their recently dedicated church.

of the division has now soared to nearly 90,000, and soul winning continues to be paramount in the churches and institutions.

Growing Rapidly

In Northern India, where in past years the entire union would report 100 baptisms, this year a local section alone predicts 500. In Central India in 1975, 4,500 joined the church, and in Southern India, nearly 5,000 joined. These people come from non-Christian as well as Christian backgrounds. While the areas outside of India are not growing as rapidly, there are many encouraging results there, too, which lead us to conclude that God is working in a very remarkable way.

D. R. Watts, South India Union president, reported to the division council the cooperation of lay persons and pastors in soul winning.

In a village in South India, a widow who earns her living by very hard labor visited her daughter in a nearby village.

The daughter, who had recently become a Seventh-day Adventist, shared with her mother the new truths she had learned, and the widowed mother eagerly accepted them.

Returning to her village with some tracts, she shared her faith with friends and relatives. After three months, she invited a lay preacher to visit her relatives. These visits were encouraging, so the pastor was invited to hold meetings in the village.

The meetings aroused much opposition, and the widow was severely persecuted. She was denied water at the village well, a serious restriction, and was also unable to buy supplies at any of the shops. Rowdies were encouraged to molest and beat her. Then, suddenly, the leader of the persecution became ill and was taken to a hospital. This turn of events seemed to the villagers to indicate God's displeasure with their persecution of the widow, and they stopped it. The pastor

continued the meetings, and later baptized 25 people.

Experiences of a similar nature are being repeated in many places in India.

For 17 days prior to attending the division council in Delhi, I made a rather extended trip through Central and Southern India, traveling nearly 3,000 miles, visiting churches, institutions, and church headquarters. I had the privilege of speaking to more than 40 groups while participating in the dedication of 17 new village churches and two new school buildings, as well as attending other meetings. The churches dedicated were part of the first wave of new churches completed as a result of funds given for this special project by church members who responded to an appeal in the REVIEW AND HERALD, January 9, 1975. By the end of the year, about 130 churches were completed.

The division and its organizations operate many educational and medical institu-

tions, and in some of the unions these institutions are a major part of the church's presence. For instance, the church has no work in Nepal except through the operation of a small hospital under the direction of R. I. Clark. A recent extension of five years was given the church to operate this institution. The only nursing school in the division is operated at Giffard Memorial Hospital in Nuzvid, India. Because requirements for a large school are difficult to meet in Nuzvid, if not impossible, it is hoped that a new school can be opened at another hospital, so that more young people can receive this training.

Spicer Trains Workers

The division is served by one senior college, Spicer Memorial College, in Poona, India, under the direction of M. E. Cherian. Including secondary students, the enrollment is 900, which strains the present facilities. The young people in this institution re-



Top, young people in Thoongapara join the rest of the congregation in reading their church's dedicatory pledge. Bottom, with new members, such as these at Kottukalkonam, being baptized into the church, more new buildings will continue to be needed to accommodate all of them.

as I am writing, he has 50 more ready. His salary amounts to about \$40 a month.

What has been accomplished by the building of new churches in South India? First, some of the people who have stepped out to join the Seventh-day Adventist Church are no longer being taunted that they have joined a "gypsy" church, here today and gone tomorrow, with neither a place to worship, a place to marry, nor a place to bury.

Second, in several places former members have returned to the church. In areas where work was started 15 to 20 years ago some who had become discouraged and left the church have renewed their faith.

Third, people are awakening to the fact that Seventh-day Adventists have an urgent message to present to the world, and that this church is on the move. As a consequence, whole villages are becoming interested and are

asking for workers to visit them.

Fourth, members and workers have greater zeal to go to new places and establish congregations. Since the building program was started in 1975, 35 new villages have been entered.

Fifth, and perhaps the most encouraging result of the program, believers in South India realize that they are part of a great movement that is preparing for Jesus' return. They are overwhelmed by the generosity and love of their overseas brothers and sisters, who have helped them so abundantly. They are touched to learn that some donors were widows who gave sacrificially.

New growth of the church in Southern India presents a problem: 30 new workers are needed to take care of the 5,000 new believers. The present budget does not allow for this, but the leaders of the South India Union believe that somehow, with the help of God, this need will be met.

ceive training in vocational arts along with their academic studies. Because a strong emphasis is placed on these vocational arts a number of industries are available where students can work. The most critical need is recognition as a degree-granting institution. It is hoped that negotiations will bring such recognition to Spicer, for this school is needed to train workers who can give leadership in many places in the division.

Faith and Confidence

Adventists in Southern Asia are working in the midst of difficulties that seem to mount with each passing year. However, I found our people eager to meet these challenges and there is a spirit of faith and confidence among our leaders. We, in other divisions, can help them by our prayers and by increasing our giving to the missions offerings and through the Sabbath school. While opportunities are open to the church, we need to move into them.



Review readers donated more than a quarter of a million dollars to build 300 churches in the South India Union in 1975. One hundred and thirty churches were built by the end of the year, and a number of them were dedicated at the end of the year when General Conference personnel visited the division in connection with year-end meetings. Walter M. Ost (see his article above) attended the dedication of this church in Kallara.

VENEZUELA

400 Are Baptized in Caracas Meetings

In Venezuela, where many people are more interested in wealth than in religion, Adventists, in a Caracas crusade, baptized 400 new members recently. Venezuela is known throughout the world for its rich deposits of oil. Its wealth is making it an economic power in South America. From all parts of the world come diplomatic, commercial, and cultural missions. Multitudes wish to enter Venezuela.

Caracas, the capital, with 3 million inhabitants, is made up of ten cities separated from one another by a mountain and united by a system of broad highways with interchanges known as "spiders," "thousand leggers," and "octopuses." At all hours of the day and night thousands of vehicles cross its avenues.

Four continents are represented by the inhabitants of Caracas: Europeans, Asians, Africans, and Americans. It seems that all desire the same thing: to take advantage of the opportunities for wealth in Venezuela. Immigrants and natives alike are working to make Venezuela occupy a prominent place among the nations.

In the midst of all these varied interests, the Seventh-day Adventist Church faces the greatest challenge—that of strengthening religious life in this nation of opportunities. To care for its missionary program, the church has divided the country into two missions, East and West. The total membership is more than 12,000 members, persons of different nationalities, including Venezuelans, Colombians, Portuguese, Germans, Italians, Arabs, Chinese, Argentinians, Uruguayans, Chileans, Brazilians, and Spaniards. About 1,500 converts are baptized annually.

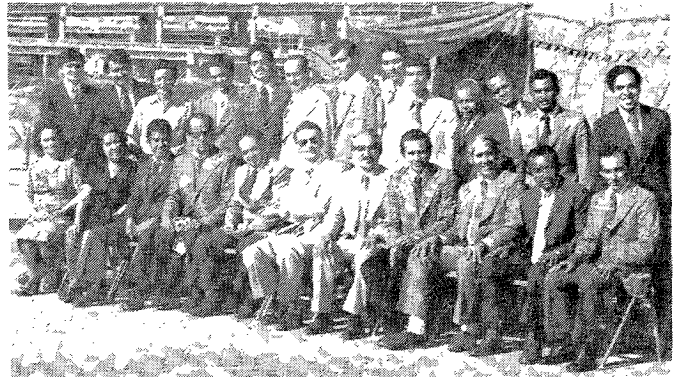
There are two four-year academies and 17 primary schools in Venezuela. The medical work is carried on by five dispensaries, which enjoy immense prestige among the public. The government

upholds liberty of conscience and greatly appreciates the work of Adventists. In the universities more than 200 Adventist young men and women are being prepared for professional careers. In Caracas there are five churches and five developing congregations that will soon be churches.

During 1975, members in Caracas planned the largest evangelistic crusade in the history of the city. The state government gave them the use of the lot where officially approved conventions are held, and there they raised a tent. The evangelistic team was made up of the union evangelist, Jose Osorio, a Spaniard, and a group of 20 helpers—district pastors, senior theology students from the union college, and two Bible workers.

In preparation for the large campaign, members worked for five months with Voice of Hope and Bible Speaks courses so a mass graduation could be held to begin the meetings. The mission president and the Caracas pastors also held evangelistic meetings to prepare a group of interested persons to serve as a nucleus of converts from the main campaign.

The tent meetings began October 12 with the graduation of 1,600 students who had finished the Bible courses.



The evangelistic team in Caracas saw 400 persons baptized recently.

This was followed by a Five-Day Plan to Stop Smoking conducted by the evangelist and two Adventist surgeons. The tent, with a capacity of 1,000, was filled each night. At the close, 800 persons had stopped smoking, many of whom had smoked for 30 years. The Five-Day Plan was followed by evangelistic meetings.

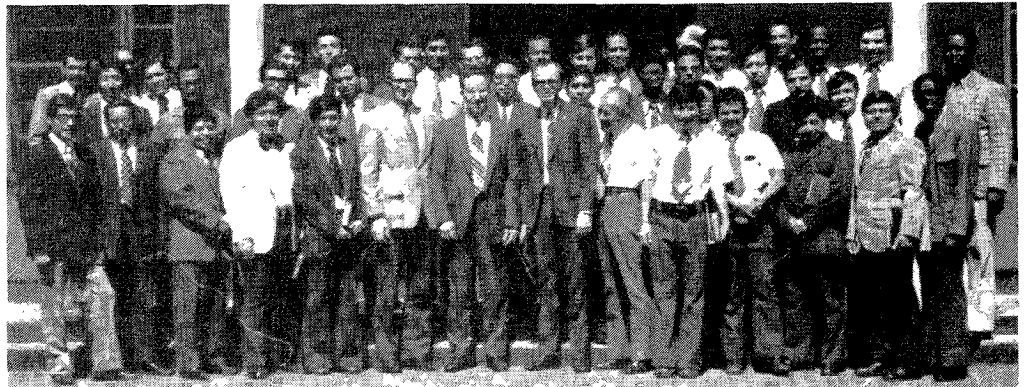
An average of 800 visitors continued to attend every night. The evangelistic team kept busy visiting and strengthening the interested ones, using the 20-lesson course, "Finding Happiness." Each lesson was related to a lecture by the evangelist and served as a preparation for baptism. Each member of the team worked with an average of 40 persons.

When the evangelistic series ended on January 10, 400 persons had been baptized, a total never before reached in any campaign in Venezuela. Among the new converts are professors, nurses, businessmen, and government leaders. In the next few months two new churches will be organized in the city as a result of the meetings and the impetus given to two small congregations by the large number of baptisms in their territory.

The triumph in Caracas has been the triumph of God through His people in the East Venezuela Mission, who closed ranks behind their leaders, the evangelist, and the evangelistic team.

LUIS FLOREZ
President

East Venezuela Mission



ANDREWS UNIVERSITY EXTENSION COURSE IS HELD IN COSTA RICA

Forty-two workers of the Central American Union attended the revelation and inspiration class taught at Central American Union College during the first two weeks of December, 1975. Instructor for the intensive course

was Raoul Dederen, director of the Department of Systematic Theology of Andrews University, Berrien Springs, Michigan.

ATILIO RENE DUPERTUIS, Director
Central American Union College



HONG KONG BIBLE AUDITORIUM CHURCH IS DEDICATED

The new Bible Auditorium church, situated at 26-28 Hillwood Road, Kowloon, Hong Kong, was formally dedicated on January 10.

The service was presided over by James Su, church pastor; a welcome was extended by T. M. Chu, Hong Kong-Macao Mission president; and the sermon was delivered by Milton Lee, South China Island Union Mission Signs of the Times Association director.

The former Bible Auditorium building was built by Fordyce Detamore in 1949, when the China Division was moved from Shanghai to Hong Kong. In addition to English meetings, C. I. Meng held Mandarin services there and organized the Bible Auditorium church.

Since that building was built on a piece of land temporarily rented from the government, it was demolished and the land returned to the government when plans were laid to use the land for other purposes. For almost 11 years, the church met in a rented flat.

Church members and friends were most liberal in donating cash or items of furniture to equip the sanctuary on the third floor and the other auxiliary rooms on the second and ground floors.

Elder Detamore will return to Hong Kong this fall, nearly 25 years after he left that city, to conduct a series of evangelistic meetings in the new church.

SAMUEL YOUNG

*President
South China Union College*

FINLAND

SDA's Participate in Temperance Activities

Three activities took place in the Finland Union during a recent weekend in connection with the twentieth anniversary of the temperance organization, ETRA, in Finland. Approximately 700 persons took part in an anti-smoking procession on Saturday evening, October 25, in the city of Tampere. With hundreds of marchers carrying posters, a phosphorized skeleton, colorful cigarette cases, an ambulance, and a huge smoldering cigarette, the procession attracted a great deal of attention from people on the sidewalks.

When the procession reached the central square, a garbage lorry finally swallowed the huge cigarette in its jaws. Reactions varied. Some of the smoking onlookers tore the distributed *Smoke Signals* in pieces. Others expressed their satisfaction with the demonstration, and some even joined the marchers in the procession.

A youth congress over the weekend, led by M. K. Rullo, West Finland youth director, Mauri Nurminen, and others from Tampere, made this large procession possible. Robert W. Olson, associate

secretary of the Ellen G. White Estate, presented counsel from the Spirit of Prophecy to the young people.

This same weekend, in connection with national temperance week, T. A. Luukkanen, union communication director and executive director of ETRA, acted as organizer and communication director for the special temperance festival at Hyvinkää. The invitation to Mr. Luukkanen to serve in this capacity had come several months earlier from the board of the Finland Temperance Union. One of Mr. Luukkanen's duties was to invite Grels Teir, the Minister of Health and Social Affairs, to act as protector of this youth temperance and sports action.

In addition to this, the cause of temperance was presented to thousands of school children and youth in Finland during temperance week.

U. K. ROUHE
*Secretary-treasurer
Finland Union*

AUSTRALIA

Musicians Study and Perform at Camp

Almost 1,000 persons attended the final concert, Sabbath, January 3, of the Australasian Division's third annual Music Camp and Festival, which had begun Sunday, December 28.

The camp, which took place on the campus of Avondale College, attracted 180 music-makers from all states of Australia, New Zealand, and the Pacific Islands. Lecturers, instructors, and professional performers were drawn from among Australia's top musicians and vocalists.

Accomplished performers could study in their chosen areas of vocal or instrumental music, and special classes were conducted for beginners. Master classes, practice periods, and student concerts were held each day. A concert featuring professional performers was presented each evening.

M. G. TOWNEND
*Communication Director
Australasian Division*



Youth in Finland recently took part in an antismoking march.

Australasian

- Twenty-three youth directors from all unions of the division attended a youth council held in Wahroonga, New South Wales, February 16 to 19.
- The Australasian Division Risk Management Service has received a report that the church hall in Stanthorpe, South Queensland Conference, recently was washed away by floodwaters and destroyed. Water also entered the church. Millions of dollars' worth of damage has been caused by recent floods in North New South Wales and Queensland.
- Australasia's newest ocean-going mission ship was launched in Suva, Fiji, on February 11. The all-steel vessel, almost 50 feet long, is powered by twin Caterpillar engines and is expected to be able to cruise at more than 10 knots. Initially the ship will work the Vanua Levu-Lau area and possibly the Yasawa group of islands. It will make possible regular visitation to churches and areas of interest previously only visited spasmodically.
- The South Australian Conference has secured three acres of land in Alice Springs for the erection of a church complex incorporating a school and a minister's residence. The Alice Springs project will be funded largely from South Australia's share of the 1975 Adventure in Faith offering. This is the first step in the direction of establishing the church permanently in Central Australia.

Far Eastern

- The 4,476 youth of Central Luzon Mission expect by 1980 to double the mission's youth membership through various MV projects. By the first quarter of 1976 the youth will have completed training in church work, with special emphasis on evangelism. Then they will participate in share-your-faith endeavors, such as Voice of Youth, Va-

cation Bible School, branch Sabbath school, One-to-One Evangelism, and community services.

- Since no public hall was available for an evangelistic crusade in Chi San in southern Taiwan, students and faculty of Taiwan Adventist Academy went to a public park and held a campfire crusade. The evangelistic team camped in tents for five days and held meetings every night. After the sermon each evening, people were invited to sit around the campfire and discuss religious topics. Young people from the academy shared personal testimonies. After the crusade had ended and the team had gone back to the school, three students and one teacher returned to Chi San for three days to keep in touch with 40 to 50 interests and to start a branch Sabbath school.

- The net increase in church membership in the Far East during 1975 was 21,894, making this the highest year since 1946.

Inter-American

- The governor of the state of Sonora, Mexico, recently visited Mexican Pacific Academy in Navajoa. He was given a tour of the school, including the food factory. Afterwards he was served a vegetarian banquet, including products from the factory.
- The Mexican Union publishing department reports sales of books and literature valued at \$1,600,000 to the public and \$200,000 to the churches during 1975.
- Medical work was opened in Puerto López, Colombia, with a missionary launch donated to the Upper Magdalena Conference. The cost of this launch is small (\$2,000) in comparison with its benefits to the many people who live on the banks of the Meta River.
- The Upper Magdalena Conference recently purchased more than 300 acres of level land on which to establish a boarding academy.

Southern Asia

- Recent transfers in Southern Asia take W. H. Mattison from the division Ministerial and communications departments to the presidency of the Northern Union, with headquarters in New Delhi; and V. Ohal from the presidency of the Maharashtra Section, with its office in Poona, to the directorship of the division Voice of Prophecy, also in Poona.

- The Central India Union reports a total membership of more than 4,500 members.

- Two ministers in the Maharashtra Section, Pastors Athawale and Bhosale, were centurion evangelists in 1975.

- Tithes receipts in the South India Union reached a record of almost one million rupees (US\$117,647) in 1975.

- South India evangelists conducted 400 series of meetings in 1975. Union membership increased by more than 5,000 during the year.

- More than 10,000 persons are enrolled in Seventh-day Adventist schools in South India.

- Sixty-four students from Spicer Memorial College recently participated in "Operation Witness" in Calcutta, witnessing to their faith in music, public meetings, and literature distribution.

North American

Atlantic Union

- Early in 1976 the Greater New York Conference office was moved to the edge of a residential district in Manhasset, Long Island. The Adventist Book Center is also in the new building. Proceeds from the sale of the old property completely covered the cost of relocation.

- Temple Salem, Boston, Massachusetts, opened its new Haitian Community Action Center on Sabbath, January 17, marking the establishment of the first social service agency in New England de-

signed to serve this community. It is a part of the Boston Urban Ministries of the Seventh-day Adventist Church.

- Holiday cheer was brought to 30 needy families in the Southampton, Bermuda, area through food baskets distributed by the Southampton church Community Services. Each box contained a copy of *Bible Readings for the Home*. As a direct result of the contacts made, one family has begun to attend church and others are showing an interest in Bible studies.

Canadian Union

- Fifteen branch Sabbath schools are being conducted in the Manitoba-Saskatchewan Conference.

- The Bonnyville, Calgary Mountain View, Devon, and Stauffer churches were voted into the sisterhood of churches by the Alberta Conference at their triennial session in February.

- Four new churches were voted into the conference at the time of the Manitoba-Saskatchewan Conference triennial session, February 21 and 22. They were the Transcona church in Manitoba; and the Kamsack, Shellbrook, and Nipawin churches in Saskatchewan.

- On Sabbath, February 21, W. A. Geary, Ontario Conference secretary, baptized three persons from Timmins, Ontario, where there is no organized church.

- Dr. and Mrs. Raymond Moore of the Hewitt Research Center in Berrien Springs, Michigan, were guest speakers at a one-day education seminar held at the Lacombe, Alberta, church on January 28.

Central Union

- L. D. Davies, a member of the College View church in Lincoln, Nebraska, celebrated his 100th birthday recently. Mr. Davies was born January 23, 1876, in Philadelphia, Pennsylvania. Through the years he and his sister have been instrumental

in bringing 60 persons into the Adventist Church. His hobby is reading the Bible.

● John Leach, Colorado Conference evangelist, is conducting meetings in Farmington, New Mexico. More than 60 persons made decisions to accept Christ, and 40 are preparing for baptism.

● The conferences in the Central Union showed a gain in tithe of \$710,841 for 1975. The total tithe for the year was \$8,514,619. This represents \$269 per capita, and a 9.11 per cent increase. Missions offerings totaled \$962,001 or a gain of \$15,461. A total of 1,550 persons were baptized or received into the church on profession of faith. The membership stands at 32,840.

Columbia Union

● Ten thousand dollars' worth of cash and labor donated to Mount Vernon Academy, Mount Vernon, Ohio, during the current school year has made it possible to completely remodel the academy's chapel and provide trophies and referee service for its athletic program, without cost to the school.

● The Trinity Temple church in Newark, New Jersey, aided some 100 persons left homeless by a fire in a five-story apartment building.

● A new press purchased for the graphic arts department of Blue Mountain Academy, Hamburg, Pennsylvania, will enable the graphic arts class to do most of the school's printing, including letterheads and the yearbook, and receive an introduction to four-color printing.

● The Rainelle, West Virginia, company was officially organized into a church on December 6. Twenty persons joined the Rainelle church during the past year by baptism or profession of faith.

● Forty-seven persons were baptized in the Willow Brook church, Boonsboro, Maryland, as a result of evangelistic meetings held by William Stringfellow, Chesapeake Conference evangelist.

Lake Union

● The Lake Union Conference opened a new union Home Health Education Service Credit Office in October to serve literature evangelists. The union committee called Jim McKinstry from the Southwestern Union to direct the office and Joe Raineri from the Illinois Conference to be credit manager.

● At an employee service awards banquet at the Hinsdale Sanitarium and Hospital, in Illinois, 159 employees were honored for giving a combined total of 1,240 years of service.

● Trevor Barnes, who recently received his Master's degree in business administration from Andrews University, has joined the Lake Region Conference staff as an accountant for the Family Health and Education Service and the Book and Bible House health store. He will also serve as auditor of the schools.

Northern Union

● Eight young people of the Des Moines, Iowa, church school were baptized at the close of the fall Week of Prayer conducted by Marvin Wray, pastor of the Ames, Iowa, church.

● The addition of 37 persons to the church by baptism in Cedar Rapids, Iowa, brings to 173 the number of persons added to the church through Halle Crowson's evangelistic endeavors in 1975.

● Nearly 40 persons are meeting in the formerly dark county of Slope, North Dakota, because for three years a young couple in that county prayed that God would lead them into truth. The couple's search led them to an Adventist pastor who studied the Bible with them.

● Four persons were added to the church in Grand Forks, North Dakota, as a result of a campaign conducted by Myron Johnson and Skip Bell.

● Sheyenne River Academy in North Dakota served as the 1975 Veterans' Day host for

Harvey and the surrounding community. Visitors listened to William Fuchs, academy principal, the pastor of the Lutheran church, a local educator, and the Sheyenne River Academy band during the day's events.

Southern Union

● Five Five-Day Plans to Stop Smoking were held in the Alabama-Mississippi Conference during January, resulting in more than 300 persons claiming victory over the smoking habit.

● The Sabbath school Investment offering in the Carolina Conference amounted to \$58,426 in 1975, a per capita of \$7.60. Highest church in the conference in total Investment offerings was Fletcher, North Carolina, which raised \$10,500 under the leadership of G. R. Nash.

● Eight new Pathfinder clubs have been organized in the Florida Conference, according to Lewis Hendershot, associate youth director.

● One hundred and twenty-six persons registered for a Five-Day Plan to Stop Smoking in Charlotte, North Carolina, February 1 to 5. The first night the group reported having smoked 3,395 cigarettes in the previous 24-hour period. The next night the number had dropped to 151 1/2.

Southwestern Union

● The film *Earth: Theater of the Universe* was shown every 45 minutes for 10 consecutive nights at the Texas State Fair in Beaumont by the Seventh-day Adventist churches of Beaumont, Orange, and Port Arthur. Attendants at the churches' booth handed out Voice of Prophecy Bible course cards, approximately 200 *Steps to Christ*, *The Desire of Ages*, and literature explaining the Five-Day Plan to Stop Smoking.

● Keith McBeth has completed three Four Dimensional Key programs on alcoholism in Dalhart, Texas, and Clayton and Raton, New Mexico, with

an average attendance of 40. All who attended the five nights of the seminars received a free copy of *The Ministry of Healing*. Prior to the opening night in each city, Pastor McBeth visited the high schools to show temperance films and distribute literature.

● Attendance at a recent New Life Crusade in San Antonio, Texas, by Jere Webb, evangelist, averaged a little more than 300 each night for four weeks. Nearly 100 persons have accepted Christ and several have been baptized. David Parkhurst, Jerry States, Herman Harp, and Fordyce Detamore assisted in this crusade.

Andrews University

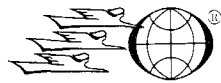
● Samuele Bacchiocchi, assistant professor of religion at Andrews, was featured in a lead article in the South Bend *Tribune* Sunday magazine, *Michiana*. The article, four pages with pictures, covered a section of his dissertation on the causes for the change of worship from Saturday to Sunday. Dr. Bacchiocchi linked anti-Judaism to the change in a dissertation prepared for the doctoral degree awarded him at Rome's Pontifical Gregorian University in 1974.

● Alistair Cooke's film series *America: A Personal History of the United States* is being presented over a three-month period as part of the Bicentennial celebration at Andrews University. The 13 one-hour films are sponsored by the Educational Standards Committee and the Society of Andrews Scholars.

● Men and women representing 41 careers and businesses spent February 24 at Andrews University counseling students on how to get into their line of work. Careers Day is a yearly event at Andrews, and more than 400 students consulted the career experts when they visited the university in February. The day is sponsored by the Alumni Association, the Student Association, and the Office of Student Affairs.

Bulletin Board

Review



Advent Review & Sabbath Herald
126th Year of Continuous Publication

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Monthly editions in English and Spanish and a quarterly edition in Braille are available. For information write to the Manager, Periodical Department.

TO CONTRIBUTORS

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

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

Cashier	Nurse, OR
Clerk-typist	Nurse, staff
Diet., ther.	Occup. ther.
Food-serv. dir.	PBX oper.
Groundskpr.	Phys. thers.
Maintenance, gen.	Resp. thers.
Nurses	Secretaries
Nurse, CCU/ICU	Secr., med.
Nurses, LPN	Secretaries, ward
Nurses, med.-surg.	Soc. wrkr., MSW

Write or call Health Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

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

To New Posts

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

FROM HOME BASE TO FRONT LINE

E. Victor Collins (River Plate Col.), to serve as stewardship secretary, Central American Union, Guatemala, of Temple City, California, left Laredo, Texas, December 28, 1975. **Rubela I. (Heinze) Collins** and four daughters left Los Angeles, California, December 26, 1975, by way of Argentina.

Merritt R. Crawford, returning to serve as building construction supervisor, North Philippine Union Mission, Manila, Philippines, and **Doris J. (Altevogt) Crawford** and one daughter, left San Francisco, California, January 11, 1976.

Helene Harris (City U., Hunter Col. '73), to serve as home economics teacher, Rusangu Secondary School, Monze, Zambia, of Brooklyn, New York, left New York City, January 15, 1976.

John S. C. Hsuen (Christian Medical Col. '63), to serve as physician, Hongkong Adventist Hospital, Hong Kong, and **Michiko (Kasuga) Hsuen** and two children, of Toronto, left Toronto, Canada, October 28, 1975, by way of England.

Davona Joy (Parsons) Kruger (Helderberg Col. '75), to serve as teacher, Rusangu Secondary School, Monze, Zambia, of Takoma Park, Maryland, left Miami,

Florida, January 18, 1976, accompanied by her husband, **Gary P. Kruger**, of South Africa, also to serve as a teacher at Rusangu.

Robert F. Roberts (E. Washington St. Col. '74), to serve as maintenance engineer/pilot, Empress Zauditu Memorial Adventist Hospital, Addis Ababa, Ethiopia, **Janice E. (Parker) Roberts** (WWC '73), and one son, of Auburn, Washington, left Seattle, Washington, January 24, 1976.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Melvin E. Beltz (LLU '45) (SS), to serve as physician, Maluti Hospital, Lesotho, Africa; **Muriel M. (Pogue) Beltz**, and two children, of Wahpeton, North Dakota, left New York City, January 4, 1976.

Richard C. Brown, Jr. (SS), medical student elective time service at Ile-Ife Adventist Hospital, Nigeria, West Africa, of Loma Linda, California, left Los Angeles, California, December 5, 1975.

Muriel E. Chapman (Columbia U '68) (SS), to serve as nurse educator, Far Eastern Division, Singapore, of Berea, Kentucky, left Los Angeles, California, December 30, 1975.

Jack A. Hay (Queen's U. '44) (SS), to serve as relief physician, Port-of-Spain Adventist Hospital, Port of Spain, Trinidad; **Gertrude (Rigby) Hay**, of Richmond, British Columbia, Canada, left Miami, Florida, September 30, 1975.

Robert Woods (AU '20) (SOS), to serve as mathematics teacher, West Indies College, Mandeville, Jamaica; **Lois T. (Schleicher) Woods**, of Angwin, California, left Los Angeles, California, September 30 and November 4, 1975, respectively.

NATIONALS RETURNING

Eustace A. Henry (AU '72), to serve as theology teacher, West Indies College, Mandeville, Jamaica, with two children, of Virginia Beach, Virginia, left Norfolk, Virginia, September 9, 1975. **Relleth Henry** and one daughter left October 13, 1975.

Guy F. Jobson ('75), to serve as principal, Savanna-la-mar High School, Westmoreland, Jamaica, West Indies, and son, of Hillside, New Jersey, left New York City,

December 26, 1975. **Icelyn E. (Webley) Jobson** ('72) and three children preceded them to Jamaica.

Samuel H. Joseph (AU '73), to serve as pastor-evangelist, North Caribbean Conference, Christiansted, St. Croix, and **Catherine K. (Maitland) Joseph** and two children, of Berrien Springs, Michigan, left Miami, Florida, December 30, 1975.

Senex Rodriguez (Antillan Col. '68), to serve as pastor-evangelist, Atlantic Colombia Mission, Barranquilla, Colombia, and **Judith (Prottis) Rodriguez** ('66) and three children, of Tucson, Arizona, left Tucson, November 3, 1975.

STUDENT MISSIONARIES

Edith M. Ito (PUC), of Angwin, California, to serve as teacher, Seventh-day Adventist English Language Schools, Yokohama, Japan, left San Francisco, California, December 26, 1975.

Ronn D. Koester (PUC), of Maitland, Florida, to serve as teacher, Adventist Hospital, Western State, Nigeria, left New York City, January 21, 1976.

Sharon K. Matsumura (PUC), of Mountain View, California, to serve as teacher, Seventh-day Adventist English Language Schools, Tokyo, Japan, left San Francisco, California, December 26, 1975.

Barbara J. Summers (PUC), of Angwin, California, to serve as teacher, Bolivia Mission, La Paz, Bolivia, left Los Angeles, California, January 12, 1976.

Coming

March

6-13 MV Week of Prayer
20 Sabbath School Community Guest Day
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 conferences)

May

1 Community Services evangelism
1 Church Lay Activities Offering
8 Disaster and Famine Relief Offering
15 Spirit of Prophecy Day

June

5 Bible correspondence school emphasis
5 Church Lay Activities Offering
12 Inner-city Offering
19 Servicemen's Literature Offering

Homes for Guatemala

The recent earthquake in Guatemala claimed more than 22,000 lives, injured 74,000 people, and left more than one million homeless.

In the immediate wake of the earthquake SAWS (OFASA in Guatemala) provided emergency assistance such as temporary shelter, medical aid, and mass feeding for the homeless.

Now the major task is to rebuild. Qualified technicians report that materials can be supplied to families in Guatemala to build small, quake-resistant adobe-block houses at a cost of only \$75 per home. This includes precast reinforced concrete posts, metal roofing, and barbed wire to tie the adobe blocks together. Homes 18' by 18' with quake-resistant features will almost certainly save many lives in case of future disasters in Guatemala, a country situated on one of the world's major earthquake faults.

The General Conference Committee is inviting Adventists all over the world to help supply the money necessary to buy the materials for 5,000 homes. At \$75 per home, a total amount of \$375,000 is needed. Besides building homes for Adventists, SAWS (OFASA) has been invited by Guatemalan authorities to supply materials for every home destroyed in the town of Milpas Altos.

Church members who would like to donate the cost of one or more homes may send their contributions directly to the General Conference treasurer at the address given below, or they may place them in the regular church tithes and offering envelopes. Gifts should be marked "Homes for Guatemala." If possible, contributions should be sent before the end of March.

Adventists have always been generous in helping to meet the needs of their fellow men. We know that you will respond generously to this current appeal and will still continue to give strong support to the regular programs of the church.

As funds come in, the totals will be reported in the *Review*.

KENNETH H. EMMERSON
6840 Eastern Ave., NW.
Washington, D.C. 20012

Canadian Conferences Re-elect Officers

In recent triennial business sessions, the presidents and secretary-treasurers of two conferences in the Canadian Union Conference were re-elected.

W. G. Soloniuk, president, and E. Hillock, secretary-treasurer, were re-elected at the triennial session of the Manitoba-Saskatchewan Conference held in Winnipeg, Manitoba, February 21 and 22. All departmental directors

were also asked to continue their duties, as were the administrators of the four nursing homes the conference operates.

J. W. Wilson, president, and M. D. Suiter, secretary-treasurer, were unanimously re-elected by delegates to the Alberta Conference triennial session held at the Foothills Seventh-day Adventist Camp in Bowden. In order to serve the needs of the growing conference constituency, it was voted that the departmental responsibilities be shared with

additional workers. Dan Skoretz was invited to head the health department, and Leo Ganson was asked to serve as educational superintendent. A Ministerial secretary is also being called.

In each of the conferences, four new churches were added to the sisterhood of churches. L. L. REILE

Southwestern Union Conference Session

B. E. Leach, president, and V. L. Roberts, treasurer, were both re-elected at the 22nd regular session of the Southwestern Union Conference held in Oklahoma City on February 22 and 23. W. R. May, president of the Chesapeake Conference, was elected to be secretary in place of the retiring K. C. Beem. Departmental directors' individual responsibilities and assignments will be somewhat altered under a proposed realignment and restructuring of departments. D. J. Williams, pastor of the Dallas Temple church, was added to the departmental staff.

For the past several years, the Southwestern Union has led the unions of North America in Ingathering per capita. Gains were reported in tithes and mission offerings. Baptisms reached an all-time high in 1975. C. E. BRADFORD

Temperance Society Anniversary Activities

Celebrating the 150th anniversary of the founding of the American Temperance Society, a special weekend program was held at the Sheyenne River Academy, Harvey, North Dakota, January 30, 31.

The program was under the direction of C. M. Willison, Northern Union Conference temperance director. Teams from each union academy participated, presenting musical numbers, historical sketches, orations, gymnastics, and temperance witnessing scenes against a backdrop of a large birthday cake and the ATS shield.

Ernest H. J. Steed, director of the American Temperance Society, presented the Friday evening and Sabbath messages.

Special anniversary ceremonies with public services and an area-wide Adventist temperance rally were held in Boston, Massachusetts, Friday, February 13, the actual day in 1826 when the society was organized.

ERNEST H. J. STEED

In Brief

Died: W. H. McHenry, 85, worker in Southern Asia for 35 years, on February 19, in Deer Park, California. □ W. E. Read, 92, former administrator in Northern Europe and General Conference field secretary, on February 27, in Takoma Park, Maryland.

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