

Review

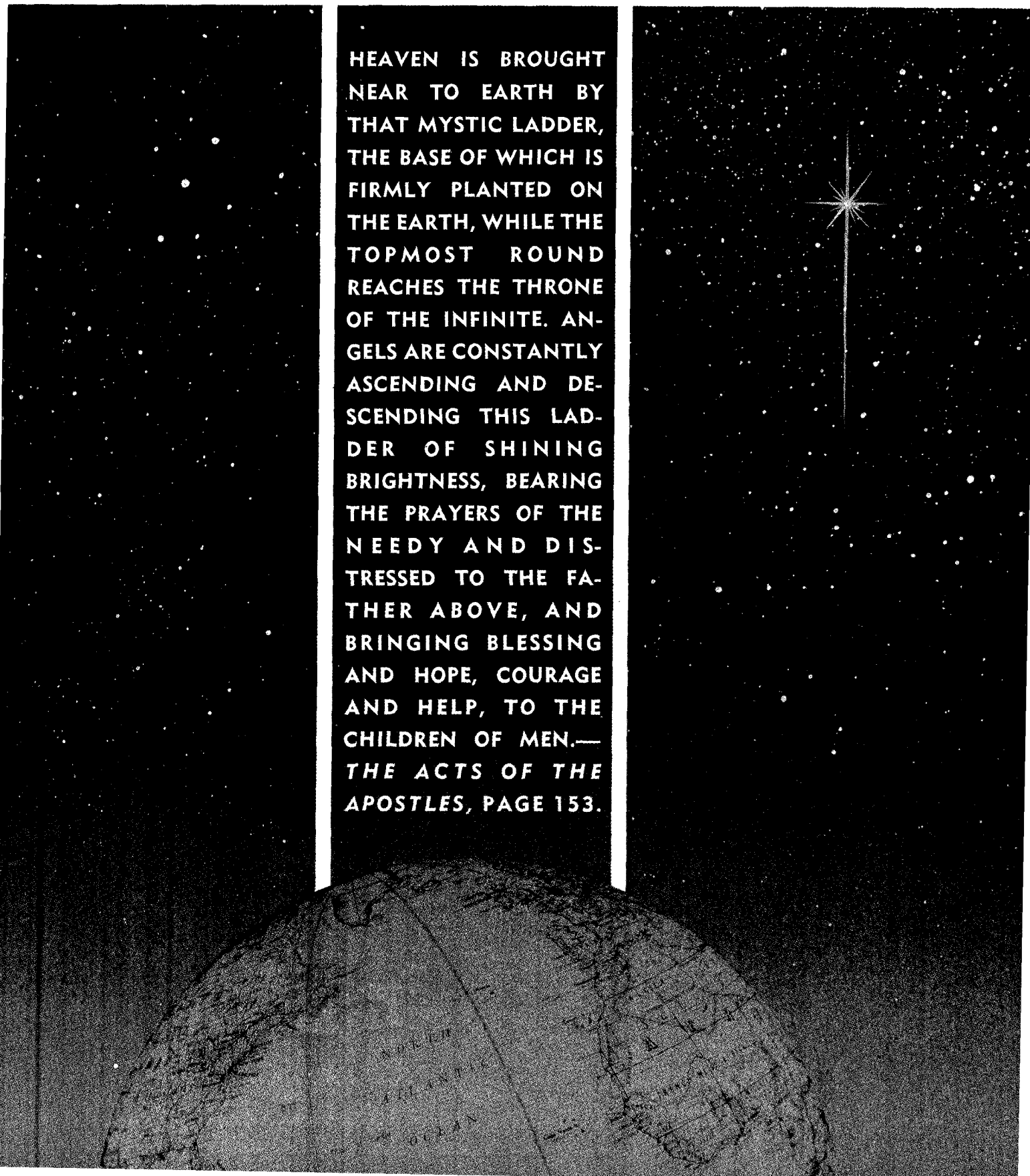
THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

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No. 51

HEAVEN IS BROUGHT
NEAR TO EARTH BY
THAT MYSTIC LADDER,
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THER ABOVE, AND
BRINGING BLESSING
AND HOPE, COURAGE
AND HELP, TO THE
CHILDREN OF MEN.—
*THE ACTS OF THE
APOSTLES, PAGE 153.*



Confrontation in the Wilderness

CHRISTIANS find joy in talking about Jesus. They delight in discussing the mystery of the Incarnation, the wonder of Heaven's Gift at Bethlehem, the remarkable childhood of the carpenter's Son, the amazing life of the Teacher from Galilee, the victorious death of the Lamb of God, the glorious resurrection of the Son of God, the dramatic ascension of the Saviour of the world, and the mediatorial ministry of our great High Priest.

Strangely, however, little attention is given to the wilderness temptation of the Son of man. Few Christians talk about it. Fewer yet study it. Relatively few see its tremendous importance.

Ellen G. White was an exception. In 1874 and 1875 she wrote a series of 13 articles for the *Review and Herald* on the subject of temptation in general, with major emphasis on the magnitude and significance of the temptation of Christ in the wilderness. Four years later the articles were published in a 96-page booklet entitled *The Temptation of Christ in the Wilderness*. The booklet was No. 2 in the Redemption series. A few months ago the *Review and Herald* reissued this long-out-of-print booklet in a paperback edition entitled *Confrontation*. As we read the booklet recently, we found ourselves gripped by its message and underlining phrases and sentences on almost every page. In this editorial we wish to share some of the thoughts gleaned.

Picture the scene. For nearly six weeks Jesus had been in the harsh, desolate, Judean wilderness "surrounded with wild beasts. Everything around Him was repulsive. . . . 'And in those days he did eat nothing.' He was emaciated through long fasting and felt the keenest sense of hunger. His visage was indeed marred more than the sons of men."—*Confrontation*, p. 37.

Then came the enemy. Not emaciated. Not weak. Not with marred visage. "He came to Christ enshrouded in light, claiming to be one of the angels from the throne of God, sent upon an errand of mercy to sympathize with Him and to relieve Him of His suffering condition."—*Ibid.*, p. 38. He "stated that he was the angel that stayed the hand of Abraham as the knife was raised to slay Isaac, and he had now come to save His life."—*Ibid.*, p. 39.

Satan hoped to overcome Jesus on appetite, on the desire for ease and self-indulgence, on presumption, on the desire for self-preservation, on vanity, on the desire for earthly authority, fame, and power. But he soon discovered that his Foe was no ordinary human being. Here was One who saw clearly the terrible results of 4,000 years of indulgence of appetite, One who would rather die than yield to temptation. Here was One who was so familiar with Scripture that He recognized instantly the enemy's misuse of God's Word, One who knew the difference between faith and presumption. Here was One who had perfect confidence in His Father. Here was One who refused to linger in the

presence of temptation, who turned away from the dazzling spectacle of earthly power and glory spread out before Him.

Wielding the Word with consummate skill, Jesus met every temptation successfully. He routed the enemy. "But the conflict had been long and exceedingly trying, and Christ was exhausted and fainting. He fell upon the ground as though dying. Heavenly angels . . . now came and ministered unto Him. They prepared Him food and strengthened Him, for He lay as one dead."—*Ibid.*, p. 55.

Its Message to Us

What does this dramatic, decisive confrontation in the wilderness say to us? What relevance does it have to our experience as Adventist Christians living in earth's last days?

For one thing, it points up the importance of victory on the point of appetite. For another, the necessity of self-denial. "The great trial of Christ in the wilderness on the point of appetite was to leave man an example of self-denial. . . . The salvation of man was in the balance, and to be decided by the trial of Christ in the wilderness."—*Ibid.*, p. 66. It also teaches that victory over evil is more desirable than the preservation of one's life. And it reveals that Satan usually conceals his true identity and the terrible results of evil.

Most important, it reveals that all who are willing to pay the price of victory may obtain it. "Christ has power from His Father to give His divine grace and strength to man—making it possible for us through His name to overcome."—*Ibid.*, p. 63. "In the name of Christ we may have complete victory in resisting his [Satan's] devices."—*Ibid.*, p. 72.

Christians who see the serious issues in the conflict between good and evil will be determined to have victory. They will not be content to retain sinful habits in the life. The real problem is that in this permissive age too many Christians excuse sin instead of conquering it. "They have not the moral courage to persevere in self-denial, and to endure suffering for a time through restraint and denial of the taste, in order to master the vice. This class refuse to overcome as did their Redeemer."—*Ibid.*, p. 77. (See Heb. 12:1-4.)

Christians who meditate upon the terrible conflict of Christ in the wilderness and upon what God's dear Son was willing to endure for them will be ashamed of what they have called sacrifice and self-denial. And they will determine to overcome, no matter what the cost, as did their Master.

It is right that we gather around the manger at Bethlehem. It is right that we gather at the foot of the cross. It is right that we gather at the empty tomb. But let us not neglect to spend time in the wilderness of temptation, for "the scene of trial with Christ in the wilderness was the foundation of the plan of salvation, and gives to fallen man the key whereby he, in Christ's name, may overcome."—*Ibid.*, p. 63.

K. H. W.

CARDINAL SAYS PUBLIC SCHOOLS PROMOTE HUMANISM

WASHINGTON, D.C.—Patrick Cardinal A. O'Boyle of Washington declared that the nation's public schools already constitute an "establishment of religion" in America through the implementation of "secular humanism" as a state religion.

He said that public school neutrality to religion is a myth.

"It may be argued that public schools need not favor any particular religion," he said, "or any religion at all, because they can proceed on strictly humanistic, pragmatic, and secular conceptions.

"But this is precisely the point. To proceed in this way is itself to establish a religion—secular humanism—and to favor this religion over all others."

CHAPLAIN VISITS PATIENTS VIA HOSPITAL TV

MIAMI—A unique closed-circuit television system at Hialeah Hospital allows its patients to have a "visit" from the hospital chaplain at least twice each day.

Patients may also tune in for an entire evening of hymns, readings from the Bible, and inspirational poems. Or they may watch such TV programs as Faith for Today and The Life of Christ, or such movies as Martin Luther and King of Kings.

"When someone is a patient at our hospital, we want him to know it is a Christian institution and that Christians care for him," explained David Jones, director of television and public relations.

Hialeah Hospital is affiliated with the Seventh-day Adventists but not owned by that denomination.

The Reverend Douglas C. Prenier, hospital chaplain, said his appearances on the TV chapel services serve as a "good introduc-

tion" to patients. When he visits them in person they find it easier to talk to him because he seems "familiar."

Programs aired over the main hospital channel include medical orientation—explanations of what happens in the various rooms and the functions of blood tests and other tests.

IRAN'S "RELIGION CORPS" WILL DRAFT YOUNG MEN

TEHERAN—A Religion Corps, into which young men will be drafted, has been created within the Iranian Army by imperial edict.

It takes its place alongside three other "revolutionary" corps, those on literacy, health, and development. A group of 50 Moslem divinity school graduates will be the first inducted by March, 1972.

Draftees in the Religion Corps will undergo eight weeks of basic military training and 16 weeks of specialized study. During training, they will wear the same uniforms as members of other corps. They will serve then for 18 months, wearing the attire of Moslem clergy.

Members of the Religion Corps will be assigned to duties in schools, cultural institutions, and other organizations. At the end of their terms, they will have priority in jobs in many areas.

CATHOLIC CONVERT RATE FAR EXCEEDS CLERGY GROWTH

VATICAN CITY—The Roman Catholic church is making converts faster than it can train priests to minister to them, according to an Italian missionary information service.

At the same time, the service warned, there are "vast areas of humanity" still untouched by Christianity and other large areas that once were Christian and now must be "re-Christianized."

The Missionary Information Service, sponsored by nine large Italian missionary orders, stated in a report that the "re-Christianization" process is particularly true for Latin America where rapid population increases have caused an "acute shortage of priests."

This Week...

MISSION '72, described as the church's greatest coordinated evangelistic thrust since its organization, receives attention this week (see page 4). Assessing the general religious scene, Marvin H. Reeder notes that events of recent months indicate the "greatest surge of religious agitation and interest in years."

Elder Reeder is an associate secretary of the General Conference Bureau of Public Relations. He began work for the denomination as a literature evangelist in 1942, later becoming a conference publishing secretary. He continued in this line of work until 1955 (spending six years in Japan) when he accepted the position of departmental secretary (public relations, radio-television, religious liberty, and industrial relations) of the Ohio Conference. In 1962 he accepted his present post.

Unconsciousness in the intermediate state is the subject of the ninth in the series "An Adventist Confession of Faith," by C. E. Moseley, Jr. (page 6). The term "intermediate state" may not be familiar to some Adventists. It is a theological term referring to the state of man between death and the resurrection.

Elder Moseley began work for the denomination in 1929 as a pastor-evangelist in Missouri. From 1934 to 1951 he was head of the Bible department of Oakwood College. To advance his education, after earning his Master's degree from Andrews University in 1946, he studied at both Northwestern University and the University of Chicago. From 1951 to 1962 he was with the Regional Department as either associate secretary or secretary. From 1958 until his recent retirement he was a general field secretary of the General Conference.

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♦ Advent Review and Sabbath Herald ♦

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS ♦ 121ST YEAR OF CONTINUOUS PUBLICATION

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In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published six issues of *The Advent Review*. In November of that year, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled *ADVENT REVIEW AND SABBATH HERALD*. Its objective is unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other of the church's distinctive truths.

TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but will be accepted without remuneration, and will be returned only if accompanied by a stamped, self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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MISSION

72

SCHEDULED ON TIME

By MARVIN H. REEDER

EVENTS of recent months in the religious world indicate the greatest surge of religious agitation and interest in years.

A few months ago the "Jesus Only" movement began to take shape among rebellious youth of the West Coast. Today it is sweeping the nation. That a revival of religious interest has also taken place among Seventh-day Adventist youth is undeniable.

Witnessing teams from our universities, colleges, and conferences were everywhere in North America this summer sharing the happy born-again experience.

At Seventh-day Adventist camp meetings this year adults came seeking a deeper experience with God. They were not disappointed.

Other religious groups are moving into active programs of evangelism. What the results will be, only time will tell. But here are some of their plans.

Marvin H. Reeder is an associate secretary of the General Conference Bureau of Public Relations.

Explo '72

Campus Crusade, under the name Explo '72, will hold an intensive training session in Dallas, Texas, next June with Evangelist Billy Graham as honorary chairman.

Explo '72 is set to instruct 100,000 students from around the world in Christian witnessing. Each one of the 100,000 is expected to return to his home or school campus and train five other youth. Thus it is hoped that there will be 600,000 trained youth witnesses within the year.

Key '73

"Key '73," a program of evangelism involving 80 or more denominations, begins in 1972 and will climax in 1973, thus the name, "Key '73." Without a doubt, this program will spur the interest of a great number of people in studying the Bible.

Probe '72

Probe '72, an all-Mennonite consultation on evangelism, is scheduled for Chicago, April 13-16, 1972. Writing about the projected consul-

tation, Myron Augsburger, president of Eastern Mennonite College, Harrisonburg, Virginia, says, "Perhaps a new effort will begin a period of renewed vigor in Mennonite evangelism in modern times." This will be the first evangelistic program for the Mennonites since the evangelistic fervor that helped shape the church into a separate denomination many years ago.

MISSION '72

Into this caldron of religious ferment the Seventh-day Adventist Church has cast MISSION '72, designed to be the greatest coordinated evangelistic thrust since the organization of the church. Some, looking at the many large projects to be fielded by other churches during 1972 and 1973, have said, "What can our church do among all these?" They are fearful that our witness will be lost.

Such fears are largely unfounded. All this additional evangelistic activity will stir minds. People who otherwise would not open their Bibles will search to see what these things mean. If Seventh-day Adventists make MISSION '72 what it should be, these searching people will find the answer. Instead of being a hindrance, the programs sponsored by other organizations and churches may provide the greatest opportunity for Seventh-day Adventists to witness since the mid-1800's.

Could these events portend the outpouring of the latter rain? Certainly it is something more than coincidence that all these special programs are focusing on the year 1972. One thing is certain, something tremendous is happening in the religious world, and it seems providential that the Lord has led Seventh-day Adventists to an all-out evangelistic program at this time. The North American Division, the Australasian Division, and the Inter-American Division will launch MISSION '72 simultaneously next year. Other divisions will field the program in 1973.

In the words of the well-known spiritual, "If we ever needed the Lord before, we sure do need Him now." But we have the assurance of heavenly help in just such times as these. "The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it."—*Evangelism*, page 701.

And again the promise is "Let

Christians . . . ask in faith for the promised blessing, and it will come."—*Ibid.*

MISSION '72 is the church reaching out to every man with the "Blessed Hope." If, in concerted effort, every member unites in some type of personal evangelism, we can ask in confidence for the blessing and power of the Holy Spirit and it will be ours. MISSION '72 can be the richest blessing ever experienced by the church if we are willing to meet these conditions, for God's promises are conditional. The

conditions are clearly outlined in *Evangelism*, page 699: "When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."

MISSION '72 is the greatest challenge and opportunity before the church to this time. Will you consecrate your life to a definite part in this coordinated, all-out attempt to reach fallen man? ♦♦

Christmas Power

PEARL M. SMITH

I HAVE recently been impressed by the following statement found on some Christmas stationery purchased at a Christian supply center:

"Long ago a Child was born. Long ago a life was lived. And the power of God was at work in that life. Now, as a result of that life, this same power touches our lives today. For Christ the Lord was born for you."

The lives of Seventh-day Adventists, of all people, should be so touched by this power that the world around us may see that the "excellency of the power" is "of God, and not of us" (2 Cor. 4:7).

We need to be in such close touch with God that our lives are like photostatic copies of Jesus, rather than merely a dim and blurred carbon copy—dim because so far removed from the perfect Pattern; blurred by voluntary contact with worldly influences so that those with whom we associate can scarcely recognize the original message of love.

While men are reveling in feasting and drinking we need to encourage them to "taste and see that the Lord is good," that "blessed is the man that trusteth in him." Let us plan that in some attractive way we may lead them to have an experience such as Jeremiah had, who said, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16). Such an appreciation of God's Word would bring them real Christmas joy.

While neighbors vie with one another in lavish and expensive Christmas lighting, can we not rather by word and deed display the light of the knowledge of the glory of God in the face of Jesus Christ?

Many have given voice to their feelings that gift giving at Christmas time has become an almost unbearable burden, to both the giver and the receiver. Those who receive expensive gifts not only feel that they must reciprocate with gifts of equal value, in many cases causing a burden of debt, but must display the gifts received in courtesy to the giver, regardless of how impractical they are. And all of this occupies their time and attention to the exclusion of contemplation on that precious God-given Gift the Christmas season is supposed to commemorate.

Jesus said: "If thou knewest the gift of God, . . . thou wouldest have asked of him" (John 4:10). People must know Him in order to ask of Him. Are we making our plans and spending our money to make this Christmas season a special occasion for acquainting others with Him?

While the cause of God is languishing for want of means, with entire groups sending delegates many miles to appeal for someone to come and teach them, and no one to send because of lack of funds, must we still lavish our time and means on ourselves and our friends?

May Jesus be our Christmas lighting. "He . . . [is] the true light, which lighteth every man that cometh into the world."

May He be our Christmas feasting. "If any man eat of this bread, he shall live for ever."

May He be our Christmas giving, as we pass on to others that precious and costly Gift that is ours to share—"To give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; . . . to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:77-79).

I Believe... that in the intermediate state the dead are unconscious

By C. E. MOSELEY, JR.

A CLOSE friend of mine was dead. There he lay awesomely still, cold, and silent. His form was wasted, the eyes were tightly closed, and his color and visage, now marred to a mere shadow of his once radiant self, have since haunted me at any mention of his name.

We had long been close and happily compatible; and now, unable to shake quickly from memory the unpleasant picture he presented, I resolved not to look again upon the dead form of a close friend or loved one. That resolution has not been broken. My memory must not again be so tortured.

So the passing of mom and pop was different—wholesomely different. I smile a rewarding smile when I recall our parting pleasantries. We spent Christmas together, exchanged gifts, and reminisced cheerfully as the week passed. Now I was leaving, and mom kissed me and waved a cheery good-by from her sickbed, as pop rolled his wheel chair near the door and waited. His woolen plaid cap hugged his massive head jauntily as I patted it and shook his hands. He turned from me a wee bit, and I saw a lonely smile cross his elderly face. Neither of us knew that we were signing off finally for this life. Yet, but for a few tears of love, our parting was solemnly sweet.

I have since been happy and relieved that our final parting was so lovingly pleasant. Mom and pop were interred five months apart next year, but I chose not to look upon their faces in death. I did not wish to spoil the tender picture that still hangs in memory's hall.

And why should not that memory

always remain beautiful? Mom and pop both fell asleep in Christ. And since I also cherish the same blessed hope of the Christian, mine is by far a sweeter memory. I cannot picture them in death, but I remember my parents in life—life that was, and hopefully, life that shall return when they awake from the sleep of death.

Our blessed Lord calls death a sleep. Of one of His closest friends He said, "Our friend Lazarus sleepeth." He meant "plainly, Lazarus is dead" (John 11:11, 14). This truth is of great comfort for Christians, and I may now be fully assured that, like Lazarus, mom and pop are only sleeping the sleep of death, and that reduces the rudeness and severity of death's sting. Believers then, need not sorrow so deeply as others who have no hope.

True, we shall be unable to communicate as my parents and I did on that last Christmas holiday, for in the sleep of death "the dead know not any thing" (Eccl. 9:5). "His breath goeth forth, . . . in that very day his thoughts perish" (Ps. 146:4). "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them" (Job 14:21). "Neither have they any more a portion for ever in any thing that is done under the sun" (Eccl. 9:6). In death then, there is no life, for dead men cannot think, talk, or act. What tranquil "rest from their labours" is the sleep of men in death (Rev. 14:13).

Satan's Deceptive Lie

It was Satan, the great deceiver, who invented the falsehood, "Ye shall not surely die" (Gen. 3:1-4). And by that deception Eve was led into sin, and sin has inflicted death upon the whole human family (Rom. 5:12). Satan and his agents still deceive men; they even now

transform themselves "into . . . angel[s] of light" (2 Cor. 11:14). Thus they are enabled miraculously to impersonate the dead, mystify credulous men, and lure them into a quasi worship of the dead (compare Rev. 12:9 and 16:13-15).

How tragic it is that some of the living seem so swept away by demon-inspired mysteries of death. Many appear to show more concern for the dead and bestow more value upon them after death than they ever did during their lifetime. They shroud them in the finest clothing, lay them in costly caskets of bronze and tapestry, and provide expensive entourages for the burial procession, which often consume life savings and leave the living burdened with debts. Some tend almost to make a fetish of immortalizing the dead, just as though they must make up for failures and inattentions during life. Or perhaps these things are done to speed the traditional "departed souls" on toward heaven or to some other beyond.

These remarks are not intended critically to depreciate appropriately honorable burials of loved ones. But, really, is not honor of our dead mere pretense when lavish funerals that are luxurious with trimmings and fanfare that are ill afforded take the place of honor that should have been given in life?

One often wonders why this utter waste and empty honor, so vainly heaped upon expired souls who can in no way enjoy it! Dead men can only decay and waste away in their graves, like fallen fruit beneath a tree (see Job 17:13). Actually, the soul cannot exist unless man's body and the "breath of life" are combined as they were since the Creation (see Gen. 2:7). Even so, in death the soul dies because man's "breath goeth forth"; his spirit—the breath of life—returns "unto

C. E. Moseley, Jr., until his recent retirement, was a general field secretary of the General Conference.

God who gave it"; his decaying body returns to dust and "the dust return[s] to the earth as it was" (compare Eze. 18:4, 20 and Eccl. 12:7).

This complete disintegration and death of the soul forever destroys the false notion that we humans possess immortal souls. Besides, the Scriptures teach that God "only hath immortality" (see 1 Tim. 6:16). Moreover, the concept of immortality that is "brought . . . to light through the gospel" affirms that man may "seek for" it through acceptance of Christ, and that upon His return the Lord will raise the sleeping saints and cause them to "put on immortality" as part of their eternal reward (2 Tim. 1:10; Rom. 2:7; 1 Cor. 15:52-54).

An Ancient Spiritistic Séance

But one asks, did not King Saul talk with Samuel after the witch of Endor called his spirit up from the grave? And we reply, The disguised king did resort unto the witch after God forsook him, and the frightened woman controlled by a "familiar spirit" did perform her incantations, when assurances were given that her life would be spared (1 Sam. 28:3-20). But from the records of Scripture it cannot be shown that King Saul ever really *saw* the "form" about which the witch spoke. When the woman described the form that she saw, Saul "perceived that it was Samuel," that is, he actually assumed that the witch had given a description of Samuel's appearance.

Can one imagine that the Lord would permit His faithful servant Samuel to be raised from the sleep of death at the request of a demon-controlled witch, when He had commanded that all of her kind be destroyed from the land? (see Lev. 20:27 and Deut. 18:10-12). Again, to disturb His sleeping prophet for the benefit of a disobedient king, whom He had rejected, would be utterly unlike the great Ruler of the universe (compare 1 Sam. 28:6, 7 with Isa. 8:19). We must therefore conclude that the evil King Saul did not speak with the dead prophet Samuel. The form that communicated with the Godforsaken king was only an impersonating demon, seriously bent upon luring the disobedient monarch to his destruction, which swiftly followed (see Rev. 12:12; 1 Peter 5:8; and 1 Sam. 31:4, 5).

Let us then be assailed no longer by the popular superstitions of death. For in its lifeless sleep there is no vital existence; no living soul

God's sleeping saints are precious in His sight. Guardian angels tenderly mark their resting places and will be the first to greet them in the resurrection.

remains to float about hither and yon, and no spirit of the dead ever returns to torment the living with memories he would rather forget. This is as our loving Lord planned it, and His plans, like His promises, are unalterable (Ps. 89:34). Moreover, His sleeping saints are still precious in His sight and guardian angels tenderly mark the resting place of these dead and they will be first to greet them at the resurrection (Rev. 14:13; Matt. 18:10; 24:30, 31).

It is heartwarming indeed for the Christian to know that the expression "sleep of death" presupposes an awakening out of sleep. Our living Lord, who raised His sleeping friend Lazarus to life, calls that awakening the resurrection. In our Bibles He promises two general resurrections: A "resurrection of life," and a "resurrection of damnation" (John 5:29). The resurrec-

tion of life comes first, with the Lord's return to earth (1 Thess. 4:16). At His return our Lord calls all of His sleeping friends from their graves; and in the re-creation that follows, the breath of life returns and is united with reconstructed, immortalized bodies, and men again become living souls, prepared for an eternal existence with their Lord (verses 15-17; compare 1 Cor. 15:51-55).

The "resurrection of damnation" follows a thousand years later, and every unrepentant soul will die and be consumed in flames of hell. This is the "second death"—it is final and irrevocable (Rev. 20:5, 9, 10, 14, 15; compare Mal. 4:1-3).

Today most living men have a choice! Choose carefully, choose wisely. An understanding and loving Lord invites us (Deut. 30:9, 10; Matt. 11:28-30; Isa. 1:18, 19; Eze. 18:30-32). ♦♦

We Beheld His Glory

By DAN R. BETTLE

It was census year. A weary peasant from Nazareth led a donkey, on which sat his young wife, toward the gate of the village caravansary. The dusk was heavy with the smell of animals, yet the thought that they would be warm and have a roof here lifted their tired spirits. The keeper hurried over, hands waving, to say he was very sorry, there just was no more room! Just for tonight, could they sleep on the ground with the donkey, over in the corner there on that pile of hay? Permission was granted. They ate a little from their pack and collapsed.

The young wife couldn't sleep because her first child was due. By dust-filtered moonlight, with what strength she had left from the journey, she gave birth. A boy. She had brought swaddling cloth, just in case, so she wrapped the baby tightly, then fell back on the hay while the baby slept.

Sometime in the night, rustling among the animals woke them. Struggling to see, the husband and wife made out the forms of several excited shepherds who had seen a bright light in the sky and had heard angels singing.

But it wasn't the end of wonders. When the parents came to the Temple for the ritual of purification, an old, devout man of Jerusalem held the baby and blessed God with feeling, praising Him that He had spared him to see His deliverance in Israel. Some time later three noble strangers from the East entered their abode without introduction. Each left a costly gift.

So Jesus entered this world in the rudest circumstances amid bewildering events. If Jesus' birth had required a gilded crib, Solomon's Sinai smelters to be banked, and a Roman holiday, He would have had it. Instead, it was just a sputter of light that only the watching saw.

Until Jesus returns blazing, His love flickers, waiting exposure by pinpricks in flaws on the shell of the world—flaws that are you and me. This gift is not known by outward circumstances. The human acts through which God speaks are just as ordinary as children and taxes: a drink of water to the thirsty, a kind word to the discouraged, a moment of patience with one who is unpleasant. When from God, it will be known by the inner worth of gift and giver. Of our lives it may be said, "We beheld his glory."



THE SEASON'S FIRST CHRISTMAS CARD

By PEARLE PEDEN ENGLAND

"Season's Greeting,"
writ by
spumes
of swirling snow,
and spun-glass weeds
agitter
in the evening's glow,
their crystaled beauty
mirrored
in the river's flow.

Love's old sweet message
etched
in hoar-frosted sand,
each hallmark
air-mailed
from a far-off
heav'nly land;
all sealed
and stamped—
then posted
by the Maker's hand.

Keep the Christmas Tree Green= Decorate With Money

By GLADYS O. MURRY

IT WAS during the American Revolution. A detachment of Hessian soldiers had been hired and sent over by England to aid Cornwallis in his at-first-successful pursuit of George Washington's forces across the State of New Jersey. Then came the twenty-fourth day of December, Christmas Eve. As the Hessians huddled around their campsite on the icy banks of the Delaware River, they became homesick. No doubt they were thinking of their homes in western Germany where friends and loved ones would be lighting Christmas trees.

According to tradition, Christmas trees were introduced in Germany by Boniface, an early-medieval English missionary. But many Christmas customs are traceable to the Roman feast of Saturn. During the Saturnalia, trees were decorated with small images, candles were burned, and gifts were given. A great controversy between the eastern and western churches took place in the fourth century, when the festival of Christ's birthday was changed from January 6 to December 25, the time of the winter solstice, a time celebrated in the Roman Empire as the birthday of

the sun and observed by the Norsemen with their Yule feast in connection with the fiery sun wheel.

These German soldiers possibly did not know how nor why the manger songs and carols were made a part of the Christmas celebration. Many of the Christmas customs were brought in by the people because the church resented and wished to banish the heathenism that had crept into the festivities.

Custom of Lighted Christmas Trees

These battle-fatigued soldiers may have heard the story that Martin Luther and his family brought the first lighted Christmas tree into their home at Wittenberg. All Germany had come to admire and adopt the custom of lighting a tree for Christmas.

Never thinking that a few days later they would be taken captive by Washington's forces, the Hessian warriors went out along the banks of the river, cut down fir trees, brought them inside, and decorated them with the remains of their half-burned candles. Thus, on the frigid banks of the Delaware, lighted Yule trees cast flickering glimmers on the

walls of the crude wooden lean-tos that sheltered them.

The idea of a Christmas tree had already been introduced by some of the early American settlers from Germany, though it was met with opposition by a certain portion of the settlers who considered the custom a pagan practice. Gradually, their objections were overcome, and the Christmas tree tradition spread rapidly across the young country during the following years.

Various ornaments were added to the lighted trees. Some country folk started stringing cranberries and popcorn to drape around the tree as decorations. Later, the spirit of Christmas was reflected by the use of colorful electric Christmas lighting and progressed into the lighting and decorative ornaments of the present day.

Not long after, Franklin Pierce decorated a Christmas tree in the White House. There was some concern among members of the Seventh-day Adventist Church in the early days as to whether it was in keeping with true Christian principles to observe Christmas by decorating a tree. When questioned by such persons, Ellen G. White maintained that although December 25 was not the correct birth date of Christ, there was no harm in remembering His birth upon that date and that, in her opinion, it was not wrong to bring an evergreen tree into the home for simple decorations. She also believed that it was proper to give inexpensive gifts to friends and loved ones.

There are those who let the "simple Christmas" get out of hand. The Christmas scene is ever changing with the production of larger and brighter baubles for decorating. But within our Seventh-day Adventist churches there has been adopted, in my opinion, the best of all Christmas customs.

Best Gift for Christ

On the thirteenth Sabbath nearest Christmas, I consider it a privilege to sit in a certain Seventh-day Adventist church and enjoy a simple evergreen tree, made greener by strings of dollar bills instead of cranberries and popcorn. Admonished by our Christian leaders that we should give our best gift to the One whose birth we are honoring, the entire congregation marches to the front of the church to put their Thirteenth Sabbath Offerings on the tree.

Ornaments are provided by young people of all ages. From the tiny tots to youth in their late teens,

they march in from their Sabbath school divisions with colorful envelopes or creative banks filled with coins to tie on the branches of the tree. Dorcas Society members wear extra smiles, knowing that by their donated food and hours of labor many poverty-stricken families have been given food baskets, ensuring for them a nourishing Christmas dinner.

From the candle-lit firs that grew along the frozen banks of a New Jersey river to the renowned Christ-

mas tree lanes and much publicized festivals of modern times, no Yuletide ceremony could be more meaningful to me than the ones held in our own Seventh-day Adventist churches. They are ceremonies that portray the true meaning of Christianity—love for the Christ child and love for man, whoever he may be. For was it not Christ Himself who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40)? ♦♦

FOR THE YOUNGER SET

The Cat That Saved a Train

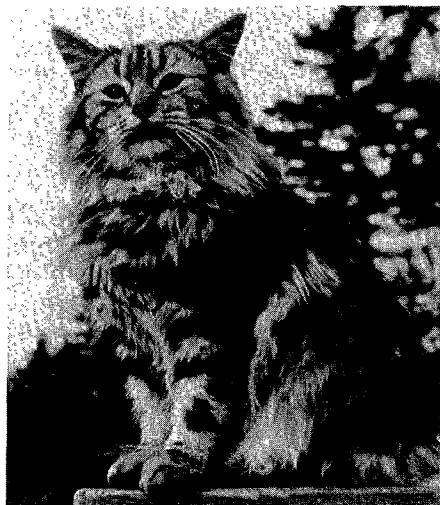
By LOIS C. RANDOLPH

MANY years ago a father and his young son were traveling from St. Louis to Kansas City, where they planned to change trains. They carried with them a basket in which was a yellow kitten. The boy amused himself playing with his kitten and let him run loose in the train. Finally the lad fell asleep. When they came to Kansas City, the father and son were in such a hurry to change trains that they forgot the kitten.

When the conductor checked through the train after it had reached its destination, he found the yellow kitten asleep on a seat. He knew the fireman liked cats, so he carried it up to the engine. The fireman made the kitten welcome, fed it, and made it comfortable in the baggage car for the rest of the night.

In the morning when the train went back to St. Louis, the kitten, named Sunshine by its new master, went along. For a few days it rode only in the baggage car. Then one day it was promoted to ride with the fireman in the engine cab.

At first the noise of the big engine frightened the cat, but it got over that.



Sunshine was a favorite pet on the train.

It soon became a part of the engineering crew.

But there was one fear that it couldn't get over. Whenever Sunshine heard another train coming, it would crouch in terror at the feet of its master and stay there till the train had thundered by. In vain did its master try to teach it not to be afraid of passing trains.

Months went by. Then one winter on a run in western Missouri a terrible snowstorm came up. Sunshine's train waited at a station for the freight that was due about the same time. However, the freight did not arrive, and the engineer decided that the storm must have delayed it. He decided to travel to the next station ten miles away.

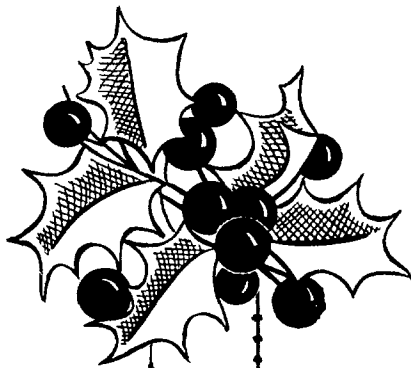
To make sure he was not taking a foolish chance that would result in a collision, he telegraphed to the next station to hold the freight until his passenger train came in. Because he received no return message, he thought the freight had not yet come in, so he decided to proceed.

They had traveled only five miles when Sunshine suddenly raised its head and listened for a moment. Then it ran to its master's feet and crouched there in fear. The fireman knew that the kitten had heard a train. The terrible possibility that it might have heard the freight flashed into his mind. It was time for quick action.

The engineer leaned out of the window to listen, but could not hear what the cat had. Nevertheless, he decided to heed the cat's warning.

Quickly the train was backed to the nearest siding. It had hardly stopped when the freight thundered by. The engineer, fireman, and conductor all trembled at what might have been. They took the quivering kitten in their arms and quieted it.

"Sunshine," declared the engineer, "under God you saved our train from disaster. You saved many lives. You have a permanent pass on our train. May you have nine lives to keep us safe as you have today!"



THEY PRAYED ON CHRISTMAS EVE

By MARGERY WILSON

TWO Christian men knelt to pray on Christmas Eve, the one a good Adventist layman, and the other, an equally sincere Adventist brother, who lived across the street.

The first man knelt and prayed thus with himself: "O God, I thank Thee that I am not as other men are, who smoke, drink, work on Thy Holy Sabbath, eat meat, and drink coffee.

"I read Mrs. White's writings and the Bible. I conduct daily family worship and pray twice daily.

"I serve Thee in church leadership and am quick to recognize error and to deal with it.

"I give more Bible studies than any of my brethren in this district. I pay tithe on all that I have and give freewill offerings. My pledge to the building fund astonished many.

"I faithfully attend prayer meeting every week and send my children to church school.

"I did not waste money on a Christmas tree, or on ornaments, or tinny tinsel this year. I did not buy Christmas gifts. I didn't send any Christmas cards. I did nothing to celebrate this foolish pagan custom that is so commercialized.

"I gave a large offering instead, and testified about my self-denial this season.

"I know this sacrifice will bring a blessing and I thank Thee that I am not like my Adventist neighbor, who celebrates tonight in gaiety and bright lights, unmindful of his

indulgence, worldliness, and adverse example."

And the Adventist neighbor, who lived across the street, knelt to pray.

"My dear Father. I thank Thee for this season that turns many a worldly mind to think of the birth of Jesus. What a privilege it is to thank Thee for the gift of Thy Son, even though the exact date of His birth remains unknown!

"I thank Thee for the fond fellowship found in exchanging simple Christmas greetings and newsy letters with friends who live faraway. How encouraging to know that their faith clings to Thee also!

"I thank Thee for the unity and togetherness Christmas brings to my family; for the fun we have unpacking our old decorations and in making new things. I am grateful for my children's delight in decorating an evergreen we cut in the woods,* a tumbleweed, or a simple, barren branch.

"I thank Thee for the joy found in giving useful gifts to one another.

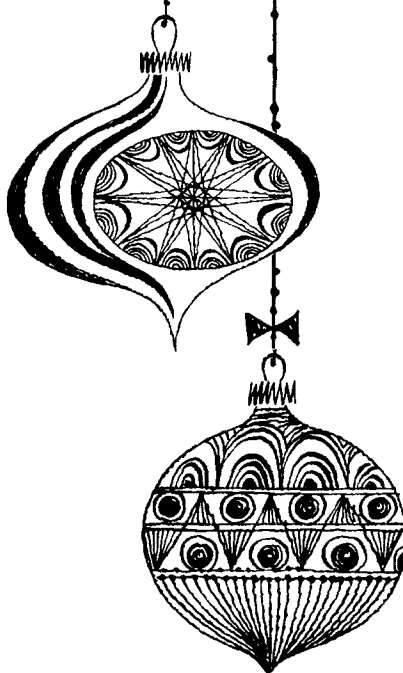
"I thank Thee for blessing my meager means so much that we have a gift for Thee on Sabbath, something for a less fortunate family, and a book and something new to wear for our children.

"I thank Thee for this great family season and that we have all been spared to enjoy it again, together. How wonderful it is to hear each one renew his Christmas resolve to be ready to meet Thee when Thou comest to earth again!

"Bless our home, bless our church, and our humble everyday witness for Thee."

Margery Wilson is a farming housewife in Stanfield, Oregon. A former teacher and secretary, she now occasionally does free-lance writing.

* With permission from the Forest Service or similar authorities administering our evergreen forests.



WILL you and Father come to our birthday party, Mom? The children all expect to be there."

"At your house this time, isn't it?" replied mother. "We won't be able to come this time, son. Have a good dinner. Tell everyone we would like to be there. We will be thinking of you."

The appointed day arrived. Father said, "Let us have special prayer for the children today. Even though they mean to do right, they might have a thought that would not be a blessing." To him this meant offering a sacrifice, which he gladly did.

As they were busy with their daily work, they saw a man hurrying toward them. They recognized him as one of the men who were plowing a field for wheat. He excitedly told them that the Sabeans had attacked. "They carried off all the oxen we were using, and took the asses from the pasture. They killed all the men but me."

"All those women left widows!" exclaimed Mrs. Job. "We must do something for those fatherless children."

Job began to reply when another worker burst in. "We had just gathered the sheep together for the night when there was a bright flash and fire that fell from the sky. It set ablaze all the men and the sheep. It happened to be a little late getting there, so I was saved."

Job gasped. "What shall we do now?" he questioned.

Just then another man, tired from haste, blurted out, "The Chaldeans surrounded us and demanded the camels. When we tried to save the animals, the Chaldeans began killing the servants. They got everyone but me. I dodged behind some bushes."

Like his wife, Job felt overwhelmed at the thought of the great loss. He thought, too, of the suffering of the survivors.

"I'm sorry to tell you . . ." It was their eldest son's servant talking. "While dinner was being served at the birthday party, a terrible tornado struck, and your children were all killed, and the servants too. I am the only one left."

In a sense of unutterable anguish and helplessness, Job tore his robe and cut off his hair. Mrs. Job's

Although Olive Clark lists herself now as homemaker, she has given some 35 years of service in church schools.

The Faith of Mrs. Job

By OLIVE CLARK

strength left her. Attempting to grasp the fate of orphaned little ones, she heard the words of her husband as he tried to arrange for the funeral. Ten graves carved out of the rocky hillside would be needed for the children, perhaps some for grandchildren, others for the servants. Strong, rugged peasant that she was, it seemed that she could not endure it. One thing we do know is that she asked the ever-present, unanswerable question, Why? To which her husband gave the incredible reply, "We asked for children, and the Lord gave them to us. We had the satisfaction of seeing them grow up. Now that they are taken away, we can bless His name for what He has done."

Multiplied Tragedy

One day soon afterward Job came in complaining of a red spot that was sore to touch. They tried all the remedies of which they knew, all without results. Another sore appeared, and then another. It became difficult for him to walk. He felt the sores coming in his hair and all the way down to the soles of his feet. His suffering became intense.

Convinced that all suffering is caused by the sufferer's sins, his neighbors began to shun him. Young men whom he had befriended treated him disrespectfully. Three special friends came to comfort him, but they too were sure that all his trouble came because of unconfessed sin. They were frank in telling him so and implored him long and emphatically to admit it and repent. It hurt Mrs. Job deeply to hear them blaming her husband when he was already suffering so much.

At the close of the day she came with cool water to sponge his inflamed boils, trying to do something to give him relief. Day after day she

tried to fix something that he could eat. Night after night she listened to his subdued groans. She knew he was innocent before God. He had been a loving, kind husband and father. Why did God treat a righteous man like this? How could He be a loving God and see one of His children suffer so? Her heart ached.

Stealing in to try to do something one night, she heard him say, "No, you try to get some sleep." Knowing that he could not live much longer in that misery, and with discouragement clutching at her heart, she burst out, "Job, there's no use trying to serve God anymore. You have been His faithful servant, and we know it. He is not treating you fairly—punishing you like this. You say you will soon die, and that God does not care a thing about it. Why don't you curse God and die?"

"Now, Mother dear," he said, "all these years haven't we been telling those who were suffering to trust in God always, for He will never fail? While enjoying health we found happiness in helping others. Now when it is my turn to suffer, ought we not to show the same faith? Though He slay me, yet will I trust in Him. Let Him work out what He wants to in me."

Poor Mrs. Job! She felt so broken up. "Here you are," she may have said, "needing all the encouragement you can get, and I was the one to lose heart. I am sorry for my lack of faith."

Really, did God blame her as we might be prone to? Did He accept her repentance if, indeed, she repented? Was she the mother of Job's ten children who were born to him after that? Did she again hear the chatter of baby voices and the pitter-patter of little feet? It is possible.

Before we condemn anyone for a single mistake, should we not try to see the total picture? ♦♦

CHRISTMAS AND KENOSIS

What is kenosis? What does it have to do with Christmas?

Kenosis is a word that was popular with certain theologians in the middle-nineteenth century who were emphasizing the magnitude of Christ's self-denial and self-sacrifice when He assumed human nature.

The word is derived from Philippians 2:7, which reads: "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." The word translated "made . . . of no reputation" is the Greek *kenōō*, from which is derived the noun *kenōsis*, which is transliterated into the English as kenosis.

Kenōō means literally "to empty." Precisely in what way Christ emptied Himself when He became man, theologians have argued over for centuries. There are mysteries involved in the Incarnation that finite minds cannot fathom. At the same time, inspiration has shed much light on kenosis that it is our privilege to contemplate.

For the Christian kenosis is what Christmas celebrates. Suddenly He who had been the Creator, who had been in close fellowship with His Father, who had received the adoration of the angels, was absent from heaven. At the same time He appeared as a babe wrapped in swaddling clothes, lying on the straw in the place where animals are kept. Marvel, O heavens, be astonished, O earth! What emptying!

Was it easy for Jesus to take upon Himself human nature? Let us permit inspiration to reply: "It was a difficult task for the Prince of Life to carry out the plan which He had undertaken for the salvation of man, in clothing His divinity with humanity. He had received honor in the heavenly courts and was familiar with absolute power. It was as difficult for Him to keep the level of humanity as for men to rise above the low level of their depraved natures and be partakers of the divine nature."—*Confrontation*, p. 85.

Self-exaltation Condemned

Even more was involved. Paul continues, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8).

"Christ was to die as man's substitute. Man was a criminal under the sentence of death for transgression of the law of God as a traitor, a rebel; hence a substitute for man must die as a malefactor, because he stood in the place of the traitors, with all their treasured sins upon his divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but he died a shameful death."—ELLEN G. WHITE, in *Review and Herald*, July 5, 1887, p. 417.

The manger of Bethlehem was but the beginning of Christ's path of humiliation. To us this brings out a lesson, not generally connected with Christmas, but certainly related to the kenosis:

"In consideration of this, can men have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as though they were to bear no trials, no shame, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame at your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in His humiliation, until there were no lower depths that He could reach in order to lift man up from his moral

defilement. . . . Shall selfishness come into your hearts? And will those who set not before them the pattern, Jesus, extol your merits? You have none except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling Himself, and then as man debasing Himself, till there was no lower point to which He could descend? 'Be astonished, O ye heavens,' and be amazed, ye inhabitants of the earth, that such returns should be made to our Lord."—*Ibid.*, pp. 417, 418.

We know that thoughts such as these will be far from the minds of men, even of many Christians, during this Christmas season. But what a difference it would make in personal relationships to Jesus Christ and our fellow men if the kenosis were made a subject of prayerful meditation not only during the Christmas season, but repeatedly!

D. F. N.

"THE HUMANITY OF THE SON OF GOD IS EVERYTHING TO US"

"Don't be afraid!" he said. "I bring you the most joyful news ever announced, and it is for everyone! The Savior—yes, the Messiah, the Lord—has been born tonight in Bethlehem!" (Luke 2:10, 11, *The Living Bible*). So the old, old story goes, but ever new to weary, yet hopeful, men and women the world over.

"The most joyful news ever announced, and it is for everyone!" Amen and amen! It must be the supreme irony of all time that the Babe born in that Bethlehem stable, subjected from His earliest moments to the hostility of men who did not understand and of a devil who did, the one Person Satan did his utmost to destroy, is still the Person to whom many in the world pay their respect, one way or another, as each year ends—year after year after year.

Why? Because He was God who became man. But O how He came! Not as a heavenly prince, not as a dazzling angel, not even out of the shadows of a lonely path, as a suddenly discovered superstar teacher. He came as a babe as every other child of humanity has had to enter the world.

And O how He lived! Not on a pedestal far above His fellow men, untouched by their sorrows and temptations, did He live His 33 years. It is hard to believe that the Creator of the universe would imprison Himself within His own creation forever. Hard to believe that the Lord of Creation, who walked among the stars and whirled new universes into their orbits, would be born a helpless babe and laid in a dirty manger. But what is hardest to believe is that He loved men and women so much that He was willing to risk all, even His own future (with all that that means), as He permitted Himself to "meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss" (*The Desire of Ages*, p. 49).

What was there about His coming that evoked the angel's announcement: "'The most joyful news ever announced, and it is for everyone!'"

Angels Knew What Was at Stake

First of all, the angels knew what was at stake. They had heard for too long Satan's charges that "God was unjust, that His law was faulty, and that the good of the universe required it to be changed"; they had listened long to his doubts as to "whether the Father and the Son had sufficient love for man to exercise self-

denial and a spirit of sacrifice" (*Patriarchs and Prophets*, pp. 69, 70).

Second, they had heard him charge that "human beings were proved to be incapable of keeping the law of God" (*Selected Messages*, book 1, p. 252).

On that first Christmas the glad-hearted angels knew that the dramatic moment had arrived. Their beloved Lord had personally entered the fray to demonstrate that God would ask nothing more from His creation than what He Himself was willing to do for His creation. He would prove, on one hand, that self-denial, forbearance, and love were His way of life also and not only a program for created beings; on the other, He would prove that what He has asked fallen man to do could be done. "The Majesty of heaven undertook the cause of man, and with the same facilities that man may obtain, withstood the temptations of Satan as man must withstand them. . . . In taking human nature, Christ was fitted to understand man's trials and sorrows and all the temptations wherewith he is beset."—*Ibid.*

Could a greater sight be imagined? The purest, loveliest Person in the universe committing Himself as a Man to a battle that every other man had lost for more than 4,000 years. He came in the full glare of fallen and unfallen beings. "He took upon Himself fallen, suffering human nature, degraded and defiled by sin."—ELLEN G. WHITE, in *The Youth's Instructor*, Dec. 20, 1900.

This was no sham battle. "Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature. 'As the children are partakers of flesh and blood, he also himself likewise took part of the same' (Heb. 2:14)."—*Selected Messages*, book 1, p. 247. Paul here strained at language itself as he emphasized the completeness and totality of the human nature of Jesus. A few verses later (chap. 4:15) Paul again struggles to make clear that Jesus was not play-

acting when He became man: who "was in all points tempted like as we are, yet without sin."

The Golden Chain

For these reasons Ellen White exclaims: "The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man."—*Ibid.*, p. 244.

The song above all songs that will be sung forever is that Jesus did not *take* flesh but *became* flesh, taking "our sinful nature, that He might know how to succor those that are tempted."—*Medical Ministry*, p. 181. He took "upon Himself man's nature in its fallen condition" yet in no way, "not in the least" did he "participate in its sin" (*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:14, p. 1131). Indeed, though beset by fallen, sinful nature, our Lord remained sinless.

The miracle is not that He could be so tremendously tempted—that, every man could understand; the miracle is that He could so tremendously resist. Jesus allowed Himself to descend as low into humanity's weakness as any other man has had to enter life; He took everything that evil men and Satan could throw at Him; yet He did not flinch, even when every other human being forsook Him. Using the resources of faith in the Father of all humanity, employing no advantage that is unavailable to every other child of humanity, our Lord Jesus sinned not; not in the slightest did He bend and thus develop even a propensity to sin.

What does His example mean to us in 1971? What does His life of sinlessness mean to those who have the opportunity to be members of the last generation of Adventists? To these questions we will address ourselves next week.

(To be continued)

H. E. D.

LETTERS

... to the Editor

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

PRESERVATION

"Only One Blossom" [Nov. 11] took me straight back to *The Heart of the Rose* which was read by one college dean to her girls away back when.

As usual, Paul have here the double standard. While Paul dated the "appealing" young girls for two and a half years, his purple chrysanthemum "missed out on a few years of frivolous fun" so she could be chosen as his sturdy, nonwithering, perfect blossom.

ALTA ROBINSON

Takoma Park, Maryland

SHOW WINDOW

Thank you for the peaceful country scene on the cover of the October 14 issue. After a busy day at work, to come home and pick up such a lovely looking REVIEW gives one a real lift. Our church paper is the show window of the message, and such

a lovely cover has an appeal to attract everyone. Thank you again.

H. G. BAYLISS

Kelowna, British Columbia

CHRISTMAS GIVING

I wonder what the Lord thinks of His professed people when at Christmas time they spend so much money buying gifts, trees, wrapping paper, ribbons, and cards for people who in many cases have no need of them, while at the same time our mission fields are pleading for means with which to build schools, hospitals, and churches.

After all, if they want to celebrate His birthday, why not give Him the gifts?

RUTH VAN DEN BRINK

Hinsdale, Illinois

TEST-TUBE LIFE

I have noticed lately that perhaps some of our people are wavering on what I had thought was a fundamental teaching of the Bible, the Spirit of Prophecy, and the church—that no matter how man may advance in altering, shaping, and controlling life (genetics and molecular biology), he will never be able to create a spark of life in a test tube or anywhere else. Through the years I had thought it was a corollary teaching of the three angels' messages in

that we as a people are to declare with a loud voice, "Fear God, and give glory to him . . . : and worship him that made heaven, and earth, and the sea, and the fountains of waters."

The Biblical record teaches biogenesis. I found encouragement in Ellen G. White's comment on the occasion when God took Moses' rod and created a snake from it to show His creative power to be above Satan's power. "It was beyond the power of Satan to change the rods to living serpents. The prince of evil, though possessing all the wisdom and might of an angel fallen, has not power to create, or to give life; this is the prerogative of God alone. But all that was in Satan's power to do, he did; he produced a counterfeit. To human sight the rods were changed to serpents."—*Patriarchs and Prophets*, p. 264.

This suggests one way in which Satan may try to deceive scientists and laymen alike by creating an optical illusion. Another more subtle method would be for Satan to employ the possibilities of micro-miniaturization. Satan may be able to contaminate the so-called nonliving scientific experiments with very minute (beyond our microscopes to detect) forms of life, so that it would again appear that man has finally disproved biogenesis with an instance of spontaneous generation.

BURNEY L. DYCK

Ooltewah, Tennessee



A Fleet of Islands—2

Seventh-day Adventism on the

HAWAIIAN ISLANDS

By WALTER R. BEACH

BEFORE resuming the story of the Seventh-day Adventist presence in the Hawaiian Islands, which I began in last week's REVIEW, I should give a further word of explanation with regard to Hawaiian royalty. In point of fact, beginning with Kamehameha, members of the royal house not only were involved in the Christian mission but oftentimes were decisive leaders. Royal names appear constantly in the story.

Royalty started with the great organizer of Hawaii; then descended through brothers, sisters, uncles, and cousins to Queen Liliuokalani, the last. Along the way was a portly chief who weighed 300 pounds.

Toward the end of the nineteenth century Hawaiian royalty began to read the handwriting on the wall. Queen Liliuokalani tried to revert to the good old feudal days, but the islands had grown too modern, too strong, and too important to the peace and security of the United States and the Pacific. So the queen lost her palace. She actually was locked up in it after 1893. She was a gracious sovereign who in retirement forgave her deponents and lived happily to a ripe old age. She died in 1917, still the beloved queen.

Her many talents included a mastery of music. She will long be remembered by the world for her internationally loved song "Aloha Oe" ("Farewell to Thee"). The queen composed the song in the palace both as a love song and a stirring farewell. Incidentally, her brother who preceded her on the throne, wrote the words to the song that has become the official State anthem of Hawaii.

So much for Hawaiian royalty. We shall see a little later that a princess

Walter R. Beach is a general field secretary of the General Conference.

was involved in the development of Seventh-day Adventist educational work.

The Seventh-day Adventist presence first reached the Hawaiian Islands, as noted earlier, in 1883-1884. Abram La Rue was accompanied by Henry Scott when he sailed from California to Honolulu to sell Seventh-day Adventist publications. A year later W. M. Healey was sent to Honolulu by the General Conference. He and his wife and ten-year-old daughter, says the General Conference record, traveled steerage class for \$25 each in order to conserve funds.

Considerable interest had been stirred up by Colporteur Evangelists La Rue and Scott. A tent was pitched on the corner of Vineyard and Fort Streets (I stood there one evening and mused about the heroic past). Soon a small company was organized by A. J. Cudney, who followed Healey. A few days after the organization of the group, this godly adventurer left by sailboat for Pitcairn. The ship and all on board were lost at sea. On November 19, 1891, while en route to Australia, Ellen G. White and a party of five stopped briefly in Honolulu. During the 19 hours the ship was in port, Ellen White spoke to a large audience in the YMCA chapel.

A Part of Hawaii

From 1895 onward Seventh-day Adventists became a part of the Hawaiian scene. A small church school was started, and Preston Kellogg (brother of W. K. Kellogg of cornflakes fame) opened a health institute in downtown Honolulu. The undertaking was short-lived, but it was to be followed later by a full-scale medical institution. Educational work, as we shall see, developed and spread across the islands.

In 1915, L. T. Heaton and his family arrived in Honolulu in answer to a call

in the REVIEW AND HERALD for someone to go to the Hawaiian Islands to foster colporteur evangelism. This man of God had been in charge of the publishing work in Canada before going to Hawaii. After four years and a break in health the Heaton's returned to the mainland, but served again in the islands from January, 1930, to April, 1946. The saintly life of Elder and Mrs. Heaton built strength into the church, particularly on Oahu. Many of their converts have been and still are leaders in the church. A daughter, Georgia (Mrs. Alvin Dougan, of Napa, California), and her doctor husband made a real contribution in Hawaii for 14 years, both in the areas of medicine and education. The second daughter, Margie (Mrs. William Maket, of Honolulu), trained as a nurse, served long and well at the Queens Hospital, Honolulu, and settled permanently in Honolulu.

We have noted that from small beginnings the educational work has developed in a strong way on the five main islands. This is true of the schools I visited on Molokai, Kauai, Hawaii, Maui, and Oahu. Our teachers are serving with distinction in a truly evangelistic cause. The large non-Seventh-day Adventist composition of the student body has been and remains a fruitful field for evangelism. Substantial school plants have been developed on all the islands on the elementary level.

The Hawaiian Mission Academy on Oahu now occupies a completely new plant of concrete and tile. In 1946, the mission purchased a royal estate at 1438 Pensacola Street from the heirs of Princess Kawanakoa. The school cafeteria occupies the site of Princess Kawanakoa's home, which was long a landmark in Honolulu and the social center of many picturesque royal celebrations. Only the old garden with

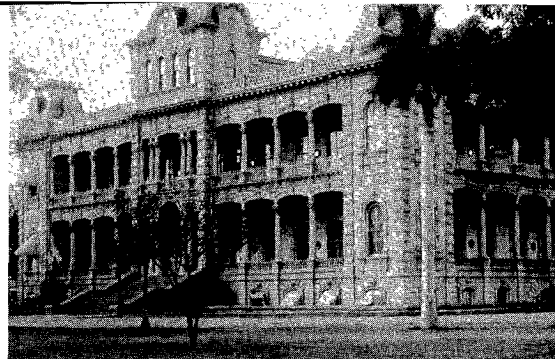
tropical verdure in its natural state is kept intact.

The academy has earned top recognition among the best citizens of the islands. A fine woman of Japanese extraction, who now operates one of Honolulu's best shops, informed me on the occasion of a purchase that she had attended Hawaiian Mission Academy. "Many of the students," she said, "went on to Pacific Union College on the mainland." Then she added, "You know, every one of the ones who went to Pacific Union College made a success in life."

The Hawaiian school administration continues to struggle to make the evangelistic program just as effective as possible. Not all the students find their way permanently within the context of "the good life." Yet none attend this good school, or one of our colleges on the mainland, without experiencing a permanent impact for good.

The Medical Work Returns

The second general institution of importance operated in the islands was the outgrowth of the unsuccessful start of medical work back in 1896. Through the years the Seventh-day Adventist leadership felt that the church's outreach was partial and incomplete without the support of adequate medical facilities. Here, as in so many places, the Lord designed a good plan. Mr. Castle, a descendant of one of the old Hawaiian families, made sizable funds available to us for the construction of a general hospital to be operated by Seventh-day Adventists in keeping with Seventh-day Adventist principles. The 72-bed Castle Memorial Hospital, built on the windward side of Oahu across the island from Honolulu, was opened in 1963. Currently the plant is being expanded by the addition of a new wing and more adequate ancillary facilities.

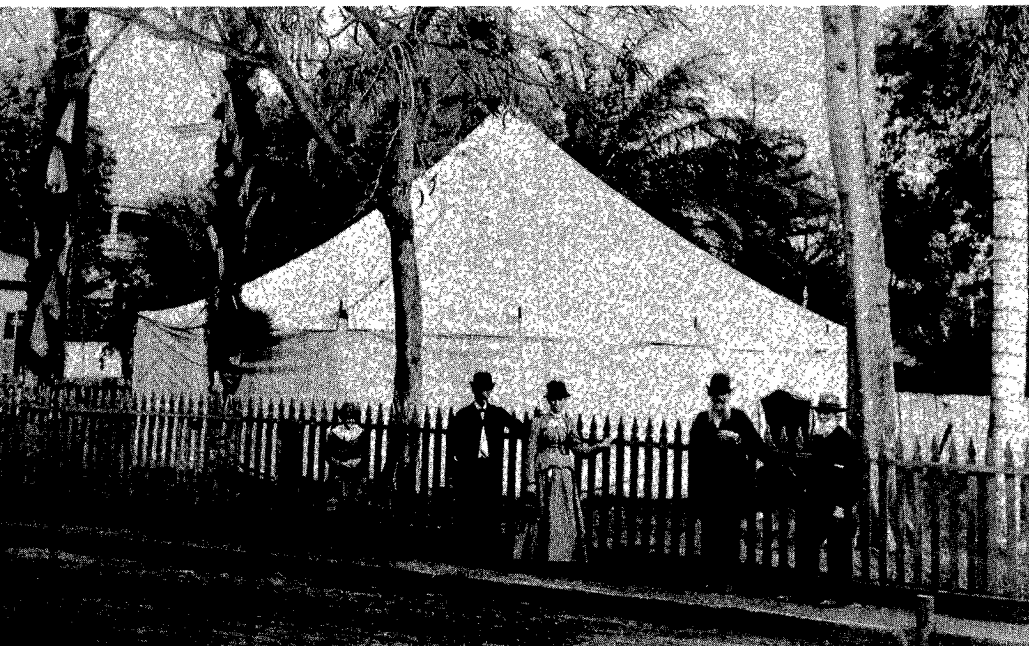


The expansion is nearing completion.

The renown of this institution is spreading afar, as has the influence of Hawaiian Mission Academy. Sitting at a table for breakfast in a Honolulu restaurant we fell into conversation with an electrical engineer and his wife on vacation from southern California. It wasn't long until he said, "I am going to be in the island for some months, and I must get a medical checkup." Of course, I recommended Castle Memorial Hospital. "Oh," said he, "I intended to go to Castle Memorial Hospital. My physician in Downey, California, is a Seventh-day Adventist, and he recommended the place. I wouldn't think of going to anyone but a Seventh-day Adventist physician."

Our conversation continued and soon the question came, "How do Seventh-day Adventists come to train such good physicians and medical personnel?" I explained in some detail our educational system, our method of choosing candidates for the School of Medicine, and the Seventh-day Adventist mission to the world. Then I proceeded, "Perhaps most of all is the awareness Adventist medical personnel have that their face may be the last the patient will look upon in this world." "I understand," he said.

The five weeks of annual meetings held on the five principal islands



Above: Iolani Palace, from which Queen Liliuokalani reigned, is now a museum. Left: (from left) Ten-year-old Birdena Healey, Elder and Mrs. W. M. Healey, Henry Scott, and Abram La Rue, in front of the tent that was "pitched on the corner of Vineyard and Fort streets," Honolulu.

were heartening days. As we moved from one island to the other we were deeply impressed with the friendly people. A striking phenomenon is the welding together of so many peoples and races into the modern American way of life. Countless peoples, most of them from the Orient, have found their home here. One distinguished Hawaiian claims to represent 51 blood strains from the past. This is indeed the Pacific melting pot. And the fact is more impressive still in the Seventh-day Adventist family. Along with this goes the over-all dedication of church members to God's cause and the fine quality of leadership provided for the islands by the Pacific Union Conference. A. G. Streifling, until recently president of the local field (now president of Nevada-Utah), gathered about him a group of men and women truly worth their weight in gold.

One of them, R. D. Delafield, district leader on Hawaii, is an old Hawaiian hand. He and his wife pioneered the work on Molokai many years ago. Old-timers and newcomers join together in a fine team supported by some of the finest lay leaders I have found anywhere in the world. The church elder at Hilo, Hawaii, is a lay member of the Pacific Union Conference committee. The baptized membership in the islands will soon reach 3,000, while plans are afoot for the creation of further institutions—including a health-care institution for the retired at Hilo.

"Thrilling to Behold"

The climax of our visit came the weekend the camp meeting staff moved back to Honolulu for weekend meetings and a workers' institute. The large assembly facilities at the Hawaiian Mission Academy were vibrant with happy songs, stirring reports, and total commitments. The onward flight of the third angel was thrilling to behold as more than 2,000 crowded into a large public hall for the weekend services. Behold what God has wrought since the first little organized company met in 1888. A total Seventh-day Adventist impact, including the availability of Loma Linda foods, now witnesses to "present truth." In the yearly Ingathering program these islands lead the Pacific Union Conference.

Finally the time came to say "Aloha Oe." But our memory lingers on the Hawaiian scene with its sapphire water, stately palms peacefully swaying in the trade winds, cool forests of giant tree ferns, endless fields of pineapple (more than one billion plants represent 75 per cent of the earth's annual crop), and men and women who are just nice people. A kaleidoscopic film records indelibly Hawaii's Haleakala (the house of the sun), the world's largest dormant volcano; Hana on Maui's eastern shore; Akaka Falls; Lahaina (the old whaling center), where now a new Seventh-day Adventist church and school prosper; the white and the black

sand beaches; the endless luaus; ladies in muumuus (patterned after the New England Mother Hubbard); Hawaiian girls everywhere making leis of orchids, frangipani, and carnations for gestures of aloha; the Arizona Memorial, honoring the officers and men who were killed during the surprise attack on Pearl Harbor (December 7, 1941); the Punchbowl where rest 19,000 men who died in World War II and the Korean conflict; and old Diamond Head—that unforgettable backdrop to Honolulu's skyline! The sparkling crystals of calcite found on the surface of this famous landmark were mistaken for diamonds by early sailors. These volcanic bits no longer fire man's imagination. True excitement here arises at the sight of "living stones" being built into God's eternal house. Many such diamonds already have been cut and polished in the similitude of Christ's likeness.

All this and more was in the picture gallery of the heart as our winged bird streaked toward the mainland, matched in its course only by the wonderment of the flight of the third angel over the Hawaiian archipelago—"the loveliest fleet of islands that lies anchored in any ocean."

BRAZIL:

Exhibits, News Media Boost Ingathering

A different approach to Ingathering was used recently with notable success in the Paraná Conference of the South Brazil Union. The approach, called the United Ingathering Crusade, was planned to involve all departments,

Two Ordained in Maritime Conference

J. D. Blake (left) and D. W. Corkum (shown with their wives) were ordained at the time of the Maritime Conference camp meeting. L. L. Bock, an associate secretary of the General Conference, preached the ordination sermon; J. W. Bothe, Canadian Union president, gave the charge; Paul Heubach of the Department of Religion of Loma Linda University gave the ordination prayer, and J. W. Wilson, Maritime Conference president, welcomed the newly ordained ministers.

THEDA KUESTER
Correspondent



pastors, and laymen of the church, including youth.

The first phase of the program, called Impact, was the use of television, radio, and newspapers to inform the public of what Adventists are doing. With each of these announcements the public was informed that a representative of the Seventh-day Adventist Church would visit them in a week or two, giving them an opportunity to help us in our work.

The program was tried first in the city of Curitiba, which has a population of half a million.

Exhibits had been prepared that included animals from the Amazon, pictures of mission launches, and crafts made by Indians in central Brazil. There was a picture of the Penfigo (savage fire) Adventist Hospital in the state of Mato Grosso, the Adventist hospital where people are treated successfully for this dreadful disease. One exhibit was a replica of a river boat mounted on wheels. On its deck were a stuffed alligator and an armadillo from the Amazon. A loud-speaker invited the people to visit the plaza to see the exhibits.

Special features were planned for afternoon programs, including an Adventist doctor from Peru, who had been a witch doctor. During the day our members were on the streets and calling at homes, talking to the people and soliciting donations. At 5:00 p.m. temperance films and travelogues were shown at the plaza.

House-to-house solicitors in Curitiba and other cities found their work easy because frequently people were waiting for them at their doors. In some cities a permanent exhibit center presenting Seventh-day Adventist mission work has been set up.

Using this program, the whole Paraná Conference territory was covered in one month.

Five of these programs have been sponsored since 1967, each of which has been successful and well accepted by the public and by city governments.

The South Brazil Union is planning a bigger program with wider coverage for 1972. It hopes that exhibits from other parts of the world can be added so that our worldwide program may be presented to the people.

C. C. WEIS
Associate Secretary
GC Lay Activities Department

SOUTH AFRICA:

Adventist Youth Enjoy Bible Conference

More than 150 Adventist young people and youth leaders of the Republic of South Africa met for a weekend a short time ago in the first national Adventist Bible Conference to be held in the republic. The conference was conducted in a modern convention center

owned by the Orange Free State Provincial Administration, at Mazelspoort, about 12 miles from the city of Bloemfontein.

Guest lecturers at the Bible Conference were G. E. Garne, editor of the *Signs of the Times* (South African), who presented a series of lectures on the Holy Spirit, and the writer, who led the young people in a study of the First Epistle of John. Each of the lectures took three one-hour periods, following which time was given to the young people for discussion. Gideon J. A. Breedt, MV secretary of the South African Union Conference, directed the youth to vital principles of Bible study during the vesper service on Friday night, and the writer preached the Sabbath morning sermon.

The Bible Conference proved to be a time of genuine spiritual revival for the youth. Many young people made decisions for Jesus Christ and His service. On Sunday morning the group testified to their faith in Christ, and many of them spoke with conviction of their determination to match their profession with practical godliness. Running through the testimonies was the idea that they wanted to share their faith as the Lord Jesus Christ directs.

This first youth Bible Conference was organized by G. J. A. Breedt. The youth directors who assisted him in planning the Bible Conference were MV secretaries T. T. Turner, Oranje-Natal Conference; D. C. deWaal, Cape Conference; and W. J. J. Engelbrecht, Transvaal Conference.

Prior to the Bible Conference the MV secretaries of the Republic of South Africa meeting at Bloemfontein for a youth directors' council voted to hold Bible conferences in 1972.

D. B. HILLS
PR Director
Trans-Africa Division

FRANCE:

Union to Have First Health Center

A 63-acre property to be used for a hydrotherapeutic institution has been purchased by the Franco-Belgian Union at Salies-de-Béarn, at the foot of the French Pyrenees.

Among the buildings on the property is a mansion in parklike surroundings, which lends itself to easy conversion for an administrative building. Also on the estate is a chapel in good repair that dates from the thirteenth century. This chapel will be used without alteration for worship.

It will be necessary to build and equip a sanitarium with about 80 beds. Equipment for dietetic, thermal, and hydrotherapeutic service will be needed. There are mineral springs on the property which add to the idealness of the property for the practice of our health principles.



A thirteenth-century chapel will be used for worship services at the health center.

Georges Vandenvelde, president of the Franco-Belgian Union, reports that church members in the union are pleased at the prospect of having a denominational health center, the first within the union. Three qualified physicians have offered their services to the institution. The French Minister of Health has given the project official recognition.

There is still much to do and much money must yet be raised for the building program. But when the institution is completed it will offer a unique service to people of the surrounding area.

E. E. WHITE
Educational Secretary
Trans-Mediterranean Division

SOUTH INDIA:

Baptism Held During Church Dedication

The dedication of a new Adventist church at Quilon, state of Kerala, South India, was made doubly impressive by the baptism of 13 new members during the same service.

Seventh-day Adventists have had a work in Quilon for many years. However, the present church building is the result of an evangelistic campaign conducted in the city in 1968 by G. W. Maywald, at that time lay activities secretary of the Southern Asia Division, and R. D. Riches, South India Union lay activities secretary. The accessions to the church as a result of the meetings called for a church building. Funds given by a member of the church made a beginning possible.

P. C. MATHEW
President, Kerala Section
South India Union

LEBANON:

Afro-Mideast Division Holds First Council

October 29, 1971, marked the beginning of the first council of the newly constituted Afro-Mideast Division at Beirut, Lebanon. Members of the division committee and invitees came from the East African, Ethiopian, Middle East, and Tanzanian unions.

M. E. Lind, division president, emphasized in his opening remarks the "Forward Thrust" program. This is a well-organized and integrated plan of evangelism and soul winning involving all departments and institutions throughout the division. He reviewed past accomplishments of the program and placed before the council plans for further implementation of the program during 1972. Elder Lind reported that recent baptisms represent a 24 per cent increase over those of 1970.

Inspiring reports on what had been done during the limited period of the existence of the new division were presented. One of the most moving was a march across the stage of representatives with the flags of six Middle East countries representing a population of 87 million while an offstage voice announced, "No Seventh-day Adventist churches, no Seventh-day Adventist members!"

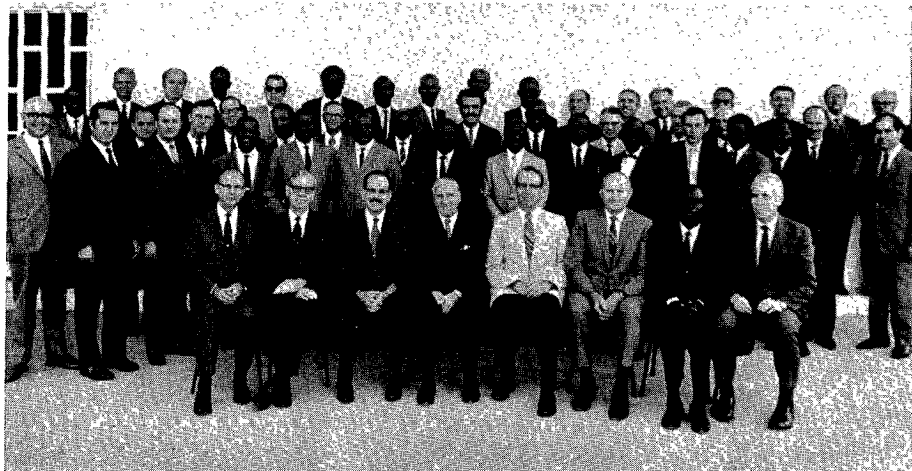
By contrast, some of the East African Union reports indicated large baptisms, which brought the total for the division for the twelve months ending June 30, 1971, to more than 17,200.

The presidents of the four unions of the division were re-elected by the committee. They are: R. C. Darnell, Middle East Union; C. D. Henri, East African Union; H. W. Palm, Ethiopian Union; and L. C. Robinson, Tanzanian Union.

M. S. Nigri, a general vice-president of the General Conference; W. J. Brown, an associate secretary of the General Conference Department of Education; and the writer represented the General Conference at the council.

H. D. JOHNSON
Assistant Treasurer
General Conference

Afro-Mideast Division committee members met in council at Beirut, Lebanon, recently.



SWEDEN:

New Holiday Center Focuses on Evangelism

The Swedish Union is using a new dimension in evangelism which, it is hoped, will serve to contact people with the gospel during their vacations.

The new venture is a recreation center named the Swedish Union Recreational Center, situated on the summit of a hill 1,600 feet above sea level, in the lake and mountain district of north-western Sweden.

The center was developed because changing times and the modern way of life challenge the church to find new ways to reach the people. Holiday-making has become a big business and an important part of life. Other churches and organizations are moving to take advantage of the opportunities this trend offers. Consequently, the Swedish Union has established this recreational facility, officially named Undersäker Semesterby.

This center, which is one of the first of its kind in Sweden, is made up of a group of cabins centered around an administration building. This building contains a kitchen and dining hall for 50 people, a large common room with an open fireplace, an office, sanitary facilities, and sauna baths as well as quarters for the attendants. In addition to the central administration building there are seven individual cabins. In each cabin there are two bedrooms, a living room, kitchen, entrance hall, toilet and shower. The cabins are completely equipped with all the bedding and kitchenware so that people staying there may do their own housekeeping. The center is built to a high standard with comfortable furnishings and colorful textiles in Scandinavian designs. It is electrically heated for use the year round, and has its own water and sewer system.

To a large extent the financing of this project was made possible through gifts, donations, and wills. A grant from a special public fund has also helped the establishment of the center as well as division and union appropriations. The total investment is approximately US\$120,000.

A number of activities are planned for the coming season, such as family camps, welfare groups, Bible study camps, retreats for old people, and special study weeks when spiritual subjects are discussed. Health retreats and Five-Day Plans are also scheduled. These occasions can be coupled with hikes in the mountains.

On some of these occasions the participants will live in the cabins, provide their own food, and do their own housekeeping. At other times there will be common housekeeping, and meals in the main dining hall. At times when no particular activity is planned the individual cabins will be available for families to rent.



The Swedish Union Recreational Center is in a beautiful lake-and-mountain region.

Adventist literature has been provided for each cabin, and in the main lodge in the central building is a library of Adventist literature. It is our hope that the Swedish Recreational Center will be a meeting place not only for people from our own country but also for our members from near and far.

The official dedication of the center was held in September. The ribbon was cut by the chairman of the community council of the municipality of Undersäker.

ODD JORDAL
President

Swedish Union Conference

PHILIPPINES:

200 Baptized During Evangelistic Series

A successful Better Living Crusade has just been concluded at Estancia, Iloilo, in the West Visayan Mission of the central Philippines.

As a result there was an initial baptism of 117 persons. Before the meetings concluded a total of 173 were baptized. Follow-up meetings were continued by the local pastor. We believe that other baptisms will follow.

The speaker for the campaign was L. E. Montana, Ministerial Association and radio-TV secretary of the Central Philippine Union Mission. He was assisted by ministerial interns from Mountain View College and a number of mission workers.

The campaign was held in an Adventist church that was remodeled and enlarged for the meetings. Some felt that a successful campaign could not be conducted in one of our churches. However, attendance was maintained even during the follow-up meetings. During the series we were buffeted by four typhoons. However, we missed only one meeting, which was made up for later.

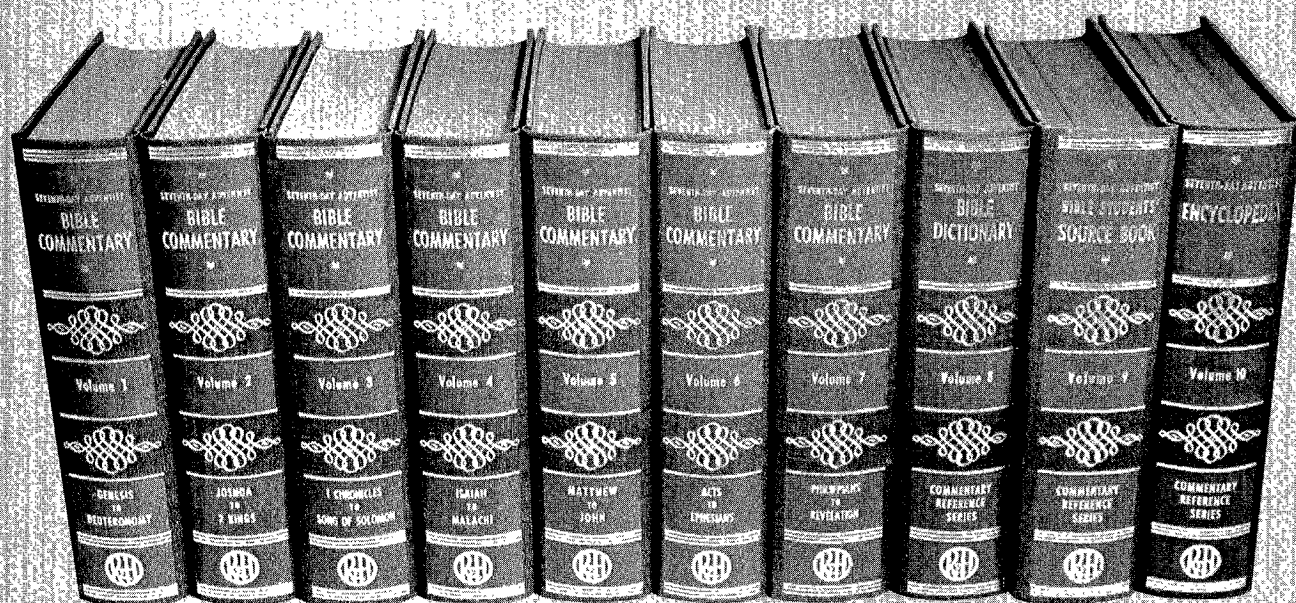
Because the doctor who was to conduct the health lectures found it impossible to be with us for more than one week, most of the lectures were conducted by a member of the team, Luis Sabino, an agricultural graduate of Mountain View College. He was aided by charts and slides produced by the North Philippine Union Mission Health Department and the Loma Linda University School of Public Health.

ARCHIBALD TUPAZ
Ministerial Intern
West Visayan Mission



Pastors baptize some of the 200 new members won during the Better Living Crusade.

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BOOK DEPARTMENT

World Divisions

INTER-AMERICAN DIVISION

✦ Trevor D. Barnes, St. Elizabeth, Jamaica, has been awarded a US\$1,490 scholarship by an aluminum-producing company of Jamaica. Barnes is a senior accounting student at Andrews University.

✦ Usabell Dargenson, a lay worker in the North Haiti Mission, recently held an evangelistic campaign. As a result of her campaign, a Sabbath school has been organized with 63 members, five of whom are baptized.

✦ An Inter-American Division-wide auditors' workshop was held at the division headquarters, Miami, Florida, November 3 and 4. The workshop, held for auditors of the seven unions in the division, was under the leadership of R. R. Drachenberg, division auditor. The presidents and the treasurers of the seven unions were present for the occasion. R. F. Williams, General Conference associate secretary; R. M. Davidson, General Conference auditor; and J. W. Peeke and Joseph Laughlin of the General Conference Insurance Service. L. F. Bohner and F. L. Baer of the Pacific Press were also present.

L. MARCEL ABEL, *Correspondent*

Atlantic Union

✦ In 1971, for the first time in the history of the Northeastern Conference, baptisms for a year will exceed the 1,000 mark. This increase is due to the large number of public meetings conducted by ministers and laymen. In New York City alone seven evangelistic meetings were conducted this summer, four of them by laymen.

✦ Dr. Leslie L. Lee, director of the Atlantic Union College audio-visual department, recently received a check for \$250 from the trustees of the Sears and Other Funds from Boston to be used for a study of black history and culture.

✦ Pathfinders of the Elmira, New York, church, under the direction of Donald Taylor, collected more than 1,700 tins of food in the Treats for the Needy community food drive during Halloween.

✦ The Community Service organization of the Bethel church, Brooklyn, New York, has shipped more than 1,000 pounds of clothing this past year to various islands of the Inter-American Division.

✦ A series of weekend evangelistic meetings were recently conducted jointly by Henry Uhl, pastor of the Elmira,

New York, church, and Donald Orsburn of the Albany church at the Tri-City Junior Academy, Cohoes, New York.

✦ Recently Sabbath school council meetings were conducted in the seven upstate New York area churches. Representatives from most of the churches in the conference were present. Mrs. A. J. Patzer, wife of the conference president, gave valuable instruction to the superintendents and secretaries. A. M. Karoli, conference Sabbath school secretary, conducted separate meetings for the teachers of adult classes.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Dr. Neville O. Matthews, president of Canadian Union College, Lacombe, Alberta, former principal of the Medicine Hat College, Medicine Hat, Alberta, was named Citizen of the Year of Medicine Hat recently. An award was presented by Dr. J. H. Snedden, chairman of the Board of Governors of the Medicine Hat College. Dr. Matthews' record as an Adventist administrator in this non-Adventist college made such a good impression that the Board of Governors of the college selected another Adventist, Dr. E. Stanley Chace, director of the Department of Psychology of Walla Walla College, to succeed Dr. Matthews as president of the college.

✦ Glendon Corkum, pastor of the Ottawa, Ontario, church, and E. D. Macvarish, a literature evangelist in Ottawa, have formed a team to visit Mr. Macvarish's "paid-up" customers. So far eight families are studying the Bible, one family is attending church, and two families are paying tithe.

✦ The publishing department of the Ontario Conference operated a Bible Story booth at the Canadian National Exhibition in Toronto, said to be the world's largest annual exhibition, with more than 2 million visiting it annually. Approximately 10,000 stopped by the booth and 1,000 registered. A weekend display was also put on in Owen Sound, Ontario, where the Five-Day Plan, It Is Written, and the gift-Bible program were featured. Two hundred people registered for Bibles, 44 for the Wayout magazine, and 15 for the Five-Day Plan. In Quebec a booth was featured at the Brome Fair, where people signed up for the Five-Day Plan. French literature was given away, and samples of vegetarian foods were offered.

✦ Janis Marilyn Hodder, an eleventh-grade student in the St. John's, Newfoundland, Academy, received an electoral scholarship of \$100 from the department of education of the government of Newfoundland as the result of a test that she wrote for the Grade Ten Confederation Scholarships.

THEDA KUESTER, *Correspondent*

Central Union

✦ The Sedalia, Missouri, church has begun its literature distribution campaign in preparation for MISSION '72. Ben L. Hassenpflug, union evangelist, will conduct a MISSION '72 campaign in March.

✦ On November 7 the Christian Record Braille Foundation, Lincoln, Nebraska, sponsored a glaucoma screening clinic. Of the 423 local citizens taking advantage of this clinic, 18 were found to have indications of glaucoma. This new service of the foundation is under the direction of R. N. Hubbartt. It is the desire of the foundation to hold similar clinics in other sections of the country also.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Student literature evangelists from Columbia Union College gave their testimony and sold denominational magazines in five non-SDA churches on a recent Sunday morning in Newport News, Virginia. Members of one Baptist church purchased 100 copies of Adventist religious and health journals. More than 1,000 copies of Adventist magazines were sold during the weekend.

✦ Ten Potomac Conference literature evangelists teamed up with church members of Lynchburg, Virginia, and enrolled 55 families in Bible studies on a recent Sabbath afternoon.

✦ Columbia Union literature evangelists show a gain in literature sales of more than \$353,100 for the first ten months of 1971 over the comparative period of 1970. The gain is seen in seven of the eight conferences of the union.

✦ Alfred Jones, formerly pastor of the Philadelphia, Pennsylvania, Ebenezer church, has been invited to serve as lay activities and Ministerial secretary of the Allegheny East Conference. Paul Cantrell, formerly of the North Philadelphia church, has been asked to serve as the conference public relations and Sabbath school secretary.

✦ In this year's United Givers Fund campaign at the Washington Sanitarium and Hospital, Takoma Park, Maryland, employees topped last year's total of \$4,301 by a considerable margin, with several departments reporting one hundred per cent participation.

✦ Kettering Medical Center administrator J. Russell Shawver was named president of the Hospital Advisory Council of Blue Cross of Southwest Ohio at its annual meeting at Blue Cross headquarters in Cincinnati, Ohio.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Employees of Hinsdale Sanitarium and Hospital and members of the Hinsdale church observed the annual Fall Week of Prayer in joint meetings with Dr. Hans K. LaRondelle. He is instructor in systematic theology in the SDA Theological Seminary at Andrews University.

✦ More than 90 Andrews Academy students spent a weekend recently at Camp Michiana near Berrien Springs, Michigan, for a Bible camp retreat. About 200 were present for the Sabbath meetings. John Loor, Ministerial secretary for the Michigan Conference, was the principal speaker.

✦ The Noblesville, Indiana, church was dedicated some weeks ago after extensive refurbishing. Although organized more than 93 years ago, the church passed through years when the membership dropped to as low as four. Today it has an active membership of 33.

✦ Seven persons were baptized recently in Detroit as a result of a series of meetings by layman Oliver Fenison. An additional 27 persons have indicated an interest in joining the church.

✦ Nurses in the Hinsdale, Illinois, area have organized a chapter of ASDAN, the Association of Seventh-day Adventist Nurses. Mrs. Ted Bowen, a nurse on the staff of Hinsdale Sanitarium and Hospital, is the president.

GORDON ENGEN, *Correspondent*

North Pacific Union

✦ The Idaho Conference's newest fund-raising campaign is abbreviated YOU for Youth Opportunities United. The money gleaned from this program will be channeled directly into Camp Ida Haven, Gem State Academy, youth evangelism, and a worthy-student fund.

✦ Educators from SDA institutions in the Pacific Northwest met with Walla Walla College education students October 17-29. Workshops in language arts and modern languages were held for teachers in those fields. The meetings were conducted in order that educational leaders and prospective teachers might become acquainted.

✦ Robert L. Morris, publishing secretary of the Oregon Conference; Stephen Bukojemsky, pastor, Portland's University Park church; Elwood Starr, pastor, White Salmon, Washington; Gary Adkison, associate pastor, Laurelwood Academy, and Robert Sanders, pastor, Tillamook, Oregon, were ordained in Oregon recently.

✦ Walla Walla College has been in-

stalled with a central telephone exchange. It is the first system of its type to be installed in eastern Washington, within the Pacific Northwest Bell territory. Only the third of its type in the State, the system was engineered to fit the needs of WWC, the largest telephone user in the Walla Walla area.

CECIL COFFEY, *Correspondent*

Northern Union

✦ The formal opening of a new Community Service unit in the Saint Cloud, Minnesota, Seventh-day Adventist church was held recently. Visitors from the city participating in the opening included the mayor, the Civil Defense director, and a representative of the American Red Cross. Mrs. Carmen Harper, Community Service director for the St. Cloud church, was chairman.

✦ To date 74 have been baptized as a result of the Detamore evangelistic crusade in Minneapolis that closed October 24. Others are receiving instruction in anticipation of a future baptism.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Pacific Union Sabbath school leaders under the direction of Clarence Kott have produced a collection of musical memory verses for primary and kindergarten for 1972. Wayne Hooper selected one memory verse for each month of the year and set it to music. It was then recorded by the Southern California Boys' Choir. The record will be released by Chapel Records, together with a 16-page book.

✦ Pacific Union College has received the 1971 award of merit for development of a "master plan that enhances the aesthetics of the surrounding environment." The Upper Napa Valley Associates gave the award.

✦ Plans have been approved for the construction of a \$500,000 classroom segment of a new science complex for Pacific Union College.

✦ Construction has begun on the \$2.3 million library for the La Sierra campus of Loma Linda University.

✦ More than 200 students and faculty members of the department of religion at La Sierra College of Arts and Sciences spent a recent study weekend retreat at Pine Springs Ranch.

✦ A Better Living Center has been dedicated at the Newport Harbor church in Costa Mesa, California. Services such as family and marital counseling, drug and alcohol abuse clinics, a monthly

Five-Day Plan to Stop Smoking, classes in the art of nutritional cooking, first-aid classes, and lectures on body care and dental health are slated and will be supervised by professionals who are church members. Josephine Green, R.N., is the center's director.

✦ A total of more than 1,500 workers attended Dorcas Federation meetings in seven areas of northern California this fall.

✦ Mariposa, central California, church members hosted 25 non-Adventist guests on their Community Relations Day. Guests at the church, pastored by R. L. Garber, included a non-Adventist pastor, a judge, and the editor of the local newspaper.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ This year Oakwood College, Huntsville, Alabama, has its largest enrollment in history—681 in the college and 108 in the academy.

✦ More than 1,000 people have signed up for the Wayout Bible study program being promoted in Greensboro, North Carolina.

✦ Twenty-seven people recently joined the Charlotte, North Carolina, church as a result of meetings conducted by R. K. Cemer and M. A. Tyner.

✦ At the end of the third quarter, 1971, the Florida Conference membership was 13,579, a gain of 359 for the quarter. Baptisms for 1971 totaled 1,076.

✦ A new 30,000-square-foot building has been constructed at Georgia-Cumberland Academy to house the Little Lake Redwood Industries. The redwood furniture assembly plant has been operating temporarily in farm sheds. It currently employs 35 students.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ The annual administrative departmental council meeting for the Southwestern Union Conference was held October 24-27, in Galveston, Texas.

✦ Members of the North Houston church, Houston, Texas, celebrated their 18 months of existence by uniting with the Conroe church in holding a series of meetings, November 5-13. The series was conducted by Harold K. West, pastor of Kress Memorial church, Orlando, Florida, and his brother, Ray West, pastor of the North Houston and Conroe churches. Twenty were baptized as a result of the meetings.

J. N. MORGAN, *Correspondent*

Soviet Union Educates Against Alcohol and Tobacco

By ERNEST H. J. STEED

A few weeks ago I had the opportunity of seeing Communist campaigns to counteract the problems of alcoholism and tobacco.

In 1970 I had visited the Socialist countries of Eastern Europe and was received most cordially by National Sobriety committees, government Red Cross representatives, and antitobacco society personnel. Now I was eager to visit Russia.

In the Soviet Union the role of health is a government responsibility and not that of other organizations or churches. But the work of temperance is recognized as a total community responsibility to counteract the problems arising from alcohol, tobacco, or drugs. Area groups are encouraged to support committee action through various programs and projects.

A Ministry of Health official in Moscow outlined to me their national program and their increasing problems of drinking. Special educational films have been produced to spotlight alcohol's effect. These are shown prior to the screening of major films in all theaters. A large array of posters on alcohol, tobacco, and drugs has been prepared by the Central Institute for Scientific Research. No advertising of alcohol or tobacco is permitted on radio or television. No smoking is permitted in cinemas, theaters, buses, trains, or public meetings.

No liquor is permitted in Moscow University, I was told by the rector. If one of its more than 35,000 students becomes involved with liquor he is immediately dismissed.

Posters emphasizing the dangers of smoking are used at the university, the rector said. He also stated that the majority of professors do not drink and "in many meetings we talk about alcohol and alcoholism."

At the last international congress of the U.S.S.R. in Moscow, the rector states it was emphasized that hard liquor, such as vodka, would be limited in production. There is to be more production of lower alcoholic beverages and fruit juices.

Throughout the Socialist world there is a growing emphasis on the moral tone of society. Those who sincerely seek the improvement of national values see alcohol, tobacco, and drugs as a menace. Some quote Lenin, who said, "We shall not allow brandy and other narcotics. The proletariat is an up and

going class. It doesn't need drugs or anything to excite. It needs brightness and brightness again." To the Communist this morality does not have a religious base. It does have a "spiritual" base, without reference to God.

In this attitude the Christian in Socialist countries sees something in which he can have a part. He can contribute toward the preservation of life and well-being through his concern for and his involvement in the battle against alcohol, tobacco, and drugs.



(Conference names appear in parentheses.)

E. E. Miler, pastor, Moberly (Missouri), formerly pastor-teacher (Carolina).

Hector Mouzon, pastor, Huntsville, Alabama, formerly pastor (Arkansas-Louisiana).

A. K. Phillips, district pastor (Kansas), formerly president, South Rwanda Mission, Africa.

Robert W. Pohle, manager, College Press, Union College, from same position, Japan Publishing House.

From Home Base to Front Line North American Division

Roy E. Perrin (PUC '48; SDATS '49; University of Missouri '61), returning as president of Martinique Mission of SDA, Fort-de-France, Martinique, Mrs. Perrin, nee Fern Agetha Beltz, and daughter, left Miami, Florida, July 15.

Kenneth Dean Syphers, to be maintenance supervisor Karachi Hospital, Karachi, West Pakistan, and Mrs. Syphers, nee Charlotte Elizabeth Schlehuber (WWC '65), of Auburn, Washington, left Los Angeles, California, August 15.

Perry Willard Munger III (LSC '66), returning as teacher in Kivu Seminary, Butembo, Congo, Mrs. Munger, nee Sarah Alice McHenry, and two children, left San Francisco, California, August 22.

M. C. Lamberton, D.M.D. (University of Oregon Dental School '49; LLU '68), returning as dentist in dental clinic, Chiang-mai, Thailand, Mrs. Lamberton, nee Mildred Evelyn Noble, and three children, left Seattle, Washington, August 24.

Charles William Habenicht (LLU '60; University of Southern California '68), returning as physical therapist in Bella Vista Hospital, Mayagüez, Puerto Rico, left Chicago, Illinois, October 4, Mrs. Habenicht, nee Jo Ann Schoonard (LLU School of

Nursing '62), and three children, left Miami, Florida, August 29.

Donald Edward Williams and Mrs. Williams, nee Merrie Lyn Smith, of Berrien Springs, Michigan, for general mission work in Sepik River Mission, Wewak, New Guinea, left Los Angeles, August 31.

Peter M. Van Bemmelen (Newbold College '59; SDATS '71), returning as teacher in theology department Caribbean Union College, Port of Spain, Trinidad, West Indies, Mrs. Van Bemmelen, nee Jacoba Helena G. Derwort (Netherlands Hospital nurses' course '59), and three children, left Miami, Florida, September 2.

Raymond B. Hardy, of College Place, Washington, to teach in Taiwan Mountain Bible School, Taipei, left Los Angeles, September 7.

Janice L. Coles, of Angwin, California, to be a nurse in Saigon Adventist Hospital, Vietnam, left Los Angeles, September 8.

Larry Carl Engel (PUC '64), to be lay activities, Sabbath school, and radio-television secretary of North Coast Mission, Fortaleza, Ceara, Brazil, Mrs. Engel, nee Shirley Mae Wheeler, and two children of Eighty Four, Pennsylvania, left Miami, Florida, September 14.

Karen M. Johnson, of College Place, Washington, to teach in Sierra Leone Mission, left Great Falls, Montana, September 16.

Reinhold L. Klingbeil (PUC '40; LLU '68), to be chaplain of Andrews Memorial Hospital, Kingston, Jamaica, and Mrs. Klingbeil, nee Grace Antoinette Morrell (WMH School of Nursing '41; CUC '54; University of California, Los Angeles '68), to be director school of nursing at Andrews Memorial Hospital, of Loma Linda, California, left Miami, Florida, September 26.

Charles Walter Day, Jr. (AU '50; Kansas State University '68), to be manager of Inca Union College, Lima, Peru, Mrs. Day, nee Leora Kinder (AU '50; Kansas State University '69), and two children, of Enterprise Academy, Enterprise, Kansas, left Miami, Florida, September 27.

Keith K. Colburn, M.D. (WWC '66; LLU '70), to be physician in Thailand Adventist Medical Institutions, Haad Yai, Thailand, and Mrs. Colburn, nee Judy Gladys Smith (LLU School of Nursing '70), of Kettering, Ohio, left San Francisco, California, September 27.

Walton S. Whaley (OC '60), returning as pastor-evangelist in Sierra Leone Mission, West Africa, Mrs. Whaley, nee Leola Johnson (LLU School of Nursing '56), and three children, sailed on the S.S. *African Planet* from New York City, September 28.

J. Gene Zimmerman, M.D. (LLU '59), relief physician Bangkok Sanitarium and Hospital, Bangkok, Thailand, of Antioch, California, left San Francisco, September 29.

Udo F. C. Worschech (Canadian Union College '69; AU '71), returning as Bible teacher Marienhoehe Missionary Seminary, Darmstadt, Germany, and Mrs. Worschech, nee Ursula Rosa Adler, of Berrien Springs, Michigan, left Washington, D.C., October 2.

Vanoy H. Smith, M.D. (WWC '66; LLU

Ernest H. J. Steed is secretary of the General Conference Temperance Department.

'70), to be physician in Tsuen Wan Sanitarium and Hospital, Chai Wan Kok, Tsuen Wan, Hong Kong. Mrs. Smith, nee Joan Alice Dietrich (WWC '63), and three children, of Spokane, Washington, left Los Angeles, California, October 3.

James R. Wood, M.D. (WWC '41; LLU '44), returning as physician and medical director Adventist Medical Center, Naha, Okinawa, and Mrs. Wood, nee Eloise Calender (LLU School of Nursing '39), of Fair Oaks, California, left Los Angeles, October 3.

Albert Dwight Smith, Jr. (AUC '57; LLU '68), returning as teacher in Adventist College of West Africa, Mrs. Smith, nee Ruth Ellen Schwartz (University of Southern California '67), and four children, left Washington, D.C., October 3.

Lois V. Raymond (LSC '49; AU '64), returning as teacher in Yele Secondary School, Sierra Leone, left New York City, October 4.

Mrs. Esther Wood (WWC '70), to be teacher for missionary children in Franco-Haitian Seminary, Port-au-Prince, Haiti, of Walla Walla, Washington, left Portland, Oregon, October 4.

Clinton R. Cornell (LSC '64; LLU '71), to teach in Gitwe College, Nyanza, Rwanda, Mrs. Cornell, nee Lois Marie Anderson (WWC '62), and two children, of Englewood, Colorado, left Toronto, October 7.

Fay P. Welter (AU '56), returning as director Seoul Adventist Hospital Orphanage, Seoul, Korea, left San Francisco, California, October 8.

Harold L. Lee (OC '63; AU '64), returning as stewardship and development secretary, Caribbean Union Conference, Mrs. Lee, nee Barbara L. Kilgore, and four children, left Miami, Florida, October 8.

David S. F. Wong (AU '71), returning as chaplain Youngberg Memorial Hospital, Singapore, and Mrs. Wong, nee Mary Hui Tze (AU '70), recently of Berrien Springs, Michigan, left Boston, Massachusetts, October 12.

Roger A. Wilcox (CUC '36), returning as president South American Division, and Mrs. Wilcox, nee Violet Gertrude Numbers (Columbia Junior College '36), left New York City, October 16.

Paul H. Eldridge (AUC '35), returning as president Far Eastern Division, Singapore, and Mrs. Eldridge, nee Retha Hazel Giles (AUC '33), left San Francisco, California, October 17.

Ralph S. Watts, Jr. (UC '56), returning as president Southeast Asia Union Mission, Singapore, Mrs. Watts, nee Patricia Ann Ortner (UC '56), and three children, left Los Angeles, California, October 18.

Earle A. Brewer (CUC '57; AU '67), to be science teacher at Inyazura School, Inyazura, Rhodesia, Mrs. Brewer, nee Frances Naomi Thompson, and four children, of Berrien Springs, Michigan, left Washington, D.C., October 19.

Robert Edwin Montgomery (AUC '68), to be industrial supervisor Franco-Haitian Seminary, Mrs. Montgomery, nee Marcia Rae Moeckel (AUC '68), and child, of South Lancaster, Massachusetts, left Miami, Florida, October 19.

Lois Beryl Votaw (CUC '56; AU '62), returning as health education worker in East India Section, left Los Angeles, California, October 23.

J. M. Anholm, D.D.S. (College of Physicians and Surgeons '46; LLU '62), returning as dentist and orthodontist, Bangkok Sanitarium and Hospital, Bangkok, Thailand, and Mrs. Anholm, nee Betty Louise Boyce (PAH School of Nursing '47), left New York City, October 25.

R. A. Sprengel, M.D. (PUC '43; LLU '52), to be relief physician in Bangkok Sanitarium and Hospital, Bangkok, Thailand, of Fresno, California, left Fresno, October 25.

Bruce M. Wickwire, Jr. (CUC '68; SDATS '71), to be ministerial worker in South China Island Union Mission, Taipei, Taiwan, Mrs. Wickwire, nee Dorothy Patricia Fuller, and son, of Berrien Springs, Michigan, left Los Angeles, California, October 28.

CLYDE O. FRANZ AND D. W. HUNTER

NOTICES

Adventist Tours Abroad

Church members frequently inquire about Adventist tours abroad. The following list for 1972 has been approved by the General Conference Department of Education. If you are interested in taking a particular tour, please contact the leader indicated.

European Study Tour, English
Andrews University, Dr. Merlene Ogden
June 6-August 30

Roman Catholic and Reformation Lands Study Tour
SDA Theological Seminary, Dr. R. Dederen
July 16-August 15

Classical Greek, Roman History Tour
Loma Linda University, Prof. R. Schneider
June 21-August 1

Summer School of Music, Sweden
Loma Linda University, Dr. V. H. Koenig
July 3-July 31

Living Lands of the Bible Tour
Columbia Union College, M. K. Eckenroth
July 26-August 9

Fine Arts and Languages Tour
Walla Walla College, Prof. R. Czeratzki
June 13-August 11

Watercolor Adventures to Japan
Pacific Union College, Prof. Vernon Nye
June 20-July 18

German Culture and Civilization
Southern Missionary College, Prof. R. Aussner
May 9-June 2

European History Tour
Union College, Dr. G. Thomson
July 24-August 14

CHARLES B. HIRSCH, Secretary
Department of Education

Literature Requests

When name and address only are given, send general missionary supplies.

Africa

North Ghana Mission, P.O. Box 74, Tamale, Ghana, West Africa.

Ghana Conference of SDA, P.O. Box 480, Kumasi, Ghana, West Africa.

Lower Gwelo College, P.B. 9002, Gwelo, Rhodesia: *Guide, Little Friend*, REVIEW, books.

Burma

Cin ZaKham, 14 Hospital Road, Kankaung Qr. (Lower) Mergui, Burma.

North America

James Allen, Rt. 2, Box 264, Kingstree, South Carolina 29556: Bibles, books, magazines, songbooks, pictures, cards, tracts, Sabbath school quarterlies, *Worker*.

J. P. Johnson, 135 Cranwell Drive, Hendersonville, Tennessee 37075.

Mike T. Adante, Canadian Union College, Box 510, College Heights, Alberta, Canada.

Charlotte Yates, Highway 62 West, Salem, Arkansas 72576: *Signs, These Times, Listen, Liberty*.

Robert M. Hartfeil, 656 East 43rd Avenue, Vancouver 15, British Columbia, Canada: English tracts only.

Idamae Melendy, Review and Herald, Washington, D.C. 20012: Bibles and New Testaments.

Philippines

Chaplain Hector V. Gayares, Bacolod Sanitarium and Hospital, Taculing, Bacolod City, P.I. K-501: material for literature rack.

S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I.

E. A. Sinco, Northern Mindanao Mission, Cagayan de Oro City, P.I.

Rachel Cayanong, Lakeview Academy, Don Carlos, Bukidnon, P.I.

Efenito S. Layson, Mahaba Mountain Mission School, 846 Atis St., Bayang, Agusan del Sur, P.I. Pablo Layson, 848 Atis Street, Bayang, Agusan del Sur, P.I.

Ceferino Balasabas, Provident Tree Farm, Talagon, Agusan del Sur, P.I.

G. D. Mostrales, Northern Luzon Mission, Artacho, Sison, Pangasinan, P.I. C-341.

P. S. Manatad, East Visayan Mission, Box 68, Tacloban City, P.I. 1-246.

Osias Telia, Ketcharan, Agusan del Norte, P.I. Bartolome Pilotin, Labu, General Santos, Cotabato, P.I.

Pauline Pilotin, Lagao, General Santos, Cotabato, P.I.

Pio Balasabas, MacArthur, Leyte, P.I.

Wenceslao V. Solon, East Visayan Mission, Box 68, Tacloban City, P.I. 1-246.

B. Somosot, San Jose, Toboso, Neg. Occ., P.I.

Jose A. Espiritu, Koronadal, South Cotabato, P.I. O-205.

Generoso C. Llamera, San Isidro, Kitcharao, Agusan del Norte, P.I. L-109.

Mrs. Socorro Garcia, West Visayan Mission, Box 241, Iloilo, P.I.

Edmundo Mauricio, 9 Cordillera Street, Galas, Quezon City, P.I. D-502.

Nancy T. Navarro, Padu Grande, Sto. Domingo, Ilocos Sur, P.I.

Hami M. Tiano, South-Central Luzon Mission, San Rafeal, San Pablo City, P.I.

Pablo S. Tubera, Loreto Surigao del Norte, P.I. Virgil Oguez, Rang-ay, Bangai, South Cotabato, P.I.

Pastor I. C. Ladia, Matalam, North Cotabato O-115, P.I.

South America

Pastor David Rambharose, Guyana Mission of SDA, Box 78, Georgetown, Guyana: *Primary Treasure, Little Friend*, religious books, child evangelism devices, youth materials, cutouts, periodicals.

South Pacific

L. G. Sibley, Principal, Palau Mission Academy, P.O. Box 490, Koror, Palau 96940, Western Caroline Islands: *Guide, Primary Treasure, Little Friend*.

Thailand

John K. S. Lee, Bangkok Sanitarium and Hospital, Bangkok, Thailand: *Signs, Listen, These Times, Review, Insight, Life and Health*, but no quarterlies.

West Indies

Joseph Augustine, Curmuto Village, Trinidad, W.I.

Church Calendar

Thirteenth Sabbath Offering
(Far Eastern Division)

December 25

1972

Soul-winning Commitment	January 1
Church Lay Activities Offering	January 1
Liberty Magazine Campaign	January 15-22
Religious Liberty Offering	January 22
The Adventist Layman Emphasis	January 29
Gift Bible Evangelism	February 5
Church Lay Activities Offering	February 5
Faith for Today Offering	February 12
Christian Home and Family Altar Day	February 19
Christian Home Week	February 19-26
Listen Campaign Rally Day	February 26
Tract Evangelism	March 4
Church Lay Activities Offering	March 4
Sabbath School Visitors' Day	March 11
Spring Mission Offering	March 11
MV Day of Fasting and Prayer	March 18-25
MV Week	March 18-25

Report on Adventist Workers in Pakistan

When war broke out between India and Pakistan we were immediately concerned about the welfare and safety of our nationals and overseas personnel in both countries.

News that the war had begun reached us on Sunday, December 5. We endeavored to make direct contact with our workers in India and Pakistan, but were unsuccessful. We then inquired of the State Department, but it was so crowded with telephone calls that we were referred to an exchange that would open the next day.

Meanwhile we sent cables to Karachi, where our large hospital is situated; to Lahore, in West Pakistan, site of our union office, and where several of our personnel are located; and to Dacca, headquarters of our work in East Pakistan.

We had learned that some of our workers from Pakistan had gone to New Delhi, India, for an education meeting, and we were fearful that they might be separated from their families. If this were true we knew it would be very difficult for them to be reunited, because they could not return across the line into Pakistan. We therefore cabled New Delhi and the division office in Poona, asking for information about all our workers from and in Pakistan. We also asked about our members throughout the entire Southern Asia Division.

The first response came from Teheran, Iran. It gave a list of folks who had been evacuated from the city of Karachi, inasmuch as there had been heavy aerial bombardment of the city.

We also received confirmation from the State Department of the same list of names of those who had been evacuated and had arrived in Teheran. We then received a cable stating that three families from West Pakistan had arrived safely in New Delhi, and that the entire families were together. Later information from the division office gave the same information, that these three families were in India. The communication mentioned that one of our workers had

If You Want to Help . . .

Some church members have asked how they may help to meet the needs of refugees in the India-Pakistan area. The General Conference is not calling for a special offering. However, all who feel impressed to contribute may do so by placing their offering in a regular offering envelope, marking it "India-Pakistan Relief," and placing it in the offering at their churches. It will then be routed through regular church channels, and will help meet the tremendous needs of refugees and others whose plight has been so clearly portrayed in the public press.

also been evacuated from Dacca, in East Pakistan, and was then in Poona.

Telephone information has been received also that other overseas workers have been evacuated to Teheran. They are being cared for in Iran until their future location can be ascertained.

One family is due a furlough in early 1972. We are suggesting to them that they take their furlough a little early. The others are being asked to stay in Teheran until we can determine their future. Two of the Pakistan-based American families are vacationing in India. They may have to be evacuated to a neutral country before they can return to Pakistan. The other family is a British-passport-holder unit. We trust that we can get them back into Pakistan directly.

In the meantime we have attempted to contact the parents or near relatives of all those involved, by telephone or letter, to tell them of the safety and the whereabouts of their loved ones. Most recent word is that communications inside India are normal as far as mail, telephone, rail, and air transportation are concerned. Only international traffic has been disrupted.

As things develop we shall keep the field informed.

As of December 10 we have the fol-

lowing names and locations: *Evacuated to Teheran:* Beverly Davis, Elisma Runnalls, Mrs. F. E. Schlehuber, the Dr. C. L. Prowant family, Mr. and Mrs. Syphers, Mr. and Mrs. C. E. Hellman, Dr. H. J. Sawatzky family, Mrs. L. N. Powrie and children, Mrs. H. G. Giebel and children, Dr. Geneva Beatty-Jones.

In India: George Babcock family, C. E. Akroyd family, V. J. Puccinelli family, B. H. Stickle, Jr., family.

In Pakistan: Mr. and Mrs. O. W. Lang, Dr. A. D. Garner family, Dr. Nicola family, William Bradshaw family, Sylvia Smith, Dr. H. G. Giebel, Mr. F. E. Schlehuber, Miss Meyer, Miss Garsbach, Miss York, Mr. L. N. Powrie, Mr. and Mrs. E. R. Hutchinson, Jamile Jacobs, George Johnson family, A. M. Peterson family, N. L. Sherwin family, F. W. Ellis family, E. E. Wheeler family.

At present we are still endeavoring to contact Brother Jacobs and the Hutchinsons in East Pakistan.

D. W. HUNTER

N.A. Ingathering Report—4

December 4 marked the end of the first quarter of the 1972 Ingathering Crusade. The total amount raised through this date is \$3,886,653.03. The total raised for a comparative period last year: \$3,933,636.03. This is \$46,983.00 less than for the corresponding period in 1970.

This week the total amounted to \$895,111.60, against \$907,145.07 in the comparative week last year.

Five unions (Atlantic, Canadian, Central, Lake, and Northern) show a gain this week. Canadian, Central, and Northern unions continue their record of gains each week of the four-week period. Leading the per capita Honor Roll are Southern, Northern, Canadian, and Atlantic unions.

Two conferences report over the top—South Atlantic and Georgia-Cumberland.

FINAL CALL

Time is fast running out. Eight days from now the year will end. We urge everyone who reads this message to be certain that he has subscribed to the *Review* for 1972. We also encourage church leaders to give strong promotion to the *Review*, both in public and in private, during the coming week. Every church member must have the church paper during the coming year, the year of MISSION '72.

Handy Coupon Order Form

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