

Review

AN ADVENTURE IN REVIEW AND THE DAILY HERALD WEEKLY INTERNATIONAL EDITION

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by VICTOR H. COOPER

President, Irish Mission

NORTHERN IRELAND is beautiful, from the Glens of Antrim to the fantastic Giant's Causeway, from historic Londonderry to busy Belfast, from lovely Fermanagh to the glories of the Mountains of Mourne. West to the sea, it was to Downpatrick on the first of June, only a few miles from these same mountains, that Patrick sailed in A.D. 432. He is credited with bringing Christianity to Ireland, but he seems to have found a church already existing. His first church building is reputed to have been a barn at Ardara, Co. Down.

When Ireland is mentioned many great names come to mind. Ulster has given to the world a variety of famous men, and of all proportion to her size and population. No less than ten Presidents of the U.S.A. were of Ulster descent. Her distinguished soldiers include Field Marshal Viscount Montgomery of Alamein and Field

(Continued on page 14)

THIS IS ULSTER



"Take These Things Hence"

THE recent series of four articles on music (November 25 to December 16) was, we believe, one of the most important we have published. If any of our readers did not give careful study and thought to the articles in this series, we urge that they do so immediately. Parents, teachers, and church leaders, particularly, need to master the material presented, for they must continually decide what music is appropriate for the home, the school, and the church.

In this editorial we wish to express our personal convictions about the current musical situation in the church.

As a starting point, let it be understood that we give high marks to some modern religious music. Some of it is deeply spiritual. Some of it reaches hearts in the 1970's more successfully than does much of the so-called religious music composed a century ago. Its lyrics, though often superficial and sometimes filled with semi-pantheistic expressions, contain occasional gems of truth, and attempt to lead listeners to surrender to Christ and to accept the principles of His kingdom.

We feel, however, that we must sound a note of warning. A trend seems to be developing in some places that not merely obscures but destroys the line that separates the sacred from the profane. This trend prevails not merely in the music itself but in the way it is presented. The situation would be serious enough if only the beat of the music were considered, but when the platforms of Seventh-day Adventist churches are treated as secular stages, when singers sway in unison with the music like dancers in a chorus line or performers in a night club, the situation becomes alarming. Were the Master to enter His house as He did anciently, it is altogether likely that He would command with authority, "Take these things hence."

Four Factors

We have arrived at the present state of affairs partly because the line that divides acceptable music from unacceptable is, at times, narrow. The beat of one piece of music and the way it is performed may not differ markedly from the beat and manner of presentation of another. Nevertheless, one may be secular, profane, and from "beneath"; the other may be religious, sacred, and from "above." The difficulty of distinguishing between the two may encourage some leaders to declare that "Music is not my field," and thus wash their hands of the problem. Others may say, "Don't evaluate; just participate."

But this reaction is irresponsible and inadequate. Adventists historically have preached much about genuines and counterfeits. They have thundered that "the seventh day is the Sabbath" and that "the first day is a counterfeit day of worship." They have argued that there is truth and there is error, and that those who desire to do God's will will be able to distinguish between the two (John 7:17). Why, then, should any declare themselves unable to de-

cide what music is acceptable to the Christian, and what is unacceptable?

Another factor that has contributed to the current deteriorating musical situation in the church is that too many people in posts of leadership seek to minimize the importance of careful discrimination in one's choice of music. Often they protest, "What difference does it make? It's not all that important. You're making a big thing out of it." Perhaps we would be more impressed by this approach if we were unfamiliar with the story of Adam and Eve. But when we remind ourselves of the fact that the fruit of the tree of knowledge was not sharply different visually from the fruit of other trees in the Garden, we sense that some "little" differences are not in fact "little"; they are enormous. Those who are truly concerned about pleasing God will not treat them lightly. They will endeavor to see things as God sees them, and hear things as God hears them.

A third factor is that some people—young and old alike—glibly explain their use of "counterfeit" music by saying, "We like it." This is an appalling attitude. Drug addicts might explain their use of narcotics in the same way, "We like it." But would this justify their course? Is right and wrong merely a matter of personal taste?

A fourth factor is that some people are so uncritical in their views that they are willing to permit any kind of music in the home, school, or church on the grounds that this is the way to keep young people under the Adventist umbrella. Carried to its logical extreme, this argument would justify a church in operating a dance hall, gambling den, beer joint, or theater. Christian parents and church leaders do young people a gross disservice when they blur the distinction between acceptable and nonacceptable music, and condone a low quality of music and performance within the context of the church, "to keep the young people in the church." What a heavy responsibility they will carry for permitting their youth to enjoy sin without guilt.

The church never does the sinner a service by compromising with the world. Better that the unregenerate stay out of the church until they commit themselves to the principles of the church, than for the church to become like the world, enrolling as members those who want to bring their standards, customs, and tastes with them.

Will the Laodicean church, through its lukewarm, self-satisfied attitude, be oblivious to the perils it faces? Will it permit worldly customs, standards, and values to alter gradually and imperceptibly its distinctive nature? Will the music of the world become the music of the church?

The answer rests with those charged with leading the church in these solemn times, and with all who "sigh and that cry for all the abominations that be done in the midst thereof" (Eze. 9:4).

K. H. W.

NEED TO STUDY "UNBELIEF" EMPHASIZED

CHICAGO—The growing necessity to understand and deal with "unbelief" in today's world emerged as a major theme at the annual conference here of the Society for the Scientific Study of Religion, but agreement on what constitutes unbelief failed to materialize.

There was agreement, however, on the fact that unbelief, or nonbelief, is fast becoming an accepted position of the modern age and that there is a need to "understand and respect the unbeliever."

In addition to the widespread discussions on unbelief, participants heard Father Joseph F. Fichter, S.J., president of the society, score fellow social scientists for placing too great an emphasis on man's "conditioned nature"—that formed by environment, culture, family, et cetera—and neglecting man's "essential nature, his will, and his free choice."

ECUMENICAL INTEREST IS GROWING

KANSAS CITY, Mo.—Interest in ecumenism at grass roots levels is growing, Dr. Robert W. Huston, the executive head of the United Methodist Commission on Ecumenical Affairs, said here.

"We are hearing still that 'ecumenism is losing its steam,'" he commented. "The total evidence, in my judgment, is to the contrary. True, there is less hard news about ecumenism. The ecumenical festivals that were exciting news a few years ago occur even more frequently but are not all that unique. Some superficial interest in unity undoubtedly has been dissipated."

In his contacts with local churches Dr. Huston continued, "There is a greater interest in witnessing and working together for the sake of the gospel. The proliferation of spontaneous neighborhood clusterings of

churches, not just for survival but to join together in mission, is evidence that ecumenism is no longer with an elite few."

MACHINE WILL PRODUCE FOOD FOR CONGOLESE

ST. LOUIS—A "mix-mill" machine that is expected to prevent thousands of Congolese infants from dying of starvation has been donated by the Ralston-Purina Company to the Presbyterian Church of the Congo.

The equipment, valued at \$25,000, produces soybean meal and prevents it from spoiling. It is being shipped by the donor, along with detailed instructions on its use and maintenance.

CHURCH STRESS ON "WORLD" MAY DOWNGRADE BIBLE STUDY

NASHVILLE—The president of the Evangelical Free Church warned the Advisory Council of the American Bible Society here that the churches' concern for "the world" may result in an unintended downgrading of Bible work.

Dr. Arnold T. Olson told the 200 council members meeting that "to feed the poor and to uplift the downtrodden is certainly the responsibility of every Christian, but when it is done at the expense of providing hungry souls with the bread of life, one may well ask if we are not guilty of scrambling the priorities."

He alluded to the 1970 action of the United Methodist Church that "in order to raise the \$2 million for its Commission on Religion and Race reduced its allocation to most of its other world-service agencies including a \$100,000 reduction in its contribution to the American Bible Society.

"This," he added, "is but one of the many examples which might be cited where benevolence programs, support of institutions, maintenance of structures—all of which have received their motivation from the Scriptures in the first place—become an end in themselves."

"What has been and should continue to be the churches' No. 1 priority becomes the No. 1 casualty," Dr. Olson said.

This Week...

Perhaps no place on earth has been idealized in poetry and song as has the Emerald Isle. Ireland has been pictured by outsiders as a land of legend, laughter, and leprechauns. The jolting newspaper headlines telling of bombings in Ulster during the past several months have somehow distorted for many the childhood fancies of peace in this beautiful place. The humor is gone from stories of the orange and the green.

Actually, only a small section of the island is involved, and even there, Northern Ireland, or Ulster as it is called, only certain sections of its larger cities.

This week Victor Cooper, president of the Irish Mission, writes about the Adventist work in Ireland. In a letter we received from Pastor Cooper on December 13 he said:

"Yesterday [December 3] we went to Londonderry; we went through nine army check points. People in Londonderry were running through the streets, wiping their eyes because of the C. S. gas used by the troops. On our way home we passed close to a public house which was blown up just after we arrived home. Fifteen killed and many injured. It's comforting to know our people are praying for the believers here."

William Fagal, director of the Faith for Today telecast, borrows a line from a familiar gospel song for his title, "What Must It Be to See Jesus?" (page 4). His weekly telecast has for many years been introducing people to Jesus Christ.

As costs on the public media increase rapidly, we would remind readers that the special offering for the Faith for Today telecast will be taken on February 12 this year.

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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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"What Must It Be to See JESUS?"

By WILLIAM A. FAGAL

ABOVE me the sky was clear and blue. Below lay the city—miles and miles of it—impersonal, its skyscrapers jutting upward, its great smokestacks belching pollution into the air. And just a bit farther on was Kennedy Airport, where my plane would soon land.

Seeing the city for just a moment in my mind's eye, I thought of the urban population of the world—millions of human beings swept up in a great vortex. Day after day life repeats itself with its routine of work, its evenings at the theater and other amusement places, in an almost endless cycle of repetition.

The worries and the pressures are there. The burden of earning a liv-



1. William A. Fagal, director of the Faith for Today telecast since it began, often preaches in metropolitan areas, where he attracts large audiences. 2. History is being made at FFT. The program being filmed in this picture was the first TV program entirely manned by FFT employees; Roy Naden was the director. 3. "Every name is a sacred trust" is a motto at FFT. The huge roll-a-deck files contain the names of 181,000 people interested in the telecast. 4. Mrs. Donald McKay, Bible school supervisor, and E. E.

Duncan, evangelism coordinator, discuss one of the latest reports. To date 18,000 have been baptized as a result of FFT. 5. Visitors to New York often stop at the Center in Carle Place. Here M. Boettcher, president of the East German Union (left), and J. Hildebrandt, president of the Southern German Union, enjoy a few moments with Elder and Mrs. Fagal. Since FFT began in 1950, the Fagals have greeted thousands of guests. 6. Adventist technicians edit the film and prepare the sound effects.

ing, the worries about how the children will turn out, petty, involved personal relationships that build up over a period of years at home, at the office, and in society—these are a part of city life.

And I thought, too, for a moment of the grandeur of the cities—their giant buildings and impressive architecture; of Frank Lloyd Wright and his genius expressed in Tokyo, New York, and other great centers.

For a moment I pondered the genius of man. There seemed to be few limitations to what he will be able to do or the progress that he will be able to make.

And the words flashed across my mind, "As the days of Noe were, so

shall also the coming of the Son of man be." And I remembered, too, the comparison Christ made with Sodom and Gomorrah and the last days of world history.

At the same time the poignancy and perplexity of it all drove home. For there are millions in those cities going down to Christless graves—men and women with no purpose in life, drifting and seeking and never finding. As I pondered the urgent need for Christ on the part of the urban and rural millions, the thought loomed in my mind, What must it be to see Jesus?

The one word that perhaps best describes today's generation is "confused." From the assassination of President Kennedy up to the killing of Robert F. Kennedy and Martin Luther King, violence has been the order of the day. There is the grim civil-defense warning with its reminder that global annihilation looms like a shadow.

"Be sure to lie down immediately, children, when you hear the warning siren. Stay away from the windows, and do not look at the flash, for it can blind you . . ."

There has been a protracted and unfinished war, the population explosion, the H-bomb, the ecology crisis, and the runaway drug menace.

The Jesus Movement

And out of it all has come the Jesus Movement, with its overtones of seeking Christ, with millions of hippie-clad youth convinced they have discovered the Saviour.

There have been the baptisms in the ocean, the Volkswagens with their multicolors and slogans about Jesus, and the press-publicized appellation, "The Jesus People."

The long hair, the great scarves, the shaggy beards, the blue jeans and sandals—they are all part of it.

The idea has been that Jesus fought the establishment. So the theme emerged: "Turn on with Jesus." From the artist's drawings has come the claim that Christ had long hair.

They talk of demonstration and protest because Christ challenged the Pharisees and the leaders of the day.

They assert confidently, "Jesus was the first hippie."

In simplistic fashion they give their theology: "Sin is the problem. We've got to come out of sin. We've got to turn on with Jesus. That's

the way to solve the problems of this world."

Going a bit further, they bring in their own drug equation. This time the slogans carry the idea: "Jesus is a good trip," or "Freak out with Jesus."

But of what Christ are they speaking? Is this the Man of the Galilee way, the meek and lowly one who came to save mankind? Is this the one who laid down the challenge "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"?

Have they contrasted the values and the sham, and in a time when Satan is constantly impersonating that which is good and leading up to the master delusion of all, when he will come claiming to be Christ? The Jesus Movement has its own sinister overtones.

Not that lost youth can't find Him, not that hippies can't have a change in heart, nor that young people today seeking for something better can't discover Him, and along with the discovery find the way, the truth, and the life.

But to maintain even for a moment that resorting to drugs and antisocial values, hostilities and protests, is knowing the love of Christ, is little more than a farce. Before one can make Him known, one must know Him.

Jesus Himself said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

While the objective of finding Jesus is a laudable one, it can have foundation only as every young person interested in knowing a personal Saviour asks himself what knowing, understanding, and following Jesus means.

How good it would be if young people everywhere could truly find Christ. How wonderful it would be if they could revolutionize society with the concepts taught in the Sermon on the Mount, the Beatitudes, and the golden rule. How grand if their vision could be uplifted from this earth to see the Christ, the Son of the Living God.

"For what must it be to see Jesus?"

George Kennan, of Princeton Institute for Advanced Study, is convinced that America faces the greatest crisis in its history. He contends that unless its more grievous problems are successfully dealt with, mortal damage may be done to national life.

He points to seven crises confronted by the American people today.



William A. Fagal is director and speaker for the Faith for Today telecast, which he pioneered in 1950.

1. The growing alienation of the great mass of America's minority groups, particularly the black population, along with the racial problems that result.

2. The increasing disintegration and deterioration of the country's major cities.

3. The almost constant disruption in these cities of what might be termed the routine of urban life coming from work slowdown strikes by public service employees. These include post office employees, city sanitation employees, teachers, and others.

4. The unending process of destruction to the environment and the ugly overtones that come with pollution of natural resources.

5. The growing crisis that confronts America's transportation system in virtually every city. A breakdown in rail schedules, inadequate bus and subway service—these represent only the beginning of an apparently insoluble problem.

6. The fact that advertisers today to a large extent control the communications media or at least dominate it, and that increasingly the media are exploited for commercial purposes. The results are anything but helpful to young people today.

7. The agitated state of mind of the majority of student youth today who find themselves "floundering around as it is in their own terrify-

ing wilderness of drugs, pornography, and political hysteria." The Students for a Democratic Society, protest and demonstrations, with mass arrests at universities, planned provoking of police officers, the shooting of students—these are some of the things that have come as a result.

Kennan believes that America has not begun to come to grips with these growing problems.

No question about it, the United States today, colossus of the free world that it is, is the envy of peoples around the globe. American films, television, foreign editions of its national magazines, politics, and internal affairs are scrutinized carefully by nations abroad.

And yet the nagging internal problems remain. Despite the most affluent society the globe has ever known, the United States faces a crisis within herself.

And the question remains, how to resolve it?

And in the midst of it all, one becomes homesick for heaven. He tells himself again how good it will be to have the opportunity to "follow the Lamb whithersoever he goeth." *"For what must it be to see Jesus?"*

Most significant of all, there is the challenge of giving the gospel. Thirty-three cities in the United States, with a population of more

than 21 million, have no Seventh-day Adventist television program.

There are millions overseas who have no access to the gospel at all. There is the challenge of penetrating indifferent hearts. One recalls the significant words of the poet who wrote of the great English industrial city of Birmingham:

"When Jesus came to Birmingham,
They simply passed Him by;
They never hurt a hair of Him,
They only let Him die."

There is the urgency to publish glad tidings, tidings of peace, to tell upon the mountain the glad news that Christ soon will come.

For how shall they know unless they hear and unless they see? How can the glorious news of Christ's love and His redemptive power be brought to men and women who have no concept of God?

There are the dark counties where there are no Seventh-day Adventists and no denomination-sponsored TV program. There is the constant challenge of reaching every TV market in North America with the gospel.

"He that shall come will come, and will not tarry" is the Bible assurance. What God's people are going to do they need to do quickly—now. We need to rise up to finish the global assignment that is ours. For, *"what must it be to see Jesus?"* ♦♦

When You're YOUNG

By Miriam Wood

COMMUNES: YES OR NO? PART I

Communes are being widely discussed and experimented with. They are being passionately defended by their supporters and violently attacked by their detractors. As

a result, I have become interested in the topic.

What is a commune? Definitions vary, of course, because communes themselves vary in their structure and goals. An acceptable, umbrellalike definition might be as follows: A commune is a group of unrelated people who attempt to establish a surrogate family closeness by living and working together; through sharing and cooperation and the philosophy that the individual exists to fit into and relate to the group as a whole, the members hope to improve the quality of their lives. Competition among group members for recognition cannot be tolerated, nor can a desire on the part of one member for superior personal achievement.

Other facets of the subject include the repudiation of the straight working world as dull, plodding, and unimaginative. A certain element of hedonism is strongly present in most communes—the "do what you want to do if it brings you pleasure" attitude. Life is reduced to its essentials: shelter, food, and minimal clothing. A strong emphasis is usually placed on manual effort of one kind or another.

These elements and principles lead, quite naturally, to the country as the most popular site for communes, though a few exist in cities. California, New Mexico, and Vermont are

probably the best-known States which harbor communes.

Quite often a large piece of land is given by an idealistic, well-intentioned, straight member of society to an aspiring commune group. If a shelter exists on the land, it is usually only rudimentary, so that the first task facing the group is a strenuous one—a schedule of construction, planting, planning, organizing, and mobilizing themselves into an effective instrument for problem-solving.

Housing is, in most communes, a dormitory arrangement, though not in the accepted sense. Though a few communes maintain an ethical standard of sexual chastity, the majority enunciate the philosophy that sex is natural and beautiful. No questions asked, no comments made, as long as the group as a whole isn't affected by individuals' actions. Some communes are experimenting with an amoral system known as group marriage.

In the beginning of the current commune experimentation, drugs were very much a part of the scene. However, as more and more young people have seen the destructive effects of the latter, drugs are frowned upon by most communes. Marijuana seems to be an exception.

What conclusions can a young Christian come to regarding this aspect of society? Are communes superior to homes? Are they destructive?

In our next column we'll explore the subject of communes further.

Winning 100 Times As Many

By NEAL C. WILSON

IF DURING 1972 we could win 100 times more people to Christ than we have been winning annually, we would probably conclude that the latter rain had begun.

Consider the following promise:

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

When this promise was penned in 1905, the world field contained 2,340 churches with a total membership (Sabbathkeepers) of 87,311, or an average membership of a little less than 40 members per church. The 1905 membership showed an increase over 1904 of 5,590 members, or an average increase of a little more than two members per church. At that time the larger part of our membership was still in North America.

How is it today in North America?

In 1970 there were 3,398 churches in the North American Division, averaging 125 members each, for a total membership at the beginning of the year of about 425,000. At the 1970 General Conference I reported that in the North American Division a total of 94,836 people came into the church by baptism and profession of faith during the 1966-1969 quadrennium. This averages about seven new members per church per year. After deaths and apostasies are deducted from this figure, and after allowance is made for the fact that the average 1970 congregation is three times larger than the average 1905 congregation, the rate of increase is quite comparable to what it was in 1905.

Have we as a people humbled ourselves before the Lord to any greater extent than the people of God did in 1905? Are we any more kind and courteous and tenderhearted than church members then? The promise is still true, surely, that "if we would

humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one." (Italics supplied.)

Let's suppose that the average church, in addition to baptizing its young people from Adventist families, is baptizing three new converts a year. A hundredfold more would mean 300 converts annually. And a conference now baptizing 500 new members per year would begin baptizing 50,000 a year!

The conditions for the fulfillment of this promise are twofold. The first condition is that we "humble ourselves before God." The second is that we become the kind of people among whom God could safely place these many thousands of converts.

No church could begin baptizing a hundred times more converts unless God would work mightily in that community. The promise of the convicting power of the Holy Spirit would have to be realized. The "spirit of intercession" which Ellen White foresaw would have to develop, and the promise of doors "on every side" being "thrown open to the proclamation of the truth" (*ibid.*, p. 126) would have to be fulfilled.

God is able, Paul assures us, "to do exceeding abundantly above all that we ask or think" (Eph. 3:20). Not just all that we ask—but all that we could ask or think! This is no small promise. Not only is God able to do *abundantly above* all that we could ask or think; He is able to do *exceeding abundantly above* all that we could ask or think!

Writes Ellen White:

"When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and, as in the

time of the apostles, many souls will turn from error to truth. The earth will be lighted with the glory of the Lord."—*Ibid.*, p. 46.

God, the Master of Events

Inspiration elsewhere speaks of "a series of events" that will reveal that God is master of the situation, and of "most wonderful workings of divine providence" that will remove "mountains of difficulty" and cast them into the sea (*ibid.*, p. 96). Within the context of these predictions is the appeal, "As a people we must prepare the way of the Lord under the overruling guidance of the Holy Spirit."—*Ibid.*

The message to Laodicea pinpoints our foremost problem. Pride, lukewarmness, and indifference have made it impossible for God to work. Because we say, by our actions if not by our words, "I am rich, and increased with goods, and have need of nothing" (Rev. 3:17), there is very little that the Lord can safely do for us. Any remarkable manifestation of divine providence in our behalf would only confirm us in our pride and impenitence. Writes God's servant:

"If they would cherish true humility, the Lord could do much more for His people; but there are few who can be trusted with any large measure of responsibility or success without becoming self-confident and forgetful of their dependence upon God."—*Patriarchs and Prophets*, pp. 553, 554.

After mentioning how God worked so remarkably through Gideon and Joshua, the same author declares:

"He is just as willing to work with the efforts of His people now and to accomplish great things through weak instrumentalities. All heaven awaits our demand upon its wisdom and strength. God is 'able to do exceeding abundantly above all that we ask or think.' Ephesians 3:20."—*Ibid.*, p. 554.

Inspiration suggests that there are important lessons that we can learn from Elijah's experience in prayer. Notice this description of the deep heart-searching into which Elijah entered as he prayed:

"The servant watched while Elijah prayed. Six times he returned from the watch, saying, There is nothing, no cloud, no sign of rain. But the prophet did not give up in discouragement. He kept reviewing his life, to see where he had failed to honor God, he confessed his sins, and thus continued to afflict his soul before God, while watching for a token that his prayer was answered. As he searched his heart, he seemed to be

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less and less, both in his own estimation and in the sight of God. It seemed to him that he was nothing, and that God was everything; and when he reached the point of renouncing self, while he clung to the Saviour as his only strength and

righteousness, the answer came. The servant appeared, and said, 'Behold there ariseth a little cloud out of the sea, like a man's hand.'—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Kings 18:43, 44, p. 1035.

We are to "humble ourselves before God" if we would see a hundred-fold more conversions. The words just quoted illustrate what the experience of "humbling ourselves" involves. It means reviewing our lives to see where we have failed to honor God. It means confessing our sins. It means the kind of heart-searching in which we become less and less, and in which God becomes everything. It means renouncing self and clinging to Jesus as our only strength and righteousness.

James refers to Elijah's experience and declares: "The effectual fervent prayer of a righteous man availeth much" (James 5:16). It was one man's prayers—"a man subject to like passions as we are"—that kept back the rain for three and one-half years. And it was in answer to the prayers of the same man that, at the end of that time, "the heaven gave rain" (James 5:17, 18).

Who of us would have prayed as specifically as Elijah did that evening atop Mount Carmel? Our hesitation, especially as we begin to search our hearts, will be a feeling of unworthiness, for as we review our lives we will find no goodness of our own that would enable God to call us righteous as He did Elijah. But in what did Elijah's righteousness consist? It was "when he reached the point of renouncing self, while he clung to the Saviour as his only strength and righteousness" that "the answer came."

Phillips translates James 5:16 like this: "Tremendous power is made available through a good man's earnest prayer." This power—the power of the Holy Spirit—cannot be entrusted to a proud people. It cannot be entrusted to those who are self-righteous, or harsh, or self-centered. Such power would only increase the damage we would do by our witnessing. Thus it is that the second condition to be fulfilled before the Lord can work mightily to bring scores of thousands into the church is for us to become "kind and courteous and tenderhearted and pitiful."

Do we want to see Pentecost repeated? It was in 1895 that Ellen White wrote: "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*, p. 701.

Our privilege "to have it now"! (Italics supplied.) We are to seek, and pray, and believe—*now!* Will we, *now*, as we prepare for MISSION '72?

Money in Bible Times—13

THE FALL OF JERUSALEM

By KENNETH L. VINE

THE last two procurators, Albinus (A.D. 62-64) and Gessius Florus (A.D. 64-66) dealt so severely and unjustly with the Jews that in A.D. 66 the first Jewish revolt against Rome began. Roman coins were crudely overstruck with the designs typical of the revolt period, e.g. chalice, amphora, grape leaf, lulab (bundle of twigs), ethrog (citrus fruit), palm tree—symbol of Judea, et cetera. Inscriptions on the coins loudly proclaimed "Deliverance of Zion" and "Freedom of Zion" et cetera. Jesus had said, however, that Jerusalem would be overthrown mercilessly (Matthew 24), and in the fifth year of revolt, A.D. 70, Titus, under Vespasian, took Jerusalem, and the treasures of the Temple went to Rome as trophies (see Titus' Arch).

A silver shekel was minted at this time having on the obverse the inscription "Shekel of Israel" with the date and a chalice that was used for libation offerings and is supposed to have symbolized the "cup of salvation"; on the reverse was a stem with three pomegranates and the inscription "Jerusalem the Holy."

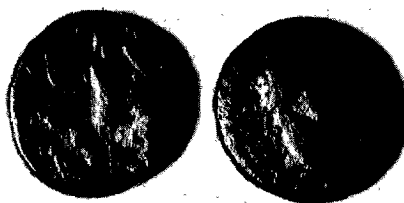
After the fall of Jerusalem, "Judea Capta" coins were struck by Rome in Judea to add to the humiliation. The coin pictured has the head of Titus on the obverse, and a captive, crouching Jew at the foot of a Roman trophy that holds a shield.

In A.D. 132-135 the Jews again revolted in a vain attempt to cast off the

Roman yoke. Hadrian visited Judea and was accepted with loud acclaim because the Jews thought they would have more freedom, but the result was more oppression and insults. Simon Bar Kochba led the revolt. His coins suggest he held Jerusalem only two years. The coin pictured has the palm tree with the name Simon in Hebrew on the reverse and a vine leaf with the inscription "For the Freedom of Jerusalem" on the obverse. The revolt was squashed and Jerusalem plowed, as is seen on a coin bearing Hadrian's head on the obverse, and Hadrian with a yoke of oxen plowing Jerusalem on the reverse, thus fulfilling the prophecy of Micah 3:12.

What a sad end to a people once favored by God as His chosen people but who because of unbelief and disobedience were rejected as a people.

May God preserve us all from the "love of money" lest we follow the example and share the fate of ancient Israel.



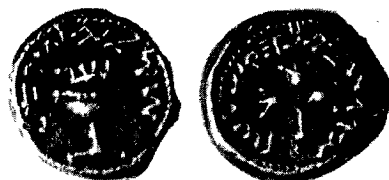
"Judea Capta" coin.



"Kodrantēs" of first Jewish revolt.



Coin of second Jewish revolt.



A silver shekel.



Hadrian plowing Jerusalem.

RESULTS

By SIEGFRIED H. HORN

of the 1971 Expedition

[In the preceding three articles the history of Heshbon and that of the Andrews University Heshbon expedition have been presented, as well as the organization of this past summer's expedition and the archeological methods employed.]

Arab Remains. Since Heshbon was an important city in certain periods after the seventh-century A.D. Arab conquest, it is not surprising that we find extensive remains of those periods in the top layers of the mound. We discovered that in Arab times the summit of the mound had been transformed into a square surrounded on three sides with buildings containing vaulted rooms, one of which we excavated. Only the eastern side of the plaza was left open. In this way the morning sun could warm up the square while the buildings protected it from the disagreeable and frequently chilly strong west winds.

Water channels were laid into the stone pavement of the square to direct the water of the winter rains into cisterns, of which so far six have been excavated in Areas A and D. Some of these cisterns may have been in existence before the Arab period and subsequently put to use. One of them is a huge structure, one of the largest cisterns found in any excavation—more than 30 feet

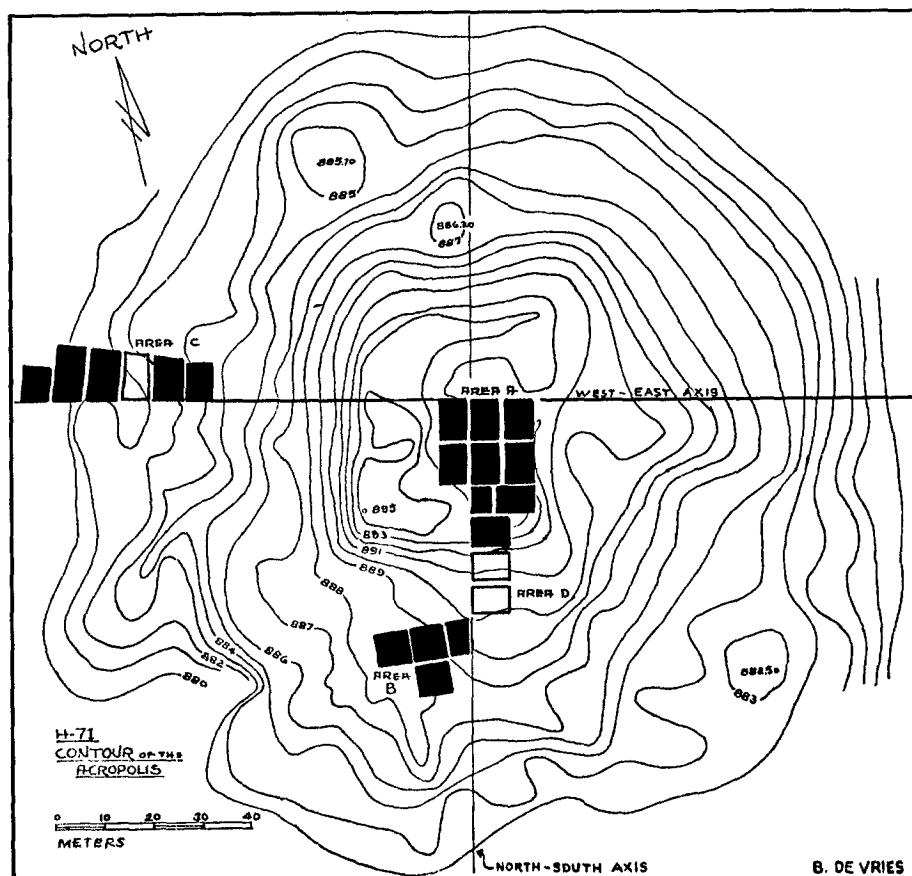
deep, 25 feet long, and 13 feet wide, giving it a capacity of more than 70,000 gallons.

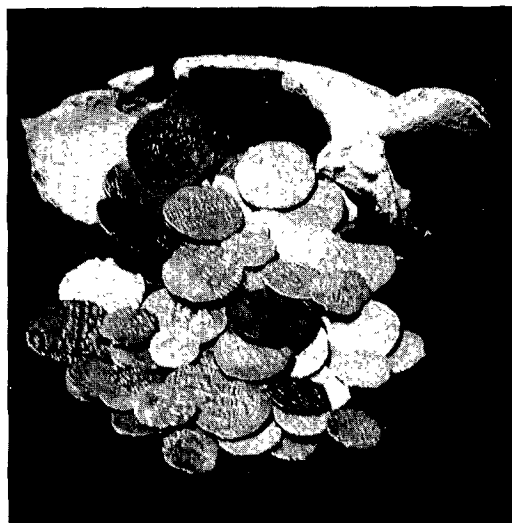
The nature of the vaulted structures is not known. They may have been shops or rooms belonging to an administrative complex. The fact that in the excavated vaulted building 19 small unbaked clay weights, all of identical size, were found, may suggest that the building was a government office from which offi-

cial weights were issued, or it could have been a weight factory.

In Area C we uncovered part of an Arab building that had a stone bench along the south side, a part of it covered with plaster. A column drum from an earlier building had been used in the construction of the bench. In this room a series of sling-stones was found, some loom weights, many badly oxidized iron objects, and a little clay lamp con-

A contour map of the acropolis of Heshbon shows the positions of Areas A to D. The squares worked in the 1971 excavations are shown in black.





An Arab building in Area C yielded a small clay lamp, hoarding 66 Mamluk coins.

taining a hoard of 66 Mamluk coins, silver on a bronze core.

Underneath the floor of this building what was probably a still-born baby had been buried. The body had been wrapped in a cloth—now completely disintegrated—of which the fiber had left impressions in the dirt. A metal buckle-like object lay in the shoulder area while tiny glass beads, which had probably been sewn to the cloth, were found in the pelvic region. A large flat shard coming from a huge storage jar covered up the little burial. Archeology is in part a discovery of human tragedy; in this case a little child laid to rest in the basement of the grieving mother's house.

End of Arab City

The reasons for the end of the Arab city of Heshbon are unknown. Arab historical sources mention the city until the fourteenth century A.D. but not later. This agrees with the archeological evidence that has not produced any occupational remains of a later period. Perhaps a devastating earthquake destroyed the city and drove its surviving population away, or an epidemic of the plague may have wiped out the city. The mound lay completely unoccupied until members of four Bedouin tribes were settled on its southeastern slopes several decades ago by the Nabulsi family. These settled Bedouins live in the present village of *Heshbân*, and many served as our workmen.

The Byzantine Period. The most impressive remains of the Byzantine period, which preceded the Arab invasion, are the ruins of a Christian church in Areas A and D and a lime kiln in Area B. Already in the 1968 season we had excavated the apse at

the eastern end of the church, three of its northern column bases, the foundation courses of the northern outside wall, and fragments of multi-colored mosaic floors in the apse and in the central aisle.

During this summer's work one more base was uncovered of the northern row of columns, and two bases *in situ* belonging to the southern row. Also some parts of the southern outside wall were found. It has become evident from this season's work that the Heshbon church, probably the seat of the bishop of that city, was a typical basilica-type structure with three aisles, with the central aisle separated from the side aisles by rows of columns. Since we have not yet excavated the western end of the church, we do not know how long the building was. However, it is certain that it had at least 12 columns, six on each side, because we have so far found six column bases *in situ* and five dislocated in various places within the church ruin.

The evidence shows three building or reconstruction phases, the last one in the second half of the sixth century A.D., as attested by the mosaic floor in the apse. The sixth-century dating of that mosaic had earlier been suggested on stylistic grounds by Dr. Ute Lux, one of the foremost experts on mosaics. This date was confirmed in 1970 when, at another site, a mosaic was uncovered by Dr. Bastiaan Van Elderen, one of Heshbon's 1968 Area Supervisors, that shows the same type of fruit tree as the Heshbon mosaic and carries a datable inscription.

The church was destroyed soon after its last reconstruction, probably in the seventh century. During that century Palestine experienced two major invasions: in 614 occurred an invasion by the Persians, who destroyed many of the Christian churches, and in 634 one by the Arabs, who generally did not harm churches. It is therefore assumed that Heshbon's church was destroyed by the Persians. In that case the Arabs found it in ruins, and, after leveling off the debris, transformed the place into a plaza, surrounding it with vaulted structures on three sides, as has already been described.

In Area B we excavated a large lime kiln from Byzantine times. It is a round stone structure that had deeply cut into earlier strata. Part of that structure protruding into Square 1 of Area B had already been removed in the 1968 season. During the last three years, owing to the heavy winter rains, much of

the loose rubble that had filled the kiln to the brim had slipped into the deeper and excavated part of the square. It took us about two weeks to remove the tons of waste material from the square, as well as from the kiln. But now, in its excavated and cleaned state, it is an impressive monument of Byzantine workmanship.

Walls of domestic houses from the Byzantine period came to light also in Area C, where we made a rather unusual find. When a huge stone was removed a small unbroken late-Roman glass vessel was found underneath it. That such a delicate vessel escaped injury under such a heavy stone, as well as under a three-yard-thick layer of debris, is almost miraculous—one of the occasional impossible situations that archeologists encounter.

The Roman City

Roman Times. The first-century Jewish historian Josephus mentions in his writings that Heshbon was an important garrison city during the time of Christ and the apostles. The importance of the city in Roman times has been confirmed by the discovery of rich first-century tombs (to be described in the next article), as well as by evidence of Roman building activities and occupation on the mound itself. Two of the church walls belonged originally to structures built in Roman times and were incorporated into the church building.

Even building stones of earlier Roman structures were taken over as is attested by a carved Corinthian capital used as one of the foundation stones of the semicircular apsidal wall of the church. Why this capital was not reused in the church as a capital for a column is difficult to understand, but its discovery in the church foundations clearly shows how the Christian builders cannibalized Roman public buildings, perhaps temples, to obtain building material for their own constructions.

A large cave with a well-built gate at the entrance outside the church reached underneath it as far as the apse. The cave contained several walls supporting the roof. An anvil-like stone and a fireplace were found in it to suggest that it might have been an artisan's workshop, perhaps that of a carpenter or a shoemaker. In Byzantine times it was abandoned, its entrance filled in, and its existence forgotten. Remains of other Roman structures were discovered also in the other areas on the mound together with a

great amount of early- and late-Roman pottery.

Hellenistic and Persian Periods. Both Hellenistic and Persian periods, reaching from the first century B.C. back to the sixth century, have so far been poorly represented by remains discovered at Heshbon. Some Hellenistic pottery has been discovered in Areas B and D and, in 1968, a few Persian-period shards were found in Area B together with an inscribed potsherd, an ostrakon, dated on paleographical grounds to ca. 500 B.C. This ostrakon contains a list of names, perhaps made up for tax purposes. The ostrakon is of interest in showing the national mixture of Heshbon's population in the Persian period. Of the five names listed, one is Babylonian, one Egyptian, and two West Semitic, while the nature of the first-mentioned name is uncertain because of its poor preservation. The situation illustrated by this ostrakon is similar to that of the Jews in the same period who had just returned to Palestine from the Babylonian exile. As attested by the books of Ezra and Nehemiah, many among them had foreign names.

The Period of Isaiah and Jeremiah. Area B produced a deep fill more than 15 feet deep, which contained a great amount of Ammonite pottery from the seventh-sixth century B.C. The debris containing this pottery must have come from a site, probably the summit of the mound, from where it was removed to make room for new buildings. This removal may have been done in Persian, Hellenistic, or Roman times. A strong wall, already discovered in Area B in 1968, that is more than 15 feet deep, was set into this seventh-sixth-century fill. So far we have not been able to date the origins of this wall, a problem whose solution will be sought during the next season.

Also in other areas, notably in C and D, shards from seventh-sixth-century vessels were uncovered, but so far no architectural remains of the Moabite and Ammonite Heshbon, as mentioned in the writings of Isaiah and Jeremiah, have been discovered.

The discovery of large amounts of fine seventh-sixth-century Ammonite pottery is in itself a cause for genuine satisfaction. Prior to the excavations of Heshbon this type of pottery was known only from several tombs discovered in Amman and its vicinity. Heshbon is the first site where it has come to light in a stratigraphically controlled dig. It is a fine ceramic ware, indicating the existence of wealth among the Am-

monites in a time when Judea in western Palestine had become an impoverished nation, and was on the verge of being swallowed up by the Babylonians. A study of this pottery found during the 1968 season was made by Edward Lugenbeal, of the University of Wisconsin, and James Sauer, of Harvard University, and is to appear in the January, 1972, number of the *Andrews University Seminary Studies* (Vol. X, No. 1). The pottery discovered during the 1971 season will be studied by Sauer and published as a separate monograph, probably in 1974.

The Remains of the Earliest Heshbon. Where are the remains of Solomon's Heshbon when the city was an administrative center of one of the great king's provinces? And where are the remains of King Sihon's Heshbon, conquered and occupied by the Israelites under the

leadership of that great man Moses?

Aside from a few Early Iron Age shards (twelfth-ninth century B.C.) and one certain Late Bronze Age shard (sixteenth-twelfth century B.C.) found in 1968, nothing has so far been unearthed at *Tell Hesbān* earlier than the time of Isaiah and Jeremiah. Whether that part of the mound containing the earlier Heshbon has by accident not yet been touched by our picks and hoes or whether the Heshbon of Moses' and Solomon's time was situated at another site is not yet known. Some archeological surveying was begun in the surrounding area. So far no promising candidate for an earlier Heshbon has been found. The solution to the problem will be a major task at the next season of excavations. ♦♦

[Next Week: Results of the 1971 Expedition—2.]

FOR THE YOUNGER SET

Melissa and Two Prayers

By MARYE TRIM

THE guard waved his flag. The whistle blew. Then the train *chuff-chuffed* away from Masterton station, in New Zealand. On the platform, waving good-by, stood four-year-old Melissa, clutching a shiny black doll in a green gingham dress.

"Your mother will come back another day," said the thin lady who stood beside Melissa. "Stop your sniffing at once!"

Melissa hugged her doll tighter and followed the thin lady, who never smiled, to a house called an orphanage.

"This is where you sleep," said the thin lady, pointing to a white-covered bed in a row of other white-covered beds. "A big girl will look after you. And you be good!"

"May—may I have my dolly's carriage that my mummy sent with me?" asked Melissa. "An'—an' my tricycle?"

The thin lady frowned. "Tricycle? Carriage? We don't have children with toys of their own! You have to share here."

Melissa clung to Sally, the shiny doll, and sat on the bed. The thin lady went away without smiling.

Every day Melissa went to the orphanage gate to see whether her mummy was coming. But mummy could not come yet. Every day Melissa looked for her tricycle and doll's carriage among the things to play with. But other children pushed her away from them. Soon Melissa did not feel like smiling or skipping anymore.

"You naughty little girl," scolded the thin lady who never smiled. "You don't eat up your food, so you must stand in the corner. Face right in the corner!"

So Melissa and the shiny doll pressed noses into Punishment Corner. But still Melissa could not eat properly, or skip and smile.

One day the thin lady stared at Melissa. "You look sickly. You must stay in bed until you are well."

So Melissa stayed in bed for many days, but she did not get well. She cried under her white bed cover because she felt sick and sad and because she did not have her daddy anymore since he became ill. And she especially cried for mummy. Under the white cover she asked Jesus whether He would help her to see her mummy soon.

A few mornings later a doctor examined Melissa. He gave her two pieces of sweets and was so kind that Melissa whispered to him all about her heartaches and her prayer.

The doctor told the thin lady, "Melissa needs a holiday."

So next time the guard waved his flag, and the passenger train chuffed away, Melissa and her shiny doll were aboard. The doll's carriage and the tricycle remained at the orphanage for the children who had neither parents nor toys of their own.

When Melissa saw her mother her heart and eyes and voice all said together, "My mummy!"

Mummy gasped at her pale, thin daughter. "Please, God," she prayed, "help me, so we can stay together always."

Melissa knew her own prayer was answered. And soon God gave Melissa and mummy a home together. That made *two* prayers answered! So Melissa ate and skipped and *smiled* again.

I Believe...

That God's Judgment Is in Session Now

By ROY ALLAN ANDERSON

NO PART of God's special message for today is more distinctly Adventist than our teaching concerning the judgment. Basic is the text in Revelation 14:7 that reads, "Fear God, and give glory to him; for the hour of his judgment is come." Then verses 14-16 picture our Lord returning to reap the harvest of the earth.

It is evident that the phase of God's great judgment here mentioned *precedes* the Second Advent. And this harmonizes with Revelation 22:11, 12 where, after the pronouncement of the sentence of judgment, Jesus says: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Our rewards will be according to our deeds. Paul declares the same truth: "Every one of us shall give account of himself to God" (Rom. 14:12). And again, "We must all appear before the judgment seat of Christ" (2 Cor. 5:10). This is something no one can escape.

Daniel Webster, one of America's great orators, had just delivered an after-dinner speech. After Webster resumed his seat amid thunderous applause, the toastmaster arose and said, "Mr. Webster, what is the

greatest question that has ever crossed your mind?" Webster rose slowly and looking around on all, said solemnly, "Gentlemen, the greatest question that has ever crossed my mind is my personal accountability to God."

There can be no greater question, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14). But when does that happen? Immediately after death? At the time our Lord returns in glory? Or could it be before He returns?

Since early in their history Seventh-day Adventists have taught that one phase of the judgment precedes the Second Advent. That is why they speak of it as the "pre-Advent judgment," or the "investigative judgment." From their study of Daniel and the Revelation they became convinced that that judgment is in session now.

In Daniel 8:13, 14 the prophet records a conversation he overheard between two heavenly beings. A question was asked, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The answer was, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

A blasphemous power is described in verses 11 and 12, a power

that would attempt to destroy all knowledge of salvation. It was a prophecy given in striking symbols which the angel Gabriel clearly explained, emphasizing particularly the "little horn" that became "exceeding great," even daring to take from "the prince of the host" the "daily" or the "continual ministration"* for our salvation.

The same power is mentioned in chapter 7 as speaking "great words against the most High." But we read, "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end" (Dan. 7:25, 26). However, before this power is destroyed, the truths that he sought to corrupt were to be restored to the people of God.*

Reformation Recovery of Truth

The Protestant Reformers of the sixteenth century recovered much that had been lost during the Dark Ages. But the central truth concerning our Lord's final ministry in the heavenly sanctuary, and the judgment as typified by the day of atonement services in the ancient sanctuary of Israel, were not understood. Nor could they be, until the expiration of the "two thousand three hundred days," or 2,300 years, for in prophetic time a day equals a year (compare Eze. 4:6 with Num. 14:34). However, this part of the vision neither the prophet nor his companions understood (Dan. 8:26, 27). Not until after the collapse of the Babylonian empire and the establishment of the Medo-Persian kingdom did Daniel receive a full explanation.

Chapter 9 tells of his earnest intercessory prayer. While he was still praying Gabriel again appeared to give a further unfolding (Dan. 9:21,

* This article presents the so-called new view of the "daily," popularized in Europe about 1900 and afterward advocated in America, especially by A. G. Daniells, W. W. Prescott, and many others. (For a discussion of two views held by Adventists, see the *Seventh-day Adventist Encyclopedia*, pp. 319-323.) According to this view (with variations) the sanctuary to be cleansed (Dan. 8:14) is the sanctuary in heaven; the "daily" is the continual priestly ministry of Christ in the true sanctuary; the taking away of the "daily" is the papal church's displacement of the true sanctuary service (for example, by the confessional and the sacrifice of the mass that take the place of the mediatorial work of Christ); and the cleansing of the sanctuary is the recovery of the truth concerning Christ's ministry in the heavenly sanctuary.

Those who advocate this concept consider it a wider view than the so-called old view. They hold that it simply amplifies, but does not deny, Ellen White's interpretation of the antitypical services in the heavenly sanctuary. According to her interpretation a different agent is set forth as the one that defiles the sanctuary, and a different event as the cleansing. She says, "The sins . . . of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded."—*The Great Controversy*, pp. 421, 422.—Eds.

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22). Said he, "Understand the matter and consider the vision." But what vision? Clearly, the vision of the two thousand three hundred days that he had not understood.

Gabriel then gave the message: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (verse 24). Seven specific events are here mentioned. These were to be the "seal" of the prophecy of the two thousand three hundred days.

"The going forth of the commandment to restore and to build Jerusalem" marks the beginning of both the "seventy weeks" prophecy and the "two thousand three hundred days." We must remember that when this vision was given, both city and temple were in ruins. Isaiah and Jeremiah had prophesied the return of the Jews to their own land and the restoration of their worship.

The decree of Artaxerxes in 457 B.C. (Ezra 7:12-26) marks the date for the beginning of the seventy weeks prophecy. The King James Version reads, "Seventy weeks are determined upon thy people." Other translations read "shortened," or "apportioned," or "cut off."

The seventy prophetic weeks, or 490 years, were to be cut off from the longer period of the two thousand three hundred years. The important events foretold by Gabriel were to "seal up" or confirm the longer vision of the two thousand three hundred years. This longer period was for the time of the end, for, said the angel: "Understand, O son of man: for at the time of the end shall be the vision" (Dan. 8:17).

Sixty-nine weeks were to reach to the time when "Messiah the Prince" would appear and begin His ministry. The word *Messiah* means "anointed." Now note how this was fulfilled. The Scripture says: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good" (Acts 10:38).

The prophecy also says He would "confirm the covenant with many for one week," and "in the midst of the week" He would "cause the sacrifice and the oblation to cease." This our Lord did, first by His marvelous ministry; then by His vicarious death, exactly three and a half years after He began, or in the midst

of the prophetic week A.D. 31. Paul declares He died "at the right moment" (Rom. 5:6, Weymouth).

When the angry mob came to arrest Him, Jesus said, "This is your hour, and the power of darkness" (Luke 22:53). It truly was their hour but it was also His hour, when as the Lamb of God He was to die for the sins of the world. But He rose again. And His resurrection more than anything else seals or confirms this great Messianic prophecy.

This seventy-weeks prophecy was to be "cut off" from the longer prophecy of the two thousand three hundred years. If we subtract the seventy weeks from two thousand three hundred, we have a remainder of 1,810 years. Adding 1,810 years to A.D. 34, the end of the seventieth week, we reach the significant date of 1844. This marks the time for the cleansing of the sanctuary, or the judgment. But it also marks the time when the last of the great truths that had been lost would be fully restored.

New Light on the Sanctuary

While the Reformers recovered much, important features concerning the judgment and Christ's final ministry in the heavenly sanctuary still remained unclear. But in the year 1844 new light came to God's people, and the three angels' messages of Revelation 14 began to be heralded to the world.

To grasp the meaning of the expression, "then shall the sanctuary be cleansed," we must study it in the light of the ancient sanctuary service in Israel. When a man sinned, he brought a kid of the goats to the officiating priest. After the sinner had confessed his sin, the little animal was slain and the blood was left at the sanctuary. Those individual confessions went on day after day throughout the whole year until the Day of Atonement. Then special services were held for the cleansing of the sanctuary and its furnishings, as well as the whole congregation. It was a day marked by both solemnity and joy for at its close every trace of sin was removed. The scapegoat being the vehicle for the transference of the confessed sins of the congregation was then led to a land "not inhabited" (Lev. 16:22).

The instruction was clear, for "on that day shall the priest make atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (verse 30). Only those who by confession had laid their sins "before the Lord"

had the assurance that they were cleansed. Moreover, this was also a day of judgment, "for whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people" (chap. 23:29). No longer was he a part of the congregation.

Every feature of that ancient service was a foreshadowing of Christ, His sacrifice, and priestly ministry in the heavenly sanctuary. Hebrews 9:23 contrasts the ancient priestly service in the earthly sanctuary with Christ's ministry in the heavenly.

Just as the Day of Atonement in ancient Israel was a day of cleansing and judgment, so there will be a time of judgment when the books of record will be opened.

Adventists believe that this phase of God's great judgment began in 1844, and that Christ our great High Priest and Judge, entered at that time upon the final phase of His work as man's Intercessor. At the conclusion of the judgment Christ will pronounce the sentence he that is unjust, let him remain unjust; he that is holy, let him remain holy. He then descends as King of kings and Lord of lords accompanied by all the holy angels.

This pre-Advent judgment also becomes the occasion when God the righteous Judge unfolds before the whole universe the full record of His dealings with a rebel race. In fact, this is one of the most important aspects of this judgment. Scripture speaks of it as "the hour of his judgment." It is the time when the whole plan and purpose of God are made fully known and His character vindicated.

Ever since sin began, the devil has been slandering God's character and charging Him with being unjust. Now before the whole universe, every step in the salvation of men is revealed. At the conclusion this anthem is heard in heaven, "Who shall not fear thee, O Lord, and glorify thy name? . . . for thy judgments are made manifest."

Sensing the importance of what is now happening in heaven, and realizing that when once the High Priest pronounces sentence there can be no appealing that decision, what manner of persons ought we to be in all holy conversation and godliness? Our personal accountability to God is indeed life's greatest question. Let us each then put our case into His hands, knowing that through His abundant grace we "shall not come into condemnation" but will have "passed from death unto life" (John 5:24). ♦♦

THIS IS ULSTER

(Continued from page 1)

Marshal Earl Alexander of Tunis. Her famous inventors include Harry Ferguson, the tractor king, and Sir James Martin, inventor of the aircraft ejector seat. Within our own denomination, the Adventist working force has been enriched by Ulster's contribution of administrators, missionaries, ministers, and Bible teachers.

Beginnings of SDA Work

It was not until 1885 that the Adventist message was first preached in Northern Ireland at Armagh by R. F. Andrews. A group of colporteurs helped to arouse an interest in the faith, and the first church was organized in Banbridge by D. A. Robinson in 1891. There were 26 charter members.

The progress of the Adventist message in Ireland has been slow and difficult. Today, after 80 years of faithful witnessing, there are some 300 believers in Northern Ireland with an additional 35 members in Dublin, Eire. There are church buildings in Banbridge, Portadown, Larne, and Belfast. When funds permit, a much-needed Adventist church center is envisioned in Londonderry, where our members are meeting in inadequate rented premises.

During recent months life in Ulster has taken on many tragic aspects. When we came to Ireland a few months ago to look for a new home, we met a young married man, father of three small children, who had just been threatened at gunpoint and told to leave his home before midnight. When he learned we were looking for a place in which to live he looked at my wife and me in utter amazement. "You must be mad," he said. Later in the day, as we listened to the bomb explosions and gun battles raging about half a mile on either side of the hotel in which we were staying, we began to have similar thoughts. Now we are here to stay.

Daily the news headlines tell their deadly story of attacks on the police, malicious fire razing, youths tarred and feathered, buildings shattered and destroyed by bombs, and inno-



cent people killed or maimed for life. The painful sounds and sights of the city's troubles are not far away from our home just outside Belfast. Explosions are a common sound.

Within 10 to 15 minutes we can reach the center of the city, but all too frequently we are caught up in traffic jams caused by army check points on bombs planted in the city and its environs. Usually it takes much longer than expected to complete the most simple journey. In common with other citizens, we often have to make complex detours to avoid areas where there is trouble. Most of our members tune in to the radio news on Sabbath morning to determine their safest route to church after the terrorist activities of the previous night. Six or seven Adventist families have had to leave their homes, while others live on in the middle of the explosions and the tension, often walking two or three miles each way to church because no public transport is available. Some of our faithful members are without employ-

ment, and others have taken inferior jobs in order to keep the Sabbath. But our people are of good heart, and while they pray for a speedy recovery from Ireland's troubles, they also recognize the increased opportunities open to them to share their faith.

In all of Ireland we have four ministers, Pastors Hulbert, Pettit, Rhodes, and Gebbie, in addition to the writer. We have also four colporteurs, two of them full time. This is our working force for evangelizing the whole of Ireland, north and south. While we do not operate a school or hospital, there is much to encourage us. Ireland's enthusiastic and vigorous youth are perhaps its greatest asset. Then there are all the possibilities inherent in our Ranelagh Health Institute in Dublin, Eire, devotedly staffed by Harry Wilby and his wife. Challenging also is the regular inflow of Voice of Prophecy students, one of whose number, after accepting the message through the lessons, placed an advertisement in his local paper to discover whether there were any Seventh-day Adventists in his town. There were no replies! We have no members there, but we expect soon to have one!

Our message has yet to reach Sligo and Holywood, unlike their American counterparts. We have churches in only four of the six counties of Ulster proper, and in only one of the 26 counties of the Republic of Eire. This is a large, unworked mission field, but we are encouraged by the letters expressing concern and support from Ireland's sons and daughters who have emigrated to many parts of the world. We solicit the prayers of our members on behalf of the faithful workers and members in Ulster at this time.



These church members have had to leave their homes because of the political trouble.

Homemakers' Exchange



How can we teach our children discrimination in the selection of television programs without a television in our home? We feel our family is much better off without a TV, but we cannot control what our children watch in other people's homes. How can we develop judgment and discrimination?

► I think you have answered your question yourself when you say your children watch television in other people's homes. I dare say you have not made your home attractive to your young people. The first thing you must do is purchase a good quality television set. Then go over the list of programs with your children, having the words "Foolishness is sin" before you. There are good programs that you all can enjoy.

I do not believe that God would have us deprived of television anymore than any other modern invention. Will power and self-control can be developed and a good lesson learned if we teach our children how to use the marvelous things we have. We would not deprive them of a beautiful stereo just because there are trashy recordings available. It is your responsibility to teach your children what is beautiful, true, and worth while.

See to it that they have a comfortable room where they can enjoy more than television with their friends. Provide games and crafts that they can also enjoy. It is a parent's responsibility to supply their needs, and they need diversions. If parents do not supervise and supply lovely things for them, they will go elsewhere and then be led away.

Give them more of your time and show them how valuable you think they are. Your children are your treasure, the most important thing in your life. They will love to stay home and entertain there with your guidance and love leading the way.

Viola C. Esposito

East Patchogue, New York

► It seems to me that you have a twofold problem: 1. You can't suggest what is a good television program or what is bad since you don't own a TV; 2. Children will watch anything that is on television unless they are given certain rules.

Our children are seven and nine, and we have a controlled TV. We have three ground rules:

1. Never watch television away from the house.
2. Never watch television when the weather is nice outside.
3. Never turn the television on in the daytime and not before seven in the evening.

Here is an example of our weekly television schedule:

Sunday night—no TV. Reading time, with each member of the family reading a favorite book.

Monday night—one-half hour of television.

Tuesday night—prayer meeting.

Wednesday night—no TV. Games.

Thursday night—one-half hour of television.

Friday night—no TV.

Saturday night—one hour of television.

This will work even when you have company in your home if you stick by the rules and turn off the television when anything questionable comes on. Most people will respect your wishes and admire your principles.

Margaret A. Smith

Macon, Georgia

► We have never owned a television in our 15 years of marriage. We have four children, six to 14 years of age. Over the years we have talked to them about certain programs and why as Christians we don't want to watch them. (The hardest explaining comes when they point out that another Adventist family watches something we don't approve of.) Over the years we have rented a television about four times on special occasions. This has enabled us to have it at home temporarily and has given us a chance to teach and learn some valuable lessons. The last time we rented a set was about two years ago.

One very valuable thing we all learned was what television can do to a home—bring about conflicts concerning programs, bedtime, worship, et cetera.

Something to remember is that as parents we cannot tell our children that certain programs are wrong and then watch them ourselves. A program can't be "pretty good" one time and "bad" the next. If we present this in the right attitude and stick to it, our children will probably do all right in watching television in other people's homes.

Mrs. Charles Wiles

Eureka, Kansas

► We solved the problem of our children's watching television programs in other people's homes by moving to the country. With no close neighbors, the children are always here, and when other children do come to play, their activities can be controlled. It means driving more than 25 miles each way to church school every day, but what a haven and shelter for children a home in the country can be.

Mrs. Willard Phillips

Boelus, Nebraska

► Expose your children to portraits and stories of the world's great men and women—leading thinkers, ministers, doctors, judges, lawyers, musicians, composers. Let them see their pictures and read the stories of their successes in life, what made them great, what practical lessons they offer on building sterling character. Let them read the Bible and Ellen White's books.

The aim is to feed the children with good literature. Feed them according to

their capacity to retain, with stronger food as they grow.

In order for them to react and produce action, their intellect has to be awakened. Then their action, in turn, will produce character. "As he [a man] thinketh . . . , so is he."

Whether the television is in your home or the neighbors' homes doesn't matter. Let them do the discriminating in the choice of their programs as they do their friends.

Dr. Thomas G. Aved

Fresno, California

► What a wise choice it is not to own a television. The next wise rule is to be with your children when they are in other homes. In this way, if a television is on, you can choose whether or not you must leave. "Do you allow your children to associate with other children without being present to know what kind of education they are receiving? Do not allow them to be alone with other children. Give them your special care. Every evening know where they are and what they are doing."—*Child Guidance*, p. 114.

We are told in *Testimonies*, volume 6, page 195: "To parents He sends the warning cry: Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil." The home should be made so attractive and cheerful and such a heaven on earth that the children will love to be home with their parents. If the children have been gathered into their homes when small, then when older they will find out that television has very little to offer compared to God's textbook and nature.

Muriel Huguenin

Wappingers Falls, New York

NEXT QUESTION

Recently when we visited our daughter at the academy we discovered that she and the other girls all seem to lend and borrow everything they own back and forth—hair dryers, clothing, money, and smaller items, as well. Would we be teaching her to be selfish if we insisted that she not lend her things—and, of course, not borrow, either? Or is this just a teen-age phase?

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

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

SEQUEL TO "THE SEEKING GENERATION"

Recently we wrote an editorial for the REVIEW entitled "The Seeking Generation" (Nov. 25, 1971). In it we expressed the opinion that many of today's youth, disillusioned with the pretense and lack of integrity of their elders, are "seeking for 'new and better values and a foundation for their lives.'" Recognizing this as a challenge to Seventh-day Adventists, we asked what we must do "to make them aware that there is a community that meets high standards of honesty, integrity, and social consciousness." We followed with the question "Or do we meet those standards?"

In response to our editorial one correspondent wrote in part: "I think that the denomination, and almost every member, certainly attains a standard of honesty several times greater than that which is considered significant in the world. I think that the church, and its members, meet a standard of integrity so high that it is probably unrecognizable as a standard by the average secular man. . . . But when you start talking about Adventist standards of social consciousness [I ask], What standard of social consciousness? I submit that, in general, Adventists are so detached from the world around them that they are incapable of forming any kind of social consciousness. . . ."

The writer went on for several pages to illustrate what he meant. Then he stated, on the basis of his own experiences, "that Adventists are essentially selfish. . . . Sure, Adventists have the highest per capita giving rate of any church, but because of their tight little social subculture that is the denomination, they give essentially to themselves. . . ."

Church members will give for a church building or a school for *themselves*, he asserts, but they will rarely give money "for the crying needs of people who live in the shadow of the church." They are reluctant to give, he declares, to defray expenses for a team of students spending a summer working in a community, to provide material for a Five-Day Stop Smoking Plan, to set up a free clinic, to set up a tutoring program for underprivileged children, and so on.

This writer concludes, "I have described exactly where many of the youth of the church are at, and why they are leaving the church. Many young SDA's are leaving . . . because they see in its lack of social consciousness a lack of integrity and honesty that nullifies the doctrines. . . . Others see the truth of the doctrines, but are frustrated about how to relate to the body that is so wrong in its life-style. . . ."

Plaintive Emphasis

Another letter added a rather plaintive emphasis to the above. The writer, who describes herself as belonging to "the seeking generation," tells how she and her young husband became Seventh-day Adventists. She goes on to outline how problems developed in the home, going from bad to worse, until she felt she could hold on no longer. Finally she left her husband.

Then she writes, "Of *all* those good Christian people in all that good Christian town . . . not one came to talk to me about what I was going to do. Not one came to pray with me, *not one person* would stoop to pick me up when more than anything I needed a friend.

"I was so disillusioned I just couldn't stay there anymore. I spent the next three years . . . trying to find myself. And I'm thankful to say God was with me and I found what I was looking for. I found people who care

about me no matter *who* I am, *what* I've done, or *how* I worship and believe. People who will hold my hand when I'm down, or just do nothing but be there if that's what I want. They don't judge, nor do they talk behind people's backs.

"Who are these wonderful friends? you ask. Well, some people call them 'hippies.'"

"I hope you don't think I'm angry or bitter about what happened to me with the Adventists, because I'm really not. I just felt compelled to explain to you why I left the church. I'm sad, so terribly sad, and disappointed [in the church]."

Next week we shall take a look at areas in which we agree and in which we disagree with these correspondents.

T. A. D.

(To be continued)

THE BELIEVABILITY OF WORLD PROGRESS

The December issue of "Table Talk," a small publication placed before each customer in a well-known restaurant chain, contained a short article entitled "A Glimpse Into the Future." Its message caught our breath, for it may well be the scenario that all the world will participate in not many years from now.

"It is mid-December in the year 1990. We are seated with other reporters in the main assembly room of what was once the United Nations Building. The name has been changed to the United World Building, for now, every nation on earth has representation here.

"This is a momentous occasion, for a whole new section has been added to accommodate religious leaders of the world. It had long been felt that the original UN was purely political in structure, whereas many of man's problems stemmed from religious differences.

"Members and spectators seem excited. Never before, in the history of man, have so many representatives of so many religions gathered together in one spot. There is a constant droning sound as the many members exchange remarks with one another. Suddenly, the great hall is hushed. A tall, beautifully-groomed woman walks slowly and gracefully towards the podium. She is wearing a pleated, white dress, and long white gloves. She is Madame Colombe La Paix, Chairman of the United World assembly and a Nobel Peace Prize winner in 1989."

The columnist proceeded to imagine the possible message that this world peace leader would deliver on this great occasion. "For centuries—too many centuries—man had waged war with his neighbors for reasons of conquest, for expansion, or for political and religious differences. And now, with the incorporation of the Coalition of World Religions, we feel we will be able to overcome the final barrier to a lasting world peace.

"Every active religion on earth is represented here today and the basis of each of these religions is belief in a Supreme Being. Each, then, and the majority of us in this assemblage, have a common bond and a firm foundation upon which we can hope to reconcile present and future national and international religious differences. . . ."

"I ask, humbly and sincerely, that each religious leader here today pledge to work with the others for a true religious peace and understanding, for by whatever name each of us uses when speaking of the God of us all, He is just that—*The God of Us All*.

"When this entire assembly attains a true cooperative

world peace so that men will no longer be afraid of one another, then they can concentrate their unlimited energies and resources toward making this a better world for all in it."

Such is one columnist's view of how the world will solve its problems. In 1972 it is not farfetched, although it probably could not have been written before the dizzying events of the past 15 years.

When Ellen White pictured the future of this world during the last days just before the close of probation, her first readers did not have the benefit of the events of the mid-twentieth century; her words seemed incredible. She noted that world conditions prior to the unprecedented time of trouble would not seem sufficiently dreadful to the uncommitted worldling, in the church or without, to cause him to hasten in repentance. For most, much to the contrary! After living through decades of unprecedented global horror, teetering for years on the brink of nuclear disaster, numb with statistics describing millions who live on a starvation level, or the specter of pollution disasters, more of the same seems further to anesthetize the sensibilities of most people.

In fact, prospects of a peaceful, pleasant world may be more promising for those living just before the close of probation than at any other time in world history. When substantiated promises are being made for aquaculture (the raising of mankind's food in the water areas of earth) rather than agriculture; for mining coal, tin, and other metals from the ocean (which covers two-thirds of our planet); for accurate weather predictability and manipulation by 1975; for baby banks where prospective parents may order tiny frozen embryos guaranteed free from genetic defects, and cataloged by color of hair and eyes, sex, size, I.Q., et cetera; for the triumph over cancer and other dread diseases—dire warnings of the end of the world will seem unreal and unbelievable.

As far as man can see with his eyes, and with the numbness that comes after a half century of unrelenting tensions and distress, the worldling may think of good reasons to discount the warnings of Seventh-day Adventists.

Glowing Predictions for Mankind

The religious leaders of the world will have much evidence to support their glowing predictions that mankind has turned the corner on its past and entered its golden age of world peace and sufficiency for all.

"Come when it may, the day of God will come unawares to the ungodly. When life is going on in its unvarying round; when men are absorbed in pleasure, in business, in traffic, in money-making; when religious leaders are magnifying the world's progress and enlightenment, and the people are lulled into a false security—then, as the midnight thief steals within the unguarded dwelling, so shall sudden destruction come upon the careless and ungodly, 'and they shall not escape.'"—*The Great Controversy*, p. 38.

"When the professed people of God are uniting with the world, living as they live, and joining with them in forbidden pleasures; when the luxury of the world becomes the luxury of the church; when the marriage bells are chiming, and all are looking forward to many years of worldly prosperity—then, suddenly as the lightning flashes from the heavens, will come the end of their bright visions and delusive hopes."—*Ibid.*, p. 338.

As students of prophecy let us be aware of those signs that indeed indicate the nearness of the Advent. Let us not manufacture our own signs that were never meant to be. The honesthearted need to hear the clear call of our Lord at this time when the call of peace and safety becomes increasingly more believable.

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.]

NOW IS THE TIME

Re "Thoughts on a Mini-Crisis" [Oct. 28]. We are in a time *now* when changes are being made so rapidly that reference is made to "future shock." I used to think that the Sabbath test would be a clear issue—either you obeyed God and faced starvation, or you went with the worldlings and had economic security. We are told, however, in *Testimonies*, volume 1, page 551, that Satan's deceptions are clothed "with coverings of light borrowed from heaven." Might not the final tests be more subtle than many have thought? Various Sabbath issues may be presented in such a light that the rightness or wrongness may appear to be a matter of opinion. If we are so conditioned to compromising today, ignoring principle for "policy," might we be willing to go along then in our effort to avoid offending those who disagree with us?

Think of the pressures that could be exerted when Satan impersonates Christ (*The Great Controversy*, p. 624), as he leads a grand world brotherhood of reform

around the Sabbath. The little group who dares to resist this plausible, world-uniting movement will appear to be antisocial, anti-government, antiprogressive, antiscientific, antireligious, and even anti-Christ.

Now is the time to obtain a preparation for that crisis—to meet the little crises we have now by a test of God's Word. Now is the time to plead with God to correct us and to remove every sinful trait of character from us; now is the time to implant a love for truth that is stronger than our love for life, to build up our faith in Jesus Christ alone.

ESTHER A. MCCLUSKEY
Colton, California

ADVENTIST CHRISTMAS

In regard to "A Second Look at Christmas" [Nov. 11]: Many Seventh-day Adventists do not even buy Christmas trees, neither would many pay \$5.00 for them if they did. Also they do not buy \$5.00 worth of trimming every year. Once bought, most trimming lasts for years. Greeting cards can be bought during the off season for relatively little expense. Since the postage has become more expensive, I don't send cards, and I am not the only one who doesn't.

To say that \$25.00 per family is spent on greeting cards seems to be putting it rather strongly. In our church there are many families that come nowhere near these figures. As far as the gifts are concerned, we buy mostly clothing or other

items that will be needed. In that case, according to the family, the gift list may go higher than the \$100 mentioned, but truly, these gifts would have to be bought anyhow.

MRS. CECILE L. HALVORSON
Janesville, Wisconsin

CHILDREN ARE PEOPLE, TOO

"Especially for Women" [Nov. 4] hit the nail squarely on the head. Watching parents jerk and yank their children at church service and elsewhere has pained my heart many times in my life of seventy years plus.

I know of some who have been driven from our church by stern, unloving treatment.

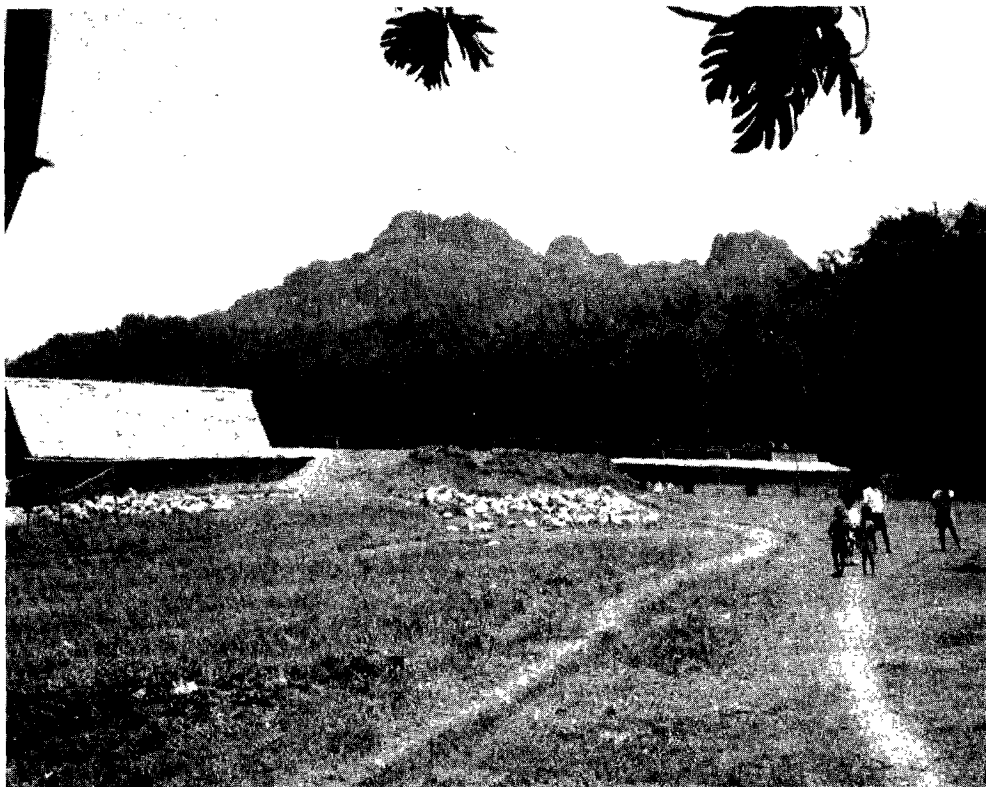
FRED L. KIERSTED
Moncton, New Brunswick

SHARING THE "ONE BLOSSOM"

We so enjoyed "Only One Blossom" [Nov. 11]. We do hope that reprints will soon be available, as we would like to use them in contacts with non-Adventist college students we meet.

Such articles have helped to make my first year in the Adventist Church such a blessing—a beautifully different year, which is a token to me of our Lord's last loving call to the world before He comes. I am so happy to have been called to share this love with the world.

BETH FREIDLINE
Fayette, Missouri

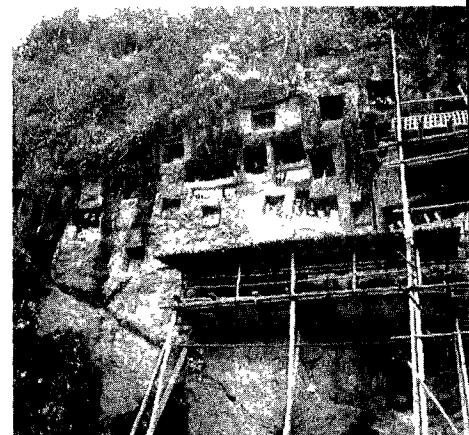


Students at Toradja Academy, Makassar, Indonesia, meet in this temporary classroom. Buildings of this school in the Far Eastern Division need to be completely rebuilt.



A traditional home in Toradja, Indonesia.

Toradja cliff tombs. Scaffold has been erected to facilitate changing of clothes of images of dead in front of the tombs.



Visiting a Section of the Celebes Where Inhabitants Live With Their Dead

By CLINTON SHANKEL

TORADJALAND, in the central highlands of the Celebes, is a majestic, beautiful, and fertile area with a pleasing climate. And a place where the inhabitants live with their dead.

Recently, I was able to visit this interesting area of the Far Eastern Division to see something of how the work of Adventists is progressing there.

The trip to Toradja was a strenuous one—12 hours of grinding over 100 miles of mountain road with occasional stops to repair a broken spring or a flat tire.

The day following our arrival we climbed through thick jungle to the top of a hill. We were going to visit a dead man. Eleven months and ten days earlier the man of the house we were going to visit had died. A feast had just been completed during which 15 carabaos had been consumed by the guests. But now all was quiet, prior to the next feast, which would take place in 20 days—one year from the time the man had died.

Clinton Shankel is lay activities secretary of the Far Eastern Division.

After death in Toradja the dead person is dressed up in finery and seated in a chair in the living room for one week. There is no embalming, so you can imagine the condition of the body after a week in the tropics. But so strong is spirit worship there that the members of the family feel they must remain in the presence of the dead person, otherwise his spirit will be ashamed of them, possibly hurt, and will bring evil upon them. After one week the body is wrapped but remains in the home for one year before being buried. By then the spirits are satisfied.

Suddenly we heard the sound of a gong. "What is happening?" I asked.

"The wife of the dead man is telling him that he has visitors and the spirit should prepare to meet us."

The gong stopped. The wife descended the narrow, dark staircase and motioned for us to proceed upstairs to visit the dead man. It was dark as we entered the room, but we could see the wrapped body before us. To the left was a flickering fire where the family cooked. Overhead was the gong I had heard. All was quiet; no one spoke. As we stepped out of the door the gong went again. "What is that for?"

"Oh, the wife is telling the dead man that we have left."

Living with the dead, I thought. How much better if they could learn of the living Christ, who is able to offer them eternal life.

The Beginnings of a Church

Our denomination has not had work going very long in this area, but already we have a number of church members there, and a church building—or rather, the beginnings of a church building. It stands with brick walls about three feet high, but with no money left to complete it.

I visited our academy in the area, where 60 or 70 young people attend, and was shown the two very inadequate dormitories. The principal remarked, "We will not be able to have school next year unless we rebuild these temporary buildings."

"How much will that cost?" I asked. "Two hundred and fifty dollars."

A wonderful beginning has been made in Toradjaland. But we cannot be satisfied with a mere beginning. We must rally to finish the work of God there and call men living with the dead to life in Jesus Christ.

Breakthrough in Vietnam Opens Way for Evangelistic Thrust

By JOHN HANCOCK

ONE of the most thrilling breakthroughs for the Advent message in Vietnam took place recently. My wife and I witnessed part of this remarkable happening just a few weeks ago while we attended a youth congress in Saigon.

The story began in the spring of 1971 when Y Son, a sergeant in the South Vietnamese army, was walking one Sabbath morning down the dirt streets of the remote little village of Damerong. The sound of singing came to his ears so, with nothing much else to do, and out of curiosity, he followed the sound into a humble little church building, which happened to be the Seventh-day Adventist church.

The worshipers welcomed him cordially, and he was impressed with what he saw and heard. The pastor, Ha Quanh, invited him home for dinner. As the two talked about Christ and His soon coming, Y Son wanted to know more.

Pastor Ha Quanh learned that the young soldier was from the Dame tribe of mountain people who are animists (people who believe all things in nature have souls, or spirits, and so worship them). Since Y Son's village, Ea Yong B, was in the district of Pastor Duon Sau, who lived in Dalat, Pastor Ha Quanh decided he should introduce Y Son to the district pastor.

To get to Dalat from Damerong one must go by foot or use a helicopter. Seeing in this 25-year-old youth one

with a deep interest in spiritual things, Pastor Ha Quanh decided to walk with him to Dalat. The trip through the jungle, sections of which were controlled by enemy forces, took two days and nights. He led Y Son to Pastor Sau's home and placed him in his care.

Y Son was given a Bible, and after three days of intense Bible study and indoctrination by Pastor Sau, he decided to follow Christ. Immediately following his decision to become a Seventh-day Adventist, he became burdened for the people of his village.

"I must resign from the army and take this wonderful message to my kinsmen and friends at Ea Yong B," he told Pastor Sau. "They must hear. But how can they learn unless I go myself, for they have a different dialect."

Mountain people in South Vietnam are not bound to spend time in military service. They may choose to join the army or leave whenever they desire. When Y Son handed in his resignation, his captain pleaded with him to reconsider. He said, "Y Son, I will raise your pay to 15,000 piasters if you will stay in the army." (The normal pay for sergeants in the South Vietnamese army is about 10,000 piasters a month, a little over US\$30.)

"No, Captain," replied Y Son. "I must resign and go home."

The officer continued to bargain with Y Son. "If that is not enough, I'll double your pay."

Still the answer was No.

"Now listen, Y Son. You are a good soldier. We need you in the South Vietnamese army, and I don't want you to resign. To keep you, we'll triple your salary."

Following Higher Orders

This was a most tempting offer, but Y Son had received higher orders. Nothing could turn him aside from his burning passion to share his new-found faith.

"Sir, I cannot accept, regardless of what you may offer me. Thank you for your confidence, but I must leave the army. The Lord is coming soon, and I must help my people get ready."

With this, Y Son turned in his rifle and his uniform and donned civilian clothes again. Armed now with Bibles, literature, and Voice of Prophecy lessons, he bade farewell to Pastor Sau and headed for Ea Yong B, about 120 miles north of Dalat.

His people in the mountain village were happy to see him again and listened eagerly to what he said. In a short time a real interest in the Advent message developed, and many signed



Pastor D. Sau baptizes mountain youth during Vietnam Youth Congress in Saigon.

up for Voice of Prophecy lessons. Pastor Sau arranged for clinics to be set up for the people, manned by personnel from the Saigon Adventist Hospital, 270 miles to the south. Then, last summer, Y Son requested that Pastor Sau come and hold evangelistic meetings at Ea Yong B. The results were more than anyone had anticipated. One hundred and three people accepted Christ and joined baptismal classes. Y Son indeed had been blessed of God in his witness.

It was only a few weeks after this evangelistic meeting that my wife and I, with B. E. Jacobs, Far Eastern Division MV secretary, and his wife, met a large group of mountain people from the province where Ea Yong B is situated. They came as delegates to the Vietnam Youth Congress in Saigon. Among them was a handsome, dark-haired youth named Y Son. What a thrill it was to hear his story and to meet him personally!

A Large Baptismal Class

But an even greater thrill was in store on Sabbath morning during the congress when we watched Pastor Sau baptize seven of these mountain people. The last of the candidates was Y Son himself. Then it was announced that on November 6, 1971, another 30 were to be baptized and that 400 more in the mountain province have joined baptismal classes.

This exciting evangelistic breakthrough in the Bamethuot area of South Vietnam challenged the delegates to attempt something that heretofore had not been done in the country. They would try to raise enough money during that Sabbath school service to build a church for these new converts. Time was given to interview Pastor Sau and the mountain delegates. Then an appeal was made for cash and pledges. In just 15 minutes national workers, overseas workers, and Vietnamese members from the churches and districts represented at the congress raised 370,750 piasters (US\$1,235) for the project.

As I talked with Clyde Bradley, newly appointed president of the Vietnam Mission, we agreed that a new day has dawned for our work in Vietnam. This experience in which the Holy Spirit has worked so marvelously through a youth is but one of many that are taking place in this war-torn country.



Mountain girls sing during Vietnam Youth Congress. Motto says, "All for Christ."

John Hancock is secretary of the Missionary Volunteer Department of the General Conference.

How Religious Toleration Came to Peru

By H. B. LUNDQUIST

THE first Adventist missionaries to Peru, as well as other Protestant missionaries, found an almost impossible situation in which to preach the gospel. Church services had to be held behind closed doors, with no indication that they were held there. No advertising was possible in the church-dominated newspapers. To be "tolerated" is bad enough, but our first missionaries were not even that. They labored in a country where a concordat between the See of Rome and the Government of Peru recognized only one religious community, that of the Roman Catholic Church.

In many cases such as this, God has raised up men of high position and influence who have advocated our cause. On one occasion, when our whole work was in jeopardy, a representative of the Peruvian congress rose in congress and gave a stirring defense of our work. A priest, also a representative of congress, then stood and opposed him tenaciously. Our defender replied, "The Seventh-day Adventists have done more for my country in these past ten years than your church has done in the past 400." As a consequence of this defense, more liberties were granted than ever before.

From one of Peru's pioneers, O. H. Maxson, we have gleaned the following story in which God influenced in the decision-making at a historic moment in Peru.

When writing its constitution, the Republic of Peru followed in general the Constitution of the United States of America. However, it digressed in the matter of one of our most cherished rights—that of freedom to worship God as one's conscience dictates. Up to 1913 there was no toleration of the practice of any religion save that of the state religion. The clause in the Peruvian constitution relating to this matter read: "The religion of the state is the Roman Catholic; and no other will be tolerated."

Because of this, many Protestant missionaries suffered greatly in carrying out their activities. Even an agent of the American Bible Society suffered imprisonment for six months in Callao, Peru, for the "crime" of selling Bibles. The American and British ambassadors did all in their power to secure his release, but it required a full half year before they could attain their purpose.

After this case was settled it was no longer a criminal offense to sell Bibles, and a certain degree of toleration prevailed. Protestant denominations could

now hold religious services in private homes or in buildings that did not look like a church. But no bulletin of any kind was permitted on the building announcing the services. This toleration, however, existed only in the capital and coastal towns and cities. In the interior, disturbances against Protestantism occurred with great frequency.

At the time the Maxsons went to Peru, in 1909, there were many liberals in Congress who cared little for religion of any kind. But some, although Catholics, believed in freedom of worship. To secure this boon, an agitation was begun to change the constitution by eliminating the words "and no other will be tolerated" from the clause that read: "The religion of the state is the Roman Catholic; and no other will be tolerated."

At this time an incident involving a Seventh-day Adventist took place in a little mountain village 50 miles from the capital, Lima. There was at the time a custom that obligated a given property holder to pay the expense of a religious feast to the patron saint of his particular community. The man was selected by casting lots. At these festivals liquor and dancing had a prominent part.

In this particular year the lot fell on Wenceslao de la Cruz, a member of our rural church of Lanca del Otazo. When he refused to accept the "honor," he was seized by his infuriated fellow townsmen and dragged a long distance to the door of the Catholic temple. This incident proved to be just what the liberals needed to help launch their plan which, as we shall see, turned out successfully beyond all expectation.

The matter was debated in congress.

It was also brought to the attention of the executive branch of government which was working earnestly to place the country in the forefront of progress along with other enlightened countries of the continent. As a result the following decree was eventually passed which put a stop to stewardship for religious feasts once and for all. Of course, the religion of the country was still legally Roman Catholic. The decree read as follows:

SUPREME GOVERNMENT DECREE

Lima, September 2, 1914

"In harmony with the decision of Government and Municipalities, and the report of the attorney-general, it is—

"RESOLVED, 1. That it be declared as a general rule that the burden of steward of feasts celebrated according to the custom of the Indian villages, is not obligatory.

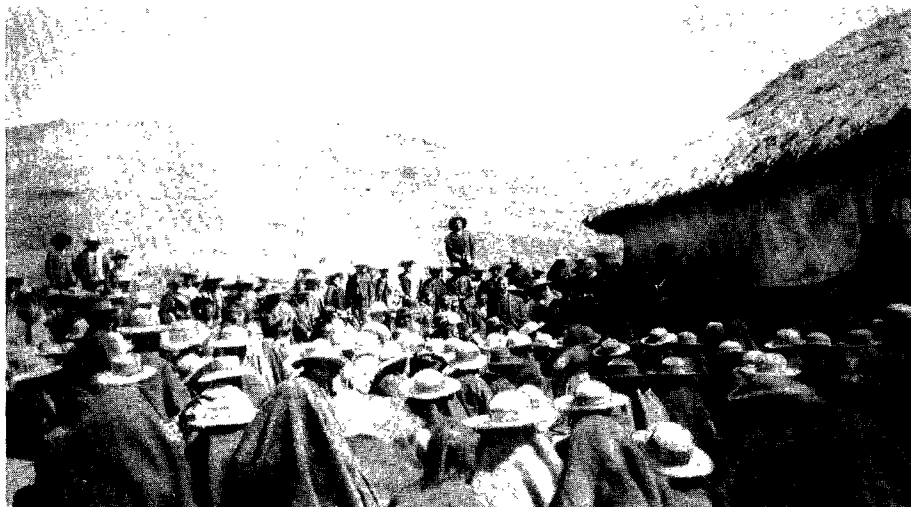
"2. That all public authorities of whatever character be absolutely prohibited from any intermeddling in the designation of such stewards or in the performance of this burden; and—

"3. That the prefects of departments be charged with special vigilance concerning such abuses of this nature as may be committed, and with the duty of instituting against those responsible for same, proper criminal process.

"It is ordered that this decree be registered, circulated, published, and filed."

In order to effect the change of the Peruvian constitution, it had to be voted in two consecutive sessions of congress.

In 1913 the conservatives were very



Pioneer Missionary Henry Westphal (near building, with Bible) preaches to 300 Peruvian Indians in the mountains of southern Peru before a baptism. The year is 1911.

H. B. Lundquist is professor of modern languages at Southern Missionary College.



A Seventh-day Adventist school of several decades ago for Peruvian Indian children.

active in their opposition to the change. But the liberals secured the approval by strategy. When their party was, on one occasion, in the majority in the chamber they had the vote taken. When the opposing members, who had been absent from the chamber for refreshments, discovered that the measure had been passed and congress adjourned, they gave vent to a great display of anger. But the change had been made, and Peru had joined the vanguard of the nations moving toward religious liberty.

Today the picture in Peru is almost entirely different from what it was almost 60 years ago, and even more recently. Then it was difficult even to pay for an advertisement of a series of lectures by a Protestant organization. There was a period when radio time was not procurable even by purchase. Today our radio programs are sought after, and free time for them is common. The favorable attitude on the part of the liberals of the early part of the century is now that of the majority of Peruvians.

What has happened and is happening in old Peru is happening also in all Latin America. This is so not only on the South American continent but in Catholic lands of the Inter-American area. Thus, now is our golden opportunity. To neglect it will be to leave the field to the forces of religious reaction, as was the case after the French Revolution, which drew that country into the ranks of atheism and religious indifference.

One dollar spent today in these lands secures a multiplied return compared with what the dollar can do in North America or Europe. The results that come from the money spent seem to increase from year to year in almost geometric proportion. Today our work is almost entirely in the hands of national sons and daughters. Some of our foremost evangelists of the two Americas are Argentines, Brazilians, Chileans, and so on. Our hospitals, colleges, and publishing houses are staffed largely by nationals.

(To be continued)

CANADA:

Isolated Woman Has Been SDA for 50 Years

During an itinerary to the northern area of Newfoundland last autumn I visited Little Bay Island in Green Bay. This island, with a population of 500, has only one Seventh-day Adventist, 90-year-old Phoebe Moores. Mrs. Moores, who is an aunt of N. R. Dower, General Conference Ministerial Association secretary, has spent most of her life on the island, 50 years of which she has been an Adventist. She became an Adventist through reading the book *Prophets and Kings*, sent her by her sister, Elder Dower's mother.

R. A. MATTHEWS
President
Newfoundland Conference

CALIFORNIA:

Spanish Radio Program Offers Varied Fare

"En Busca de la Felicidad" ("In Search of Happiness"), a public health-oriented and social-services program in Spanish, the first of its kind in the United States, was inaugurated in July by Jose Angel Fuentes, Master of Public Health, over radio station KREO, Indio, California. Beginning as a half hour program, it is presented each Sunday at 7:30 p.m. and moderated by Chema Ramos, a well-known Spanish disk jockey. Later, it was extended to 45 minutes, and, in October, to an hour-long program.

The first 15 minutes of the program are used to present a short talk on health. The second and third sections of the program are given over to answering calls and letters that come from all over the Coachella Valley and as far as Calexico in the Imperial Valley. The last 15 minutes of the program are called "Commenting on the News." During this period Professor Fuentes gives his analysis of one international

news item, one national, and one local item for the Spanish-speaking community.

Mr. Fuentes is currently associated with the Southeastern California Conference and with the School of Health of Loma Linda University.

INDIA:

Bible in the Home Plan Wins Many to Church

The Bible in the Home plan is proving to be one of the most effective layman's tools being used in the Southern Asia Division.

Recently in the North India Union more than 100 laymen pledged to make contacts for family studies, utilizing the newly introduced and simple Bible in the Home lessons. In Agra, a class of 35 persons has already started. In Delhi about 30 persons gather to study the Bible in the Home lessons each Sunday.

Institutes have been conducted in northwestern India by the writer and B. M. Shad, Northern (India) Union lay activities secretary, with the assistance of the section secretaries. Members of the church from small villages to large cities readily responded, eager to use this new method of study.

One layman in central India has had 16 persons baptized recently as a result of his work. Leading out with the Bible in the Home plan, he united his work with that of the local pastor. Then a lay campaign followed his studies, and the 16 were the harvest in spite of opposition from family members.

Recently 44 people were baptized in the village of Meenankul in Burma as a result of the Bible in the Home studies carried on by laymen. These converts were first contacted through the branch Sabbath school and personal visitation.

In many areas men and women searching for truth ask for Bibles and Bible lessons. We believe that there will be large additions to the kingdom of God in Southern Asia as a result of the Bible in the Home plan.

RONALD M. NEISH
Lay Activities Secretary
Southern Asia Division

GHANA:

School Food Exhibition Impresses Officials

A booth sponsored by the Bekwai Seventh-day Adventist Secondary School at the first Ashanti Regional Home Science Exhibition, held at Kumasi, Ghana, has brought the school to the attention of the Minister of Health. He is also the secretary for the World Health Organization in Ghana.

When the school was invited to par-

ticipate in the exhibition, its home science department was asked to demonstrate the preparation of snails, crabs, and shell fish. However, in order that our school and our dietary standards might be properly represented at a place where many leading officials of the country would visit, it was decided to change the project to a vegetarian one. The theme, "For Good Health Go the Vegetarian Way," was chosen.

The booth, designed by the school's art department, depicted a path strewn with vegetables down which a school boy and girl are walking. A chart, listing the seven basic food groups, a four-day menu, and meat substitutes were displayed. Also included were gluten in various stages of preparation, and completed dishes prepared from gluten, legumes, and peanuts. Also displayed were the breakfast cereals Granola and Grapenuts. Mrs. Asare Bediako, the home science tutor, and secondary schoolgirls were present during the exhibition to answer questions and to distribute food samples. Pamphlets prepared by the school outlining a balanced vegetarian diet for Ghanaians were all sold.

The two-day exhibit ended with many favorable comments on the Adventist school's booth.

As a result of the exhibit the school was asked to represent the Ashanti region at a similar exhibition scheduled for Accra, the capital city of Ghana. This exhibition featured Ghana's two universities as well as other schools and regions. Many government representatives attended, among them Dr. deHeer, head of the Nutrition Division, Ministry of Health, and the secretary for the World Health Organization in Ghana. Dr. deHeer was particularly interested in the Ashanti booth, especially with the various protein foods prepared from locally available foodstuffs. He offered to pay the plane fare for representatives to go to Accra at a later date to speak to him and members of the Health Department on the subject of vegetarian cooking.

JEANETTE BRYSON
Bekwai Secondary School

CONGO:

New Leprosy Cure Approach Studied

A team of five men recently made a 2,000-mile safari by Land Rover in the Congo to explore the possibilities of extending the medical work of the Seventh-day Adventist Church in that country, and of the establishment of a pilot leprosy-control project. The five were Drs. William Dysinger and Richard Hart, of Loma Linda University; Dr. Ray L. Foster, director of the Trans-Africa Leprosy Rehabilitation Services (TALRES); Don Thomas, president of the Congo Union; and the writer.



Safari members who made the 2,000-mile journey in the Congo. From left: Drs. William Dysinger, D. Smith, Richard Hart, Ray Foster, and Congo Union president, D. Thomas.

The Congo has an estimated population of 16 million. It is believed that 600,000 are lepers. It is said that the incidence of leprosy in some areas is 25 per cent of the population. The Adventist Church has maintained a leprosarium at Songa Hospital for many years, but the current emphasis is on leprosy control at the village level. Periodic visits are to be made to the villages to examine the people. Early cases of the disease may thus be detected and medication given. The visits will ensure regular dosage of the specific drug, that has to be taken over a long period of time. It is calculated that leprosy can be eliminated from a community in ten years by early diagnosis and treatment.

The Loma Linda University School of Public Health, in collaboration with Drs. Foster and Smith, envisions a more comprehensive approach to the problem by emphasizing the principles of sanitation, hygiene, good nutrition, and community health that will add an extra dimension to modern standard leprosy-control programs.

Indigenous workers are to be trained to function not only in the villages in leprosy control and in teaching the principles of healthful living but also to direct in evangelism. Village workers will be given a well-rounded training in preparation for their work.

Government officials and others interested in leprosy control have promised recognition and support.

DUNBAR W. SMITH, M.D.
Health Secretary
Trans-Africa Division

PUERTO RICO:

Evangelistic Meetings Attract Large Crowds

Overflow crowds attended a series of evangelistic meetings held in Añasco, Puerto Rico, last fall by members of the faculty and theology students of Antillian College.

The meetings, under the supervision of Salim Japas, head of the college's theology department, were held three nights a week in the only theater in town. Its seating capacity was 540. On the opening night as many people were outside as were able to enter.

City officials, including the mayor, the presidents of the Chamber of Commerce and Rotary Club, and the district superintendent of public schools participated from the platform and sat in the audience.

Pastor Japas began the series with six health and temperance lectures and films. This was followed by 18 meetings in which Bible subjects were investigated. Using the Bible in the Hand plan, Elder Japas presented the subjects of God, the life of Christ our Saviour, the Christian church, the apostasy, and the restoration of the apostolic church. The initial interest on the part of attendants increased as the Bible was studied from night to night.

A public baptism was held as a demonstration of the meaning of baptism. More than 800 people witnessed the service.

A number of public schools in the



Hearers leave the theater in Añasco, Puerto Rico, following a lecture by Salim Japas.

area have requested Elder Japas to speak to their students. So much interest has been generated by this direct approach that beginning early this year, ten ministerial-student crusades will be held throughout Puerto Rico.

ROLLAND H. HOWLETT
President
Antillian College

TENNESSEE:

Hundreds Won Through SPA Literature Fund

More than 200 inmates of the Tennessee State Prison, in Nashville, have become Seventh-day Adventists as a result of reading *These Times* and *The Message Magazine*, supplied to them by the World Literature Fund. This fund was established by the Southern Publishing Association in 1960 for the purpose of making evangelistic periodicals available to institutions and individuals who could not otherwise afford to receive them. It is supported solely by voluntary contributions. Magazines used to fill requests include *These Times*, *The Message Magazine*, and *Still Waters*. In an average month at least 20 people write to the fund. Two typical letters received last month requested more than \$700 worth of literature for use in prison work and overseas evangelism.

Readers are enthusiastic about the literature they receive, although they do not usually know who the benefactor is. Delores Schroeder, assistant superintendent of the Indiana Women's Prison, writes: "Until about a year ago we were receiving at least 50 copies of *Still Waters*. We should like very much to receive them again. *Still Waters* is the best devotional booklet we have seen."

PAULA BECKER
PR Director

Southern Publishing Assn.

HAITI:

Many Come to Help Carry the Gospel

The success of our work in Haiti is due in no small part to the help received from church members outside the country who come and work on the spot for us as well as to those who give of their means.

Last Christmas a group of almost 20 youth came from the United States at their own expense and helped us build a teacher's house on the island of La Gonâve. Certainly this is showing the true spirit of Christmas.

Last year, during spring vacation, 18 seniors and two counselors from Maplewood Academy, in Minnesota, spent a week cleaning up and painting our Franco-Haitian Seminary, here in Port-au-Prince. These people also paid their

own way and brought with them suitcases of clothing for the needy.

Donna Griffin, a student missionary nurse from Takoma Park, Maryland, spent three months with us and gave much-appreciated service. Kathy Toop, from Ontario, Canada, is with us at the time of writing, and is doing a good work.

We thank God for what is being done in Haiti. We still have many needs in addition to those that means are provided to cover. Churches, schools, a junior camp, and, above all, a hospital are needed here.

G. M. ELLSTROM
President, Franco-Haitian Union

WASHINGTON, D.C.:

Bible Course Enrollees Found by Bookmen

Sixty-three per cent of all Bible school enrollees for Faith for Today are people contacted by literature evangelists, according to Gordon F. Dalrymple, public relations director of Faith for Today. Our publishing department leaders are encouraging our literature evangelists throughout the North American Division to enroll people showing an interest in Adventism in some correspondence course. Elder Dalrymple states that there is a more than 12 per cent possibility that the individual who takes a Bible course will become a Seventh-day Adventist, provided he graduates from the course.

We are eager to see more people baptized who have been first contacted by literature evangelists, because the purpose of the publishing program of the church is to "light the world with literature."

D. A. McADAMS
Secretary
GC Publishing Department



The Polyclinique Adventiste, Port-au-Prince, Haiti, serves a great many people daily.

World Divisions

FAR EASTERN DIVISION

✦ Kathy Runge, a student from Beirut, Lebanon, was winner in the upper division section of the first temperance oratorical contest ever conducted at Far Eastern Academy, Singapore. Also included in the program was a concert by the academy band under the direction of Roger Peden.

✦ Ground was broken for a 5,000-watt AM radio station (DXR) at Mountain View College, Philippines, December 7. Local government officials joined P. H. Eldridge and H. W. Bedwell, president and a field secretary, respectively, of the Far Eastern Division; F. M. Arrogante, president, Central Philippine Union; M. M. Claveria, president, South Philippine Union; and members of the college staff, in the ceremony. To date 68,000 pesos (US\$10,476) have been raised for the construction of this station.

✦ M. G. Jereos, secretary of the North Philippine Union since 1967 and acting chairman of the union committee since May, 1970, was elected president of the North Philippine Union at the Far Eastern Division quadrennial council held in Singapore recently.

✦ M. Yamagata, assistant professor of Christian studies at Japan Missionary College, was ordained at the Japan Union Ministerial Institute held recently at Amagi.

✦ S. Tabuchi, academic dean of Japan Missionary College, recently conducted a series of evangelistic discussions in English on "Love, Sex, and Marriage" at Chiba Academy of Continuing Studies.

✦ Ten prisoners of the Dumaguete provincial jail, Philippines, were baptized in the prison recently. This is the first such baptism held inside the jail. The work among the inmates was started by laymen.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

✦ A groundbreaking ceremony for a new five-story Andrews Memorial Hospital, Kingston, Jamaica, girls' dormitory was held on November 28, 1971. The Honorable Hugh Shearer, Prime Minister of Jamaica, participated in the service.

✦ More than 1,850 people were baptized in 1971 in south Mexico as of November.

✦ Jaime Acosta was appointed secretary of the Upper Magdalena Conference. He replaced Joel Manosalva, who is the new president of the Pacific Colombia Mission.

✦ The Dominican Academy presently

situated in Santo Domingo, in the Dominican Republic, is to be relocated at Bonao, in the northern part of the island. Property valued at US\$350,000 has been purchased for the new institution.

✦ A new church of 300 members has been organized in Kingston, Jamaica, as a result of an evangelistic campaign held recently by the union evangelist, J. C. Palmer.

L. MARCEL ABEL, *Correspondent*

Atlantic Union

✦ Edgar Keslake, chaplain of the Park-view Memorial Hospital in Brunswick, Maine, conducted a Five-Day Plan to Stop Smoking recently in Bennington, Vermont. The sessions were held at the Mount Anthony Union High School nightly, and a large class enrolled in the course. In addition to the evening classes, Elder Keslake presented films and experiments three times daily to the senior and junior high schools.

✦ The New York Conference, which attained the Silver Vanguard goal, had raised an Ingathering per capita of \$26.46 by December 21. A. M. Karolyi is the conference lay activities secretary.

✦ Herman Fowle of the Rochester, New Hampshire, church, who is lame, has stationed his wheel chair at one place on tag day during the last three Ingathering campaigns. A miniature church building is used as a receptacle for the Ingathering donation. Each year he has increased the amount he has received.

This year he gathered more than \$1,000, with nearly \$400 of it received in one day.

✦ The Atlantic Union Conference Secondary Teachers' Convention for 1971 was held a few weeks ago on the campus of Pioneer Valley Academy, New Braintree, Massachusetts. Among the speakers for the convention were W. A. Howe, associate secretary of the General Conference Education Department; Dr. Mervyn Warren, chairman, Oakwood College religion department; Dr. Frank Knittel, president, Southern Missionary College; Dr. S. Eugene Gascay, academic dean, Atlantic Union College; J. L. Dittberner, president, Atlantic Union Conference; S. R. Jayne, president, Southern New England Conference; and Glen McKnight, Bible department chairman, Northeastern Academy.

EMMA KIRK, *Correspondent*

Columbia Union

✦ Gerald J. Gelford, director and chairman of the School of Radiologic Technology at Kettering Memorial Hospital, was recently appointed assistant professor of radiologic technology for Kettering College of Medical Arts, Kettering, Ohio. At the same time Frank E. Meelhuysen, chairman of the department of physical medicine at Kettering Hospital, was named assistant professor of physical medicine at Kettering College.

✦ The Grasonville, Maryland, church recently presented the deed to its medi-



Adventists Sponsor Booth at Nairobi, Kenya, Fair

The Nairobi, Kenya, international agricultural show and trade fair is an annual event in East Africa. In 1971, for the eighth consecutive year, the Seventh-day Adventist Church has sponsored a booth at the fair, which was held September 28 to October 1. The display, which featured Adventists' efforts to serve the whole man, was visited by many of the 107,000 people attending the fair, at which 17 countries were represented.

Isaac Aminga (left), a Voice of Prophecy worker, demonstrates the effects of smoking to two booth visitors by means of Smoking Sam.

D. R. L. ASTLEFORD
Publishing Department Secretary, East African Union

Having a get-together?



try this quick and easy treat

So delicious! So quick and easy to prepare. Everyone goes for the hearty flavor of Loma Linda VegeBurgers. Serve them often with the relishes you like and you'll have a sandwich treat that can't be beat!



Quality Foods Since 1906

Recipe

2 cups Loma Linda
VegeBurger
2 or 3 eggs, unbeaten
4 tbsp. minced onions
2 tbsp. Loma Linda
Soy Sauce
Poultry seasoning to taste

Mix thoroughly, drop by
spoonfuls on hot oiled grill
or frying pan. Cook until
moisture is gone, then turn
and brown on other side.
Serve on bun with tomato,
lettuce, and mayonnaise.
Makes 6 to 8 sandwiches.

cal center to the Chesapeake Conference. The center is under the direction of Dr. Ralph Libby, an Adventist physician.

♦ Dedication services were held recently for the Meadville, Pennsylvania, church. Among those participating in the ceremony were Donald G. Reynolds and Robert W. Dunn, Pennsylvania Conference president and treasurer, respectively.

♦ The Allentown-Bethlehem, Pennsylvania, district churches recently voted to purchase 16 acres of land for the construction of a new district school. The churches employ three full-time and one part-time teacher and have outgrown their present facilities in the Bethlehem church.

♦ T. M. Fountain, a retired worker, recently conducted the Week of Prayer at the Ebenezer church, in Philadelphia, Pennsylvania.

♦ A Community Services for Better Living Center has been established in Cincinnati, Ohio. The 25-member staff, which includes a trained Red Cross worker, distributes food and clothing and provides a self-help program, referral services, counseling services for youth and unwed mothers, and health and cooking classes.

♦ The Spencer, West Virginia, church was recently officially organized under the direction of Richard D. Fearing, president of Mountain View Conference. The new church has 30 charter members.

♦ The Mount Olive church, Hamilton, Ohio, recently opened a day-care center with facilities to care for 30 children. The center provides supervised educational, recreational, and character-building programs.

♦ Hadley Memorial Hospital, Washington, D.C., has joined Columbia Union College, Takoma Park, Maryland, in an affiliation program for college social work majors. The affiliation, a college field work placement, constitutes a course in social field work for which academic credit hours are earned. The program affords laboratory experience in handling patients' social and economic needs precipitated by illness.

MORTEN JUBERG, *Correspondent*

North Pacific Union

♦ The Scappoose-Saint Helens Seventh-day Adventist church, Oregon, recently helped a family who lost their home and one of their children in a fire. Many items of clothing and bedding were given, as well as a cash donation.

♦ An Adventist-sponsored Community Services booth at the Ravalli County Fair, Montana, featured the theme Food for Tomorrow. Vegetable protein foods were introduced during the three-day fair. One of the objectives of the

booth was to interest people in attending a nutrition school that was held the following week.

CECIL COFFEY, *Correspondent*

Northern Union

♦ Thirteen people were baptized as a result of Faith for Today evangelistic meetings conducted recently by Gordon F. Dalrymple in Dickinson, North Dakota. Associated with him were Ed Scheresky, Gary Counsell, Robert Jansen, and John Jones.

♦ Five new members were added to the Osceola, Iowa, church on November 6, climaxing a three-week crusade conducted by Robert Goransson, evangelist, and David Job, pastor.

♦ A number of invited public school officials and teachers attended the Pierre, South Dakota, church school Thanksgiving program.

L. H. NETTEBURG, *Correspondent*

Pacific Union

♦ Members of the Angelus Nature Club, California, have underwritten costs of developing a nature center for Cedar Falls Camp, the Southern California youth camp.

♦ The Mountain View, California, Spanish church was organized on December 11, 1971, with 55 charter members. C. S. Bendrell is the pastor. Sam Geli is associate pastor. There are now eight Spanish churches in the Central California Conference.

♦ Two in-service training meetings were conducted recently for the teachers of the Nevada-Utah Conference. Dr. Wilbert Schneider, Pacific Union educational secretary, and Else Nelson and Clifford Sorenson, associate secretaries of the Pacific Union, conducted the sessions.

♦ Some 400 students representing the Future Farmers of America from ten area high schools were recently hosted by the Loma Linda University Department of Agriculture for the ninth annual Agriculture Field Day. John E. Carr is chairman of the department.

♦ Children of the Molokai, Hawaii, Mission School and the day-care center presented the community Christmas program at the Molokai Community Center.

♦ A group of Adventist businessmen organized under the name of Versitron Industries has established work centers at several of the Pacific Union boarding schools. Other centers are planned for the near future. The work centers pro-

vide contract-manufacturing and product-assembly service for other business organizations.

♦ Sixty-seven physicians and dentists from the Southeastern California Conference, with their families, met for a spiritual retreat at Pine Springs Ranch recently.

♦ Dr. Carl F. H. Henry, a professor of religion at Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania, and editor-at-large of *Christianity Today*, spoke at Loma Linda University, January 9. His topic was "Christian Theology and the Counter-Culture Revolt." The speech was given in connection with the first annual William G. Wirth Lectureship.

MYRON WIDMER, *Correspondent Pro Tem*

Southern Union

♦ Philip Binkley, a member of the Jacksonville, Florida, First church and band director and music department chairman of Fort Caroline Junior High School, was recently named Duval County teacher of the year. He was chosen over 40 teachers nominated for the honor by their respective supervisors.

♦ Students at Bass Memorial Academy, Lumberton, Mississippi, raised nearly \$5,400 in this year's Ingathering program. This was almost \$1,200 more than the amount raised last year. During the program students distributed an estimated 8,000 pieces of Ingathering literature.

♦ Donald W. Welch, administrator of Florida Hospital, Orlando, was installed as president of the statewide Florida Hospital Association at the organization's forty-fourth annual meeting in Hollywood, Florida.

♦ Elementary and junior academy students of Florida raised more than \$20,000 for Ingathering this year. Forest Lake Academy students solicited a total of \$5,000, the largest amount raised in the history of the school.

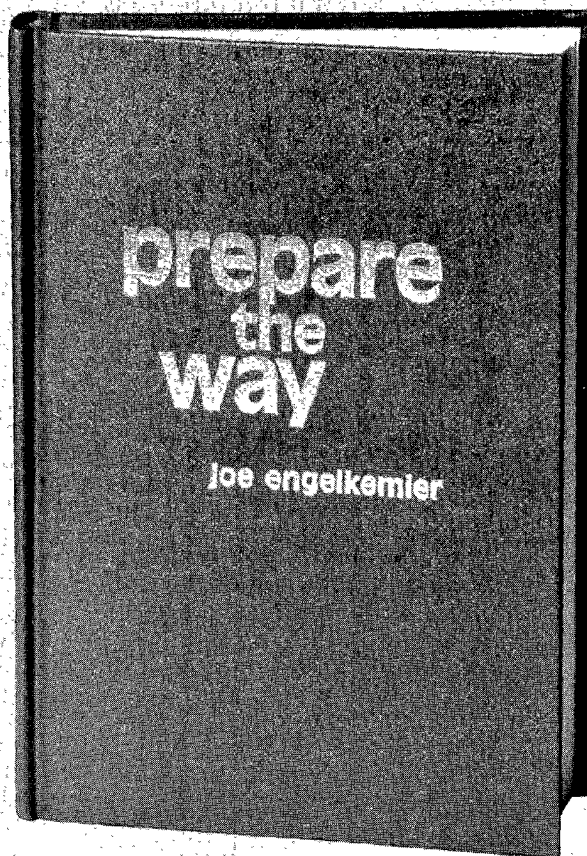
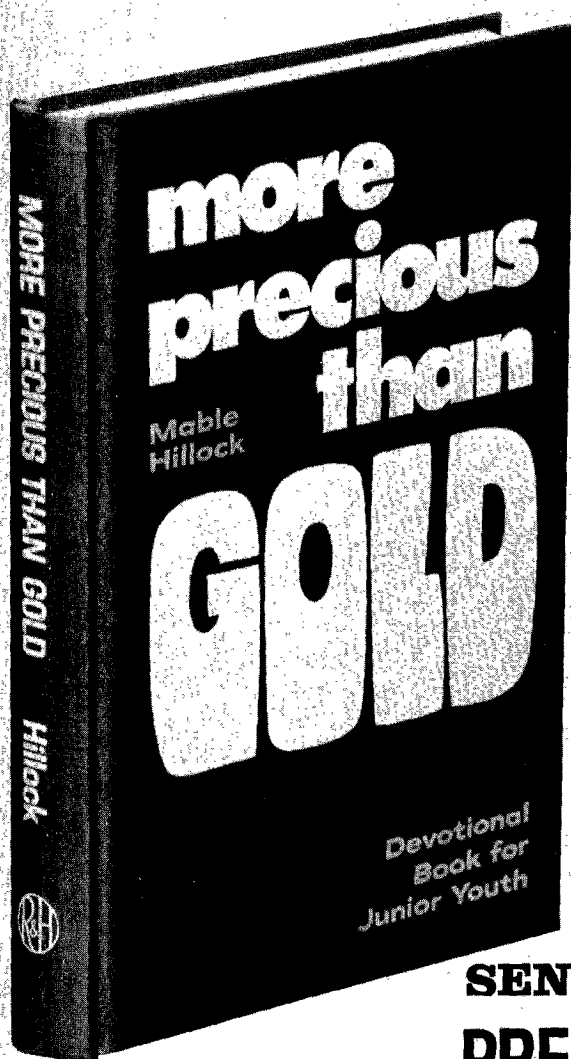
♦ Enrollment at Forest Lake Academy, Maitland, Florida, is more than 400 this year. Randall Fox is the principal.

OSCAR L. HEINRICH, *Correspondent*

Church Calendar

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
MV Week	March 18-25

DARE TO LIVE NOW!



SENIOR—

PREPARE THE WAY

by Joe Engelkemier

This book has been written especially for 1972—the year of evangelism, when the Adventist Church plans to tell the world of Christ's soon return.

CLOTH, \$3.25

JUNIOR—

MORE PRECIOUS THAN GOLD

by Mable Hillock

The scriptures, illustrations, and thoughts for each day show that life is more precious than gold.

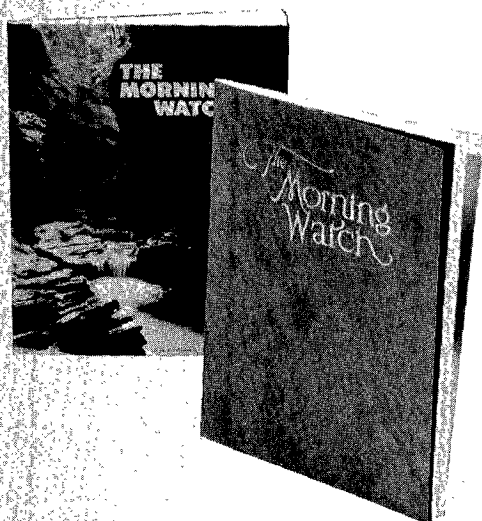
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BELIEVE HIS PROPHETS—D. E. Rebo

The relationship of Ellen G. White and her work to the remnant church is discussed by the author.

CHRISTIAN SERVICE—Ellen G. White

A manual for missionary workers that contains hundreds of striking quotations from the major Ellen G. White books.

CHRIST'S OBJECT LESSONS—Ellen G. White

The author uses the magnifying glass of prophetic insight to show the broader aspects of Christ's parables as they touch life today.

**COMING OF THE COMFORTER, THE—
LeRoy E. Froom**

The gift of the Holy Spirit as promised by Christ is available free to the church now.

**COUNSELS ON DIET AND FOODS—
Ellen G. White**

References from books and manuscripts on the spiritual aspects of a proper diet, and the value of fresh air, exercise, and a wholesome mental outlook.

**COUNSELS ON SABBATH SCHOOL WORK—
Ellen G. White**

Materials from books and periodicals not published in the original compilation, topically divided and indexed.

**COUNSELS ON STEWARDSHIP—
Ellen G. White**

The Christian's true relationship to money and property, the sacredness of tithes, and the tyranny of debt are discussed in depth.

DANIEL AND THE REVELATION—Uriah Smith
A revised edition that simplifies, clarifies, and even verifies in some instances new evidence that has been found to fortify the prophetic interpretations.

DIMENSIONS IN SALVATION—W. R. Beach

A full-message book with a new approach and a strong appeal to rational thinkers and honest doubters.

EARLY WRITINGS—Ellen G. White

This volume contains vital revelations of the dramatic closing work of the church.

**ELLEN G. WHITE AND HER CRITICS—
Francis D. Nichol**

In this volume the author examines and refutes all the principal objections to the claims of Ellen G. White to divine revelation.

EVANGELISM—Ellen G. White

Consider this book if you are planning evangelistic groups, methods of gospel presentations, or a program of medical evangelism.

**EVOLUTION, CREATION, AND SCIENCE—
Frank Lewis Marsh**

The author discusses in depth the theory of natural evolution versus the doctrine of special creation.

GOSPEL WORKERS—Ellen G. White

This book contains guidelines for every type of worker, especially those meeting the public with the gospel message.

I LOVE BOOKS—J. D. Snider

The author creates a desire in everyone to select the best reading for spiritual growth and personal enjoyment.

**OUTLINE STUDIES FROM THE TESTIMONIES—
Clifton L. Taylor**

A systematic study of the messages that God has sent to the remnant church will bring rich reward, new understanding of present truth, and new growth in Christian life and character.

**SELECTED MESSAGES, books 1 and 2—
Ellen G. White**

Two volumes of special articles on disease and its causes and reprints of outstanding periodical articles and tracts that enjoyed a wide acceptance when first published.

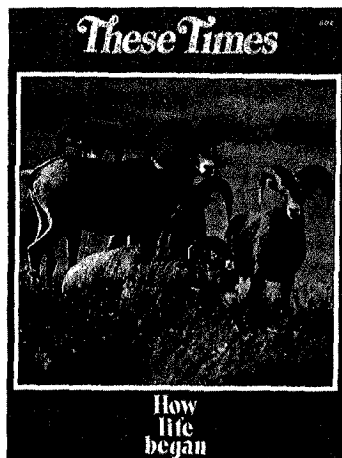
STORY OF REDEMPTION, THE—Ellen G. White

The author presents vital instruction covering the conflict between Christ and Satan, taken from other Spirit of Prophecy books and manuscripts.

WELFARE MINISTRY—Ellen G. White

The author helps you to understand fully the divine philosophy on poverty—and then the desire to minister to the sick and underprivileged will greatly increase.

God Is Using "THESE TIMES"



Exciting things are happening with "These Times." Right now God is using the magazine in a most remarkable manner to reach millions of non-Seventh-day Adventists.

It all started about a year and a half ago when we produced a special issue of *These Times* on the Book of Daniel, a book which contains so many essential truths for our day. This issue, beautifully illustrated with contemporary, full-color artwork, captured the imagination of Adventists and non-Adventists alike all around the world. To date we have printed nearly a million copies of this issue. And the orders are still rolling in.

Yet this was only the beginning.

Now we have produced a number of innovative special issues, all available in undated form for widespread distribution. Many people who will not read a book will read these modern, attractive magazines.

Book of Revelation

• "The Revelation of Jesus Christ"—a double-size issue (68 pages) on the Book of Revelation just off the press. The response to this number has been so

enthusiastic that within the first month we had to order a second printing, bringing the number in print to *half a million* copies—and the orders have actually only just started coming in.

This issue contains the complete text of the Book of Revelation along with concise comments that explain the text and its meaning for today. You must see and read this issue to appreciate its value. In clear and simple terms it presents every aspect of present truth: the gospel of Jesus Christ, the three angels' messages, the judgment, the Sabbath, the second coming. And it's illustrated, with many pictures in full color.

SDA Church

• "Seventh-day Adventists—Who are they? What do they believe? What is their work?"—our newest special issue. **WE BELIEVE THIS ISSUE WILL BE OUR MOST POPULAR EVER.** In an attractive, exciting, yet dignified way it presents the beliefs and work of the Adventist Church. This is an issue every Adventist can proudly share with his friends and neighbors. It presents in a remarkably concise and simple way the vastness of the plan of redemption. It

explains God's promise to raise up a movement at the close of history to exalt the truths of the gospel. And then it tells about the present worldwide work of the Seventh-day Adventist Church. This issue is the *first* SDA magazine ever to be *completely illustrated in full color*. You must see this issue to appreciate its importance.

Creation

• "How Life Began"—an attractive and challenging number for thinking readers that shows how the Bible account of the origin of life is actually a more satisfactory approach than the theory of evolution. The feature article in this issue, "Creation—The Evidence From Science," by Dr. Harold G. Coffin of the Geo-Science Research Institute, presents a clear, well-documented defense of creationism from a *scientific* basis.

Health

• "Good Health: Foundation for a Life of Quality"—a highly practical, informative issue that shows readers how to have good health. The articles in this issue, all written by staff members of the Loma Linda School of Public Health, present valuable advice on what to eat, how much to exercise, etc.

14 WAYS TO USE THESE SPECIAL ISSUES

These special issues of "These Times" are so inexpensive and attractive that you can use them in many ways. Here's a list of some of the groups of people and institutions you will want to keep in mind as you order your copies:

- MISSION '72 contacts
- Bible study contacts
- Ministers of other churches (SDA issue)
- Patients in doctors' offices and hospitals
- Receptive friends and neighbors
- Visitors to booths at fairs
- Visitors to SDA Community Service Centers
- Public libraries (SDA and Creation Issues)
- School libraries (Creation issue)
- Local news media for their files (SDA issue)
- Jewish friends (Daniel)
- People attending cooking schools, 5-Day and 4-D-K plans (Health issue)
- People attending evangelistic meetings
- Businessmen contributing to Ingathering (SDA issue)

Please order from your Adventist Book Center

Please send copies of the following special issues of "These Times"

- copies of "God's Preview of the Future" (Daniel)
- copies of "The Revelation of Jesus Christ"
- copies of "Seventh-day Adventists—Who are they? What do they believe?"
- copies of "How Life Began"
- copies of "Good Health"

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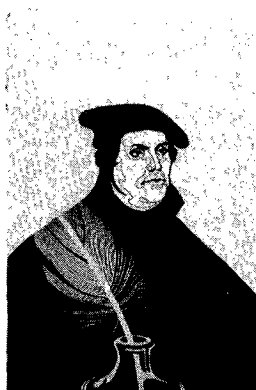
In 6,000 years religion has changed.

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Religion—its changes and the tremendous influence it has had upon mankind—has held the attention of great scholars throughout the centuries. Years of study have been expended on the events and the men who were instrumental in developing and proclaiming cardinal doctrines of salvation.

Three new books in the Dimension Series trace the history of religion, taking a fresh look at the meaning it has had in man's past and that it will have in his future.

Books are priced at \$1.95 each. Order from your Adventist Book Center. Add 25 cents for mailing. Tax where applicable.



Martin Luther's Religious Thought

Luther was "the greatest disturber of religious peace in the sixteenth century," writes William Landeen, author of this intellectually stimulating study of the great Reformer's doctrines.

Dr. Landeen portrays Luther's beliefs without editing the inconsistencies, paradoxes, or exaggerations, in most instances taking direct quotes from Luther's own writings. A penetrating look into the thoughts of a man who changed the course of history.

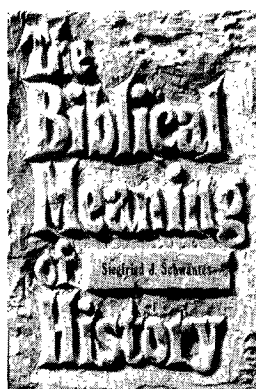


Latter-day Saints and the Sabbath

Filled with illustrations and documented research, Russel J. Thomsen's new book is a well-written treatise on the Mormon Church's attitude concerning the Sabbath question.

Also discussed is the current feeling of the Mormon Church regarding Sunday laws and religious liberty. A highly interesting and fully researched study of a religious denomination with a fascinating history.

Pacific Press Publishing Association



The Biblical Meaning of History

Nebuchadnezzar, Socrates, Voltaire. Each played his own role in the unfolding drama of mankind. But where is history leading man?

Writing under the belief that to the Christian, history should be understandable from a religious standpoint, author Siegfried Schwantes traces history through its course, showing how every event plays a part in the accomplishment of God's plan.

SDA Chaplains Serve in U.S. and Overseas

Three Adventist military chaplains are currently serving overseas, John Keplinger and William Hall in Germany, and Herman Kibble in Vietnam. Wayne Hill is stationed with the Air Force in Alaska. The other 12 military chaplains are in continental United States.

Of the 11 civilian chaplains employed, four are overseas and seven are serving in the United States, with one in Hawaii. The denomination also has one chaplain serving in a Veterans Administration hospital in California.

These ordained ministers are always ready to assist our Adventist servicemen. Parents, relatives, and friends are encouraged to use the addresses below in contacting a chaplain whenever his services are needed.

C. D. MARTIN

Associate Secretary

General Conference MV Department

SEVENTH-DAY ADVENTIST CHAPLAINS

Air Force

CH (LTC) William S. Hall
Installation Chaplain
86th Combat Support Group (USAFE)
APO New York 09860

CH (LTC) Wayne C. Hill
21 Air Base Group
APO Seattle 98742

CH (CPT) James J. North, Jr.
Air Force Chaplain School
Maxwell AFB, Alabama 36112

Army

CH (LTC) Glenn I. Bowen
Chaplain Office
USAHSF
Fort Ord, California 93441

CH (LTC) John E. Keplinger
USASAFS
APO New York 09352

CH (CPT) J. Paul Monk, Jr.
U.S. Army Garrison
(5A-WOVHAA)
Fort Carson, Colorado 80913

CH (LTC) Joseph T. Powell
U.S. Army Personnel Center
Fort Dix, New Jersey 08640

CH (CPT) Robert D. Roberts
U.S. Army Armor Center
Fort Knox, Kentucky 40121

CH (LTC) Richard C. Sessums
Chaplain Div, DCPA
Fort Sam Houston, Texas 78234

CH (CPT) Richard O. Stenbakken
Office of the Chaplain
1st Bde USATC
Fort Lewis, Washington 98433

CH (MAJ) Ralph Workman
USAG, Post Chapel
Fort George Meade, Maryland 20755

Navy

LT Harold Eslinger, CHC, USNR
Office of the Chaplain
1st Mar Div, FMF
Camp Pendleton, California 92055

LCDR Norman Goodwin, CHC, USNR
3D MAW, MCAS, El Toro
Santa Ana, California 92709

LT Herman Kibble, CHC, USNR
Construction Bn, Mobile Unit 302
FPO San Francisco 96601

CDR Robert L. Mole, CHC, USN
Memorial Chapel
Fort Myer, VA 22211

Veterans Administration

John K. Umeda
VA Extended Care Hospital
Wilshire and Sawtelle Blvd.
Los Angeles, California 90073

CIVILIAN CHAPLAINS

Hollis L. Anderson
2710 Elyssee
San Diego, California 92123

Robert Babcock
6718 Alfareta SW.
Tacoma, Washington 98499

Clarence E. Bracebridge
121 Chartwell Road
Columbia, S. Carolina 29210

Clarence N. Kohler
P.O. Box 473
Koza, Okinawa

Robert L. Chism
P.O. Box 4037
Honolulu, Hawaii 96812

Reo Clyde
SDA Mission
P.O. Box 453, Saigon, Vietnam

Thomas A. Green
8301 Barron St.
Takoma Park, Maryland 20012

Ralph T. Heiner
Johann Klotz Strasse 13
6 Frankfurt/Main (Niederrad)
West Germany

Wayne N. Andrews
615 West Ashby Place
San Antonio, Texas 78212

Deane Nelson
c/o Korean Union Mission
Box 1243
Seoul, Korea

J. D. Westfall
209 Greenfield Dr.
Berrien Springs, Michigan 49103

NOTICES

Literature Requests

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

Africa

Benedict Aririguzoh, Umuhu, Eziudoi, c/o Amumara, P.A. via Mbowise, Nigeria.

Okoai E. Obo, SDA Church, Box 201, Calabar, Nigeria.

Cletus M. Iwok, c/o L.U. Ibanga, No. 80, Afikpo Street, Diobu, Port Harcourt, Nigeria.

Lower Gwelo College, PB 9002, Gwelo, Rhodesia: *Guide, Little Friend, Review*, books.

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

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

Germany

Pastor Edward Koch, 635 Bad Nauheim, Karlstrasse 39, Germany: *Review, Signs, Listen, Liberty, These Times, Guide, Little Friend, Primary Treasure, Life and Health*, memory verse cards, *Quarterlies, Workers*, small books.

India

W. F. Storz, Salisbury Park, Box 15, Poona 1, India: colored church bulletins; magazine pictures of fruit, vegetables, flowers, animals, birds, churches; *Workers*.

North America

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

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

George Swanson, 710 53d Avenue N., Minneapolis, Minnesota 55430: *Signs, These Times, Listen, Little Friend*, books.

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

Robert M. Hartfeil, 656 E. 43d Avenue, Vancouver 15, B.C., Canada: English small tracts only.

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

J. P. Johnson, 135 Cranwell Drive, Hendersonville, Tennessee 37075: *Signs, Liberty, These Times, Listen*.

Philippines

Hector Gayares, chaplain, Bacolod Sanitarium and Hospital, Taculing, Bacolod City, P.I. K-501. Sabbath School and Lay Activities secretary, West Visayan Mission, Box 241, Iloilo City, P.I.

Dominador T. Liguin, Tandag, Surigao del Sur, P.I. L-520.

Pastor 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., Bayugan, Agusan del Sur, P.I.

Pablito Layson, 848 Atis Street, Bayugan, Agusan del Sur, P.I.

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

Pastor S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I.: books, magazines, songbooks, child-evangelism devices, youth materials, Christmas cards, Latin and Spanish Bibles, *Answers to Questions*, new *Quarterlies*, Spirit of Prophecy books.

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

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

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

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

Pablo S. Tubera, Loreto, Surigao del Norte, P.I.

South America

Pastor David Rambharose, Guyana Mission, Box 73, Georgetown, Guyana: *Primary Treasure, Little Friend*, books, child-evangelism devices, youth materials, cut-outs, periodicals.

South Pacific

Samoa Mission of SDA, Upolu District, Box 600, Apia, Western Samoa.

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

West Indies

Dr. D. Robertson, Port-of-Spain Community Hospital, Box 767, Port-of-Spain, Trinidad: tracts, *Signs, Life and Health, Liberty, Listen, Little Friend*, books.



Merlin Fish, pharmacist, Porter Memorial Hospital, Denver, Colorado, formerly pharmacist, New England Memorial Hospital.

From Home Base to Front Line

Guillermo Krieghoff, returning as education and stewardship-and-development secretary, Mexican Union Mission, and Mrs. Krieghoff, nee Maria Fisher, left McAllen, Texas, by car, May 12.

Minoru Hirota (LLU '71), to be a teacher in Japan Missionary College, Tokyo, Japan, Mrs. Hirota (Saniku Gakvin College '57), and two children, of Loma Linda, California, left Los Angeles, August 18.

H. F. Meyer, to be manager of the Japan Publishing House, Yokohama, Japan, and Mrs. Meyer, nee Mildred Elizabeth Draper (CUC '37), of Goodlettsville, Tennessee, left Los Angeles, California, November 29.

Ruth W. Deming (WWC '60), to give special relief help as dietitian in Hong Kong Adventist Hospital, of Berrien Springs, Michigan, left Los Angeles, December 7.

CLYDE O. FRANZ

Many Countries Respond to Adventist World Radio

Listeners not only from many countries of Europe but as far afield as Australia and New Zealand have responded to the broadcasts of Adventist World Radio originating in Lisbon, Portugal. Allen Steele, Lisbon coordinator of the broadcasts, reported extensive response from English-speaking listeners in England, Europe, and elsewhere. Erwin Kilian, radio-television secretary of the Euro-Africa Division, displayed a stack of letters received in response to the German broadcasts, as many as 30 in one day's mail.

Among the success stories of the broadcasts is the excellent response generated by the Greek programs. On one day 40 Bibles and Bible lesson guides were mailed to Greek listeners. Nothing we have done in recent years has met with this kind of interest. Reports received from Yugoslavia, Hungary, and Romania indicate that listeners in the Socialist countries are also hearing the programs. And from North Africa come requests for Bible correspondence courses originated by an interest in the Arabic program.

On December 28 a total of more than \$180,000 had come from church members in North America. And on the other side of the Atlantic, the Euro-Africa Division treasurer reports one donation of \$10,000 from a Swiss church member. Gifts received thus far place us well on the way to the funding needed for the three-year, initial, one million-dollar project, but many more substantial gifts must come before the complete budget is assured. Gifts may be channeled through local church treasurers clearly marked "Adventist World Radio." The brethren and sisters of our European churches express deep and continuing thanks for the support and sacrifice made by our North American believers in this joint venture in mass media evangelism.

WALTER R. L. SCRAGG

Certification Committee Meets in Washington, D.C.

The North American Division Teacher Certification Committee met recently at General Conference headquarters to study and update requirements for certification of SDA teachers. The three types of certificates are provisional, standard, and professional, with endorsements for specialists in various areas. Of great concern to the committee was the need of maintaining adequate and high qualifications in religion and denominational backgrounds for anyone teaching in our schools.

A newly revised certification manual outlining certification requirements for teachers of kindergarten through twelfth grade will be available in the summer of 1972.

The work of this committee, composed of representatives from the North Amer-

Health-Personnel Needs

Present openings for personnel in SDA hospitals include those listed below:

North America

- 6 dietitians, ADA
- 2 food service—first cook
- 1 hospital electrician
- 1 laboratory histotechnologist
- 2 nurse clinical directors
- 8 RN's—coronary care
- 3 RN's—supervisors
- 2 volunteer service directors
- 1 social worker, MSW

Overseas

- 13 physicians (GP)
- 5 physicians (with specialty)
- 6 dentists (2 self-supporting)
- 4 RN's—education administration
- 2 RN's—service administration

Information regarding openings and placement assistance may be obtained by contacting Department of Health, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

ican Division, was under the chairmanship of Walter A. Howe with Ethel Young serving as secretary.

CHARLES B. HIRSCH

Every Church in N.Y. Reaches Silver Vanguard Goal

All 62 churches of the New York Conference reached or surpassed the \$25 per member Silver Vanguard Ingathering goal, reports A. J. Patzer, conference president. This is the first time such an Ingathering victory has been achieved in the Atlantic Union.

At the January 3 workers meeting in Syracuse, the New York pastors reported \$141,555 raised in their Thanksgiving-to-Christmas crusade. A. M. Karolyi, conference lay activities secretary, pointed out that this was the largest amount collected in the history of the New York Conference. It is nearly a \$10,000 increase over last year and gives the conference a \$30.20 per capita.

J. L. DITTBARNER

Youth Win Nearly 300 in New York City

Youth in New York City won a total of 298 persons to Christ during the first nine months of 1971, according to a recent letter from the Greater New York Conference. At the time of writing the letter, youth were in the process of holding the seventeenth Voice of Youth meeting. One of these meetings was conducted in the Staten Island church. When an altar call was made, 17 persons went forward, 12 of whom have now been baptized.

With 17 Voice of Youth meetings in one year in the city of New York, with 305 souls won for the Master, think what could happen around the world if the youth would preach the three angels' messages with the power of the Holy Spirit.

LAWRENCE M. NELSON

N.A. Ingathering Report—8

Total amount raised through January 1, 1972: \$7,187,648.01. This represents a per capita of \$16.18 in the North American Division.

The amount raised by the end of the eighth week of Ingathering last year was \$7,010,932.06. This is a gain of \$176,715.95 over last year's achievement for the corresponding period.

The amount raised this week is \$383,027.91, as against \$239,691.86 in the eighth week of the previous year.

Pacific Union joins the Columbia and Southern Unions as a Million-Dollar Union.

Fifteen conferences have reached the Silver Vanguard goal.

Surpassing last year's totals are four unions, Atlantic, Canadian, Southern, and Southwestern, and 24 conferences.

IN BRIEF

★ The dental building on the campus of Loma Linda University was damaged by fire in the predawn hours of January 8. The fire was definitely incendiary in origin. At reporting time property loss has not been ascertained, but it is estimated in the thousands of dollars. Campus security rules require that certain doors be locked. Because of this, the area where large equipment was housed was not damaged significantly.

★ New Position: J. H. Wollan, Sabbath school secretary, Northern Europe-West Africa Division, in addition to his responsibilities as stewardship secretary.

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