

Review

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A One-Week Visit to the New **BANGLADESH**

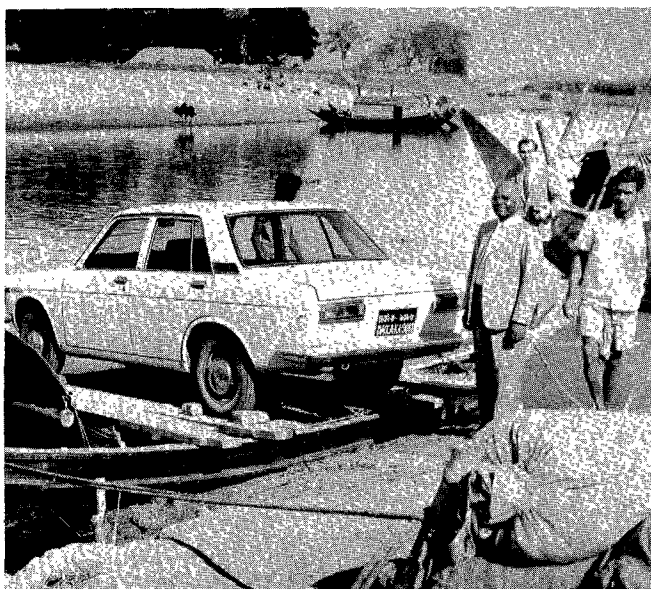
By CECIL B. GUILD

After the short but bitter war that wracked East Pakistan, the officers of the Southern Asia Division attempted to make contact with our people in the newly formed nation of Bangladesh as soon as possible. An Ingathering trip to Calcutta in January brought M. S. Prasada Rao, a division assistant treasurer, and me to within some 150 miles of Dacca, capital of the new nation. We

Cecil B. Guild is secretary of the Southern Asia Division.

therefore applied for and were granted permission to visit that city. We flew from Calcutta on the morning of January 20 and were in Dacca in 40 minutes. We spent about a week visiting our institutions and meeting our workers.

There are three Adventist missionary families (*To page 18*)



Because of destroyed bridges, cars had to be ferried across rivers. Below: Christians were not molested during war in East Pakistan. Signs such as these on homes assured the safety of those within.



Time to Say, "Come With Us"

AN EXAMPLE of Heaven's intimate involvement with events taking place on earth, particularly those that relate to the final proclamation of the gospel, is set forth in Revelation 18. In the first verse a powerful angel is pictured, an angel so glorious that his presence bathes the whole world in light.

Matching the magnitude of his glory is his voice (see verse 2). In thunder tones he announces: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies" (verses 2, 3).

This message tells it "like it is." It calls sin sin. Instead of glossing over apostasy, it exposes it. Instead of emphasizing Babylon's good points, it calls attention to its evils. Instead of justifying close church-state relationships, it calls them fornication. Instead of arguing that Babylon is one of God's instruments for salvation, it labels this ecclesiastical conglomerate a "habitation of devils, and the hold of every foul spirit."

The message of this powerful angel is similar to that of the second angel, "Babylon is fallen, is fallen" (chap. 14:8), but it goes beyond it. Much has happened since the summer of 1844 when the second angel's message was first given. The churches of Babylon have become more corrupt. Some of their leaders no longer merely repudiate the authority of the Lawgiver; they declare Him to be "dead." They no longer merely question the historicity of the Genesis record; they accept the evolutionary theory. They no longer raise their voices against the liquor traffic; they tout its social benefits. They no longer respect the Bible as the infallible revelation of God's will; they sit in judgment on the Word, dissect it through higher criticism, demythologize it, and question its accuracy. They no longer denounce the spirituality-destroying recreations and amusements of the world; they participate in them. They no longer warn against adultery, homosexuality, and other sexual evils; they excuse, even defend, them. They no longer point out the dangers of spiritism; they participate in séances and other activities designed to communicate with the spirits. They no longer set forth Jesus Christ as the only hope of the world; they look to power politics and economic pressures to establish God's kingdom.

No wonder a voice from heaven says of Babylon, "Her sins have reached unto heaven" (chap. 18:5)!

As the time comes for the message of Revelation 18 to be given with greatest power, "The sins of Babylon will be laid open. The fearful results of

enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these."—*The Great Controversy*, p. 606.

Apostasy Awakens Concern

In our view, events in the religious world today reveal that the time is not far distant when the angel of Revelation 18 shall do his mighty work. Apostasy has almost reached a peak. Recently a columnist in *Christianity Today* declared: "We are now confronted in America with a theological liberalism that seems willing to embrace almost any heresy, while at the same time the message of the church is often so attenuated that it has neither meaning nor power. In response there is much discussion about the necessity or desirability of 'pulling out' of an existing church to form a fellowship where there is no compromise of the Christ-centered Gospel."

The columnist then discussed how a person may determine whether to stay in a church or separate from it. He said: "There seem to be two indisputable causes for separation. If those who control the church . . . should demand that I not teach, preach, or witness according to the plain teachings of Scripture, then I would have no choice but to renounce such leadership and seek an environment in which I could continue to witness."

"In the second place, should my church, by official action of its governing body, renounce the Christian faith in favor of some syncretistic religion that denies the uniqueness of Jesus Christ as God's Son together with His atoning death and actual resurrection, I would be forced to renounce and denounce such apostasy."

To us it seems clear that the Holy Spirit is moving mightily on honest hearts. Troubled by conditions within their churches, thousands upon thousands of people are looking around for something better. They are open to a message rooted in God's Word, a message that calls for separation from evil, and obedience to God's law.

Seventh-day Adventists have a tremendous responsibility to these people. By their lives and words they must say clearly, "Here is a body of Christians with whom you will feel comfortable. Here is the very church you are looking for. Come with us." Tactfully, kindly, but so clearly that no one will misunderstand, the sins of Babylon must be "laid open" (*ibid.*, p. 606). Then, with all the solemnity and urgency that they can command, Christ's messengers must relay His invitation, "Come out . . . , my people" (chap. 18:4).

This is the challenge and opportunity—indeed, the chief purpose—of MISSION '72. K. H. W.

WITNESSES BANNED IN SINGAPORE

SINGAPORE—The government of Singapore has "de-registered" Jehovah's Witnesses and "dissolved" the local congregation on the grounds that it is a hazard to "public welfare and good order."

Government officials also ordered the ouster of N. D. Bellotti, an Australian in charge of distributing Witnesses' literature, and his wife.

The government said that since the congregation is "dissolved" there is no need for the distribution of literature. Witnesses membership in Singapore's city-state is estimated at about 300.

According to letters sent to newspapers, Witnesses have disturbed some citizens by their aggressive visits to homes. The government, which described the group as an "American-based sect," was also bothered by the implications of Witnesses teachings on nonparticipation in military service. The state asserted that the group contends that all government is the work of "Satan."

Ouster of Jehovah's Witnesses is not unprecedented in the Far East. In 1965 and 1966 Indonesia banned the Witnesses, along with a number of groups it called "mystical sects," from the island of Java.

PROTESTANT INFLUENCE GROWS IN PHILIPPINES

MANILA—Seventy years in the Philippines have brought to Protestantism a measure of peace, cooperation, and growth to crown the missionaries' efforts.

Numbers are still small—4 to 8 per cent depending on your definition of *Protestant*—but influence in legislation, education, and business is far greater than the numbers would lead one to expect.

Dr. Jose Yap, administrative secretary of

the National Council of Churches in the Philippines, believes that his country is now ready to embark on Phase III of the evangelization process, when whites will hold important posts in Oriental churches and Orientals will do the same in the Western world.

ANGLICANS WARNED ON GROWTH OF WITCHCRAFT

YORK, ENGLAND—People who dabble in witchcraft and black magic are causing a growing problem for the church, Thomas Willis, an Anglican clergyman, told the Synod of York recently.

"This is a problem that the church has not met for the past 200 years. But priests are now finding all over the country that they are having to cast out devils and evil spirits."

He reported that one priest in London had carried out 1,000 exorcisms in two years, noting the Church of England had sponsored a special conference at Coventry that was attended by members of other denominations to discuss the problem.

"People are turning away from material things like cars and refrigerators and becoming increasingly interested in religion," he said. "The supernatural is gaining ascendancy. More and more people are dabbling in fortune telling, home séances, witchcraft, black magic, and the 'Age of Aquarius.'"

ECUMENISM GAINS IN FIELD OF HUMAN NEED

VATICAN CITY—A Vatican specialist on ecumenism said much is being done today in the name of the ecumenical movement to help meet the human needs of many people throughout the world. However, he said that when it comes to ironing out theological differences between Catholics and other confessions, the progress has been less noticeable.

"The biggest benefit in ecumenism so far, as I see it, is the local collaboration it has brought about in many areas to promote consultations between Catholics and Protestants on the promotion of justice for the poor and the oppressed," he said.

This Week...

This week's cover article features the new Bangladesh, a nation which was born in bloodshed last November. In a recent letter Cecil Guild, secretary of the Southern Asia Division and author of the cover story, called attention to the country's staggering and urgent needs.

Quoting statistics from Kurt Waldheim, secretary general of the United Nations, he said: "Ten million people without shelter! And nine tenths of them will still be without shelter when the monsoons come. . . . It far exceeds the need at the time of the East Pakistan flood."

Robert Wearner, author of "A School of Infidels?" (see page 8), takes particular note of the baneful effects criticism of others may have on children as they grow up and assume responsible adult roles. A paragraph from *Child Guidance* supports Elder Wearner's thesis by showing that pure thinking is one of the opposites of criticism:

"If in their tender years the minds of children are filled with pleasant images of truth, of purity and goodness, a taste will be formed for that which is pure and elevated, and their imagination will not become easily corrupted or defiled. While if the opposite course is pursued, if the minds of the parents are continually dwelling upon low scenes; if their conversation lingers over objectionable features of character; if they form a habit of speaking complainingly of the course others have pursued, the little ones will take lessons from the words and expressions of contempt and will follow the pernicious example. The evil impress, like the taint of leprosy, will cleave to them in afterlife" (p. 116).

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♦ Advent Review and Sabbath Herald ♦

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

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

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AERICAN churchmen who for a decade talked about uniting their denominations met in Denver last September for a moment of candid appraisal of their attempt to make one church where now there are nine. It was a significant step toward the largest projected merger of Protestant churches in the United States. The Plan of Union issued by the Consultation on Church Union—whose popular name is COCU—would create the Church of Christ Uniting out of denominations with more than 25 million members, about one third of the total membership of American Protestantism, and the largest Protestant grouping in the world. If such a goal is achieved, a new shape of the Christian church in North America will emerge with probably a deep influence on the rest of the Christian world.

The venture began some ten years before when in December, 1960, Dr. Eugene Carson Blake, then stated clerk of the United Presbyterian Church and now General Secretary of the World Council of Churches, delivered a sermon in the cathedral church of Bishop James Pike in San Francisco. Out of that address the Consultation on Church Union developed. Since then COCU has grown from four denominations (Episcopal, Methodist, United Presbyterian Church in the U.S., and United Church of Christ) to ten (adding the Disciples of Christ, Evangelical United Brethren, Presbyterian Church in the U.S., African Methodist Episcopal, African Methodist Episcopal Zion, and Christian Methodist Episcopal). It finally settled down to nine after the merger of the Methodists and Evangelical United Brethren into the United Methodist Church.

COCU has markedly changed in the decade since it began. During the first four years the Consultation wrestled deeply with matters of

George G. Beazley, chairman of the Consultation, said in Denver. "We ought to ask ourselves where the Consultation is now."

Similar expectations were voiced by Dr. Paul A. Crow, Jr., general secretary of COCU. "We want this meeting to be a moment of candid appraisal of where we are," he said.

COCU's Present Situation

And a meeting of appraisal it was. The gathering at Denver revealed something of what COCU is, where it is, and where its future directions might lead. COCU's chief officer, Dr. Beazley, expressed his conviction that while ecclesiastical structures are indispensable, COCU is "primarily a process of discovery by and between persons" rather than an effort in ecclesiastical architectonics by negotiators. It is only as such persons are "surprised by grace in their discovery of others given unity in Christ" that real union, more than merger, takes place, he added. In his view, the Consultation faces two major problems. The first he defined as lethargy, the major problem that the seventies face in any area of life. Based on awareness from the turbulence of the 1960's and on "natural human inertia, the tendency to remain content with the *status quo*," the problem of lethargy, he thought, would require hard work to overcome.

The second problem for church union, he declared, involves "the inherited traditions" of COCU's participating churches. COCU's chairman urged them to cast off their dearly regarded traditions—denominational Peter Rabbits of some sort—even though "we are so familiar with them and have loved them so much that we forget they are now ragged and soiled, no longer bright, useful and new," and are thought of as "truths far grander than they really are."

It may very well be that giving these traditions the committal of love and letting them go is a

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A REPORT ON THE PROSPECTS OF THE CONSULTATION ON CHURCH DOCTRINE

faith, doctrine, creed, sacrament, and worship. For the past six years its members have dealt with structure and mission. In mid-March, 1970, it adopted a Plan of Union that was sent to the member denominations for study and refinement and for response by June, 1972. Final action on the union is not expected for several years, but midway in this period of review the time had come for a backward and forward look at the Consultation on Church Union. This was precisely the purpose of COCU's tenth plenary session, September 27-October 1, in Denver. "We have been in existence for nearly ten years," Dr.

far more traumatic experience than many ecumenical leaders had thought, even for the sake of seeking "the greater values of the future church." This seems clearly indicated in a large number of responses to the Plan of Union that have already gone to the burgeoning files of the Consultation offices in Princeton. As mentioned earlier, the plan in its present form was received in March, 1970, and then was sent to the member denominations for study and response. This study period does not end until June, 1972, therefore, the report we received at Denver on the regional and local reactions to the plan does not permit me to draw categorical conclusions. However, significant trends seem discernible.

While many churchmen have known little more than that there is a COCU, others have

Raoul Dederen is a professor of theology at the SDA Theological Seminary, Andrews University, Berrien Springs, Michigan.

increasingly become interested, involved, and concerned. Many responses to the plan tend to be constructive. Others show instinctive defensiveness. Some fear change, while others fear that the changes inherent in the Consultation process will not be sufficient. A number of the replies reflect a strong denominational position and, therefore, a wariness to the Plan of Union at points where this position seems to be threatened.

This is particularly the case in regard to the issue of the episcopacy. The new church, as proposed, will have an episcopal form of government with bishops as the chief executive officials along with other ministerial offices of presbyters and deacons. It is true that laymen will be able to outvote clergy in decision-making units—the plan requiring a two-to-one ratio favoring laymen—but different views of the episcopacy are emerging. There are ministers whose convictions will not allow them to permit the hands of a bishop to be laid on them as a validation of their ordination.

At the heart of the new church will be the parish, a distinctive and fundamental focus of COCU's plan of union, and to many, another threat to their denominational identity. The concept is unquestionably revolutionary, and therefore a cause of friction. A member of the new church will no longer belong, first of all, to a particular local congregation, but to a parish. Each parish will be made up of several of the estimated 75,000 congregations now in COCU's nine denominations, plus several newly created task groups formed for specific worship and action programs. Such parishes will be able to break the present patterns of *de facto* segregation by combining white and black churches from different geographical areas since the plan specifies that the congregations do not have to be geographically contiguous. To some the parish system is seen as an opportunity for more effective mission; to others it is an arbitrary, unnatural arrangement that breaks continuity with the past and endangers the security of an established denominational order. There is little doubt that this identity crisis—the question whether membership in the parish is at the expense of the personal, more intimate relations of membership in the congregation—is one of COCU's thorniest problems.

The Plea of Black Churchmen

Other concerns have been raised such as regarding property rights—who owns what—and the privilege of withdrawal for those congregations who would regard the parish plan as unworkable. Questions are being asked about creeds and worship, baptism and the Lord's Supper, the ministry of the laity and the meaning of ordination, church courts, and services of inauguration. But an increasing number of black churchmen are challenging COCU to set aside its preoccupation with doctrinal and structural issues and cope seriously with the needs and expectations of the black man's religious life. Black unrest and dissatisfaction with COCU has been gaining impetus more recently. The primary commitment of many black churchmen to

observable unity on racial basis *before* organic union can take place has added to the concern of many COCU champions.

In Denver the challenge came from a black professor from Harvard University. Asked by COCU's officials to express his view as to how some of the contemporary movements relate to the goals and purposes of the Consultation, Dr. Preston Williams declared to the delegates that despite its genuine revolutionary character, COCU is "not sufficiently radical to persuade blacks, women, and youth who are cultured revolutionaries to join." Because COCU's leaders "tend to be basically church politicians, what they have done smacks, perhaps falsely, of manipulation and patronage peddling. . . . The failure of COCU to aggressively court the cultural revolutionaries conveys the notion that COCU's phrases are just another set of church pronouncements to be more honored in breach than in fulfillment," Dr. Williams added.

He outlined several tasks the Consultation should engage in "if it is not to continue furnishing the nation with models of inequality." He pointed to the need for more adequate images of black identity, for sufficient funds to empower "the black church" to strengthen its own witness. He asked for a "constitutive base for the black churchmen in the hierarchy and staff of the new uniting church." He also called on COCU to encourage black churches "to come together in a united black religious community prior to their merger with COCU."

What Future Commitments Are Necessary?

After conferring with one another for several days about the primary issues of the ecumenical venture in which they have set out together, the time came for COCU's nine participating churches to assess the whole situation and to indicate what commitments were necessary as together they face the immediate next steps in the Consultation's process. Such assessment was presented to the delegates by COCU's general secretary in a report, the main elements of which were then retained in "A Word to the Churches From the Consultation on Church Union."

The message strongly emphasizes the need for the churches to reaffirm their commitment to continue together in their "venture of obedience." More important, however, till a satisfactory form of union is adopted, is the necessity to act together in two crucial areas. First to initiate and promote programs leading to the achievement of racial justice, compensatory treatment for minorities, and the sharing of resources among the constituent churches. Second, and here is probably Dr. Paul A. Crow's most significant suggestion, to express that which they already have in common by moving "in the near future to an interim eucharistic fellowship on some regular basis."

As his later comments indicated, Dr. Crow's terms had been carefully selected, chosen to bring the churches to listen. Their concept of the eucharist had developed as their knowledge of each other evolved. The chapter on the sacra-

(Continued on page 6)

Paul and Women

By MAYBELLE VANDERMARK

PAUL'S home and heredity gave him self-assurance. His family, apparently of good reputation and affluent, gave him every advantage any young man could have had at that time. He was a Roman citizen and studied under Gamaliel, who was regarded as one of the greatest of teachers of his time. Paul was well read in Roman, Greek, and Jewish history and law. He became not only a rabbi, but a member of the Sanhedrin as well. Because he belonged to the Sanhedrin, many students think he must have been married for at least a short time.

Ellen White describes Saul (his earlier name) as a "persecuting, . . . bigoted Sanhedrist" (*Thoughts From the Mount of Blessing*, pp. 33, 34), "proud" (*My Life Today*,

Maybelle Vandermark is an assistant secretary of the General Conference Lay Activities Department.

p. 43), and possessing "fiery vigor and intellectual power" (*Education*, p. 64). His "withering sarcasm" defeated his opponents (*The Acts of the Apostles*, p. 124). He trusted in forms and ceremonies and was confident in hereditary piety (*ibid.*, p. 228). Paul had mistaken ideas regarding Christ (*ibid.*, p. 120), and he regarded followers of Christ as "deluded fanatics" (*ibid.*, p. 117).

This was Paul before the Damascus Road experience. He had thought that he was serving God by persecuting "heretics." But Christ spoke to him through Stephen (*ibid.*, pp. 115, 116), whose defense and manner of death made Paul begin to question the rightness of his cause. At his conversion he was a champion won from "the side of the enemy to the side of Christ" (*ibid.*, p. 124). He renounced wealth, honor, and position to serve Christ with as great, if not greater, en-

thusiasm as he had displayed before in the service of Judaism.

After working together for a time at Antioch, Barnabas and Paul were ordained. Thus they were authorized not only to teach the truth, but to baptize converts and organize churches (*ibid.*, p. 161). Paul was more than eager that each church be what God would have it to be. He placed himself wholeheartedly in the hands of God.

Concerning Paul's writings, Peter says there are some things "hard to be understood" (2 Peter 3:16). Some might say that Paul's statements about women are among these. Whether or not they are, Peter's warning applies. The statements must not be wrested. This warning I shall bear in mind as I develop the topic, Paul and Women.

A text often quoted to show that Paul placed women in an inferior category is 1 Corinthians 14:34: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."

In 1 Corinthians 14 Paul is speaking about unknown tongues, their use and abuse. Meetings in Corinth were evidently being turned into madhouses of confusion. If something were not done to stop this sort of thing, the progress of the young church might be threatened.

Paul pointed out that using an

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ments in the Plan of Union suggests the kind of theological agreement within which they could share in the one table. Such a stage has been reached. Dr. Crow was cautious to call it "interim fellowship" because it is not full communion, but a fellowship proposed en route.

To COCU's general secretary one of the greatest tragedies of American Protestantism is to have written off the Lord's Supper as an expression of their common belonging to Christ. Although there is among COCU's churches no theological objection to such a service, they do not practice it. Indeed, they feel strangers in each other's churches. Their commitment to each other is barely commitment at all. An "interim fellowship" ought to bring the churches closer together.

From the Seventh-day Adventist point of view, however, I wonder if Dr. Peter L. Berger, keynote speaker

at the Denver plenary meeting, did not come closer to the real cause of the malaise existing in ecumenical spheres in general and of the prevailing noncommittal mood discernible in COCU's circles in particular. One of America's leading religious sociologists, Dr. Berger called for a "new conviction and authority" among the Protestant community in America. In his opinion the time has come to "stop apologizing for the Christian message" and to actively repudiate those who seek to subvert the Christian faith.

The Lutheran layman, whose church is not one of the nine denominations participating in church union talks but approves of church union, bluntly pointed out that COCU's efforts to regroup the separated Christian churches as a big church are a waste of time unless Protestantism first of all regains its self-identity and its self-confidence. Our tendency to listen with wide-eyed wonder to modern man "in the

expectation that thence will come the redemptive word," he regards as responsible for the widespread demoralization and "failure of nerve" characteristic today of mainline Protestantism.

"It seems to me that, . . . it is time to say 'Enough!' to the dance around the golden calves of modernity," he declared to the two hundred delegates, observers, and guests, and he urged that the question asked over the past twenty years—"What does modern man have to say to the church?"—be reversed to "What does the church have to say to modern man?"

The time has come, I think, to reaffirm the transcendence and unique authority of Jesus Christ as embodied in Scripture over and beyond any cultural patterns. Here lies the clue to real Christian unity and togetherness; a unity and togetherness in terms of full Bible truth. Any unity short of that is a deception and a loss of Christian identity. ♦♦

unknown tongue in public was a waste of breath if no one could understand it (verses 9-11) or no one were present to interpret it. If unbelievers came into such a meeting they would think everyone crazy (verses 23, 24). Paul said that in a congregation he would rather speak five words that people could understand than ten thousand which they couldn't (verse 19).

Besides counselling the men to keep silent unless an interpreter were present, he told them to speak only one at a time (verses 27, 28). He made clear that God is not the author of confusion (verse 33). After this comes his advice concerning women. It was not that women were inferior to men that this order was given. Paul was dealing with a special situation.

In the Greek culture of Corinth, women did not assume leadership or forward roles in public meetings, in fact, perhaps, rarely attended them. On the other hand, women of low character would be in evidence publicly. To *Corinthianize* meant to live immorally, and *Corinthian girl* was synonymous with *prostitute*.

If in the Corinthian church, which was experiencing the gift of unknown tongues, women spoke up openly, the rumor could have easily originated that the Christian church was an immoral institution. In that event the church's progress would have been seriously impeded. As for the women in the Corinthian church, what Christian woman would not forgo her newfound liberty in Jesus rather than to exercise it to the ill repute of the church? This has been the attitude of Christian women throughout the centuries.

Paul gave the true concept of Christianity in many of his writings, especially in Galatians 3:27, 28. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

And again in 1 Corinthians 11:12, "Of course, in the sight of God neither 'man' nor 'woman' have a separate existence. For if woman was made originally for man, no man is now born except by a woman, and both man and woman, like everything else, owe their existence to God" (Phillips).

A simple, yet beautiful point, emphasizing the idea of oneness and dependence upon God is summed up here—woman was taken from man and in another sense man is

taken from woman. Both are dependent for existence and development upon God.

Paul spoke of women praying and prophesying (1 Cor. 11:5), properly dressed, of course. Later he wrote, "If they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church" (chap. 14:35).

Women in Paul's time, as when Jesus was here, were largely uneducated. It would have taken extra time to explain the meaning of all the spiritual things in public meetings. The converted husband could explain these things and thus raise his wife to his side in her acceptance of the truths in Christ. Both would thus benefit by a closer understanding of salvation and each other.

There may be sections of the world even now where this advice (educate wives at home) may still apply. Its effectiveness would be greatly hastened by the example of Christian families where the equality of men and women before God is evident.

Service of Women Recognized

Paul had high esteem for women who were truly converted and active in their witness. Many, whom he mentions, worked with him personally. Of the 25 people mentioned in Romans 16, eight are women. Among these was Phebe, whom he addresses as a "deaconess" (Phillips; probably not an elected office at that time). She was a servant of the church. In the King James Version a note is placed following the last verse of chapter 16 telling that it was Phebe who took Paul's message to Rome. If this note is correct, it shows that she traveled about a thousand miles at a time when it was unusual for women to do so. It was an honor as well as a great responsibility for a woman to carry what most students consider the greatest theological document of the New Testament and deliver it safely to the young Roman church.

Paul writes further in Romans 16:7, "Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me."

Some believe that this "Junia" was a woman. If so, she is the only one in the list of apostles in the early church. However, many scholars believe that two men are referred to in this text, because the spelling of the name as used here is the same in both the masculine and feminine forms. On the other hand, St. John Chrysostom, one of the

early church fathers, writes, "Oh! how great is the devotion of this woman, that she should be even counted worthy of the appellation of apostle!"—*Homilies on the Epistle of St. Paul the Apostle to the Romans*, # 31, comment on Romans 16:7. Paul also speaks of Priscilla and Aquila, mentioning Priscilla first in the two out of three times he writes of them (2 Tim. 4:19; Rom. 16:3; 1 Cor. 16:19).

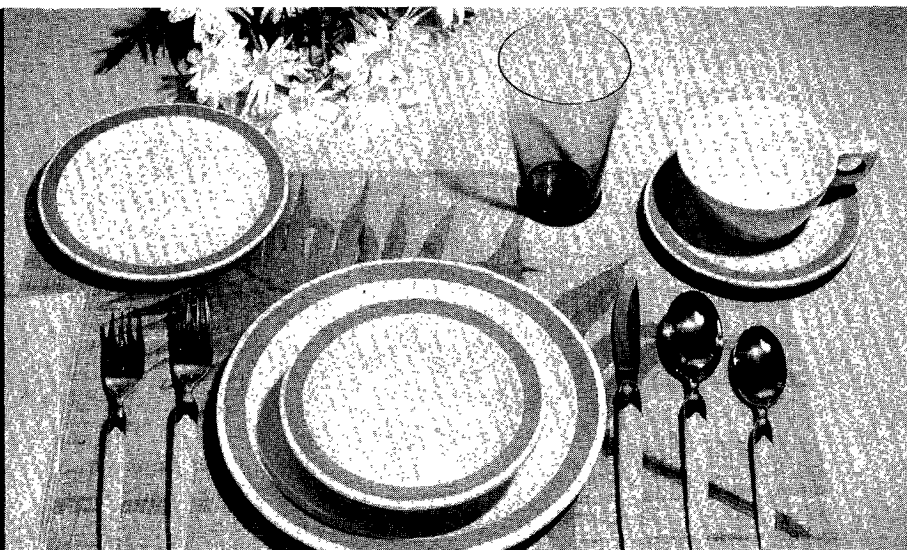
So the fact remains that Paul's record indicates that women shared with men in ministry, service, and sacrifice. His teachings remind us of the fact that "women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart for this work by prayer and laying on of hands. In some cases they will need to counsel with the church officers or the minister; but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. This is another means of strengthening and building up the church. We need to branch out more in our methods of labor. Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly, to help forward this grand work. Place the burdens upon men and women of the church, that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness."—Ellen G. White, *REVIEW AND HERALD*, July 9, 1895.

Through conversion both men and women are liberated—free through Christ. The effect of the Fall is broken. Men and women together in their equality, each loving the other as he loves himself, begin to grow into the image of God that He originally planned for them.

In a practical sense, as we study all the scriptures having anything to do with women's role in the church, we must consider the possibility that just as spiritually mature and capable men provide leadership in many ways, so spiritually mature and capable women and those who could develop such qualities should be called upon to provide leadership as well.

In these days of change and challenge the church is wise to distinguish between those values that are constituent parts of its faith and those that are mere cultural accretions. ★★

"How often, when seated at the meal table, the members of the family pass around a dish of criticism, faultfinding, and scandal."—*The Adventist Home*, p. 440.



A SCHOOL OF INFIDELS

By ROBERT G. WEARNER

WHAT? My home a school of infidels? How can that be? We have family worship every day. We take our children to Sabbath school and church every week. They attend church school. We want them with us in the kingdom. But there is that statement by Ellen White: "Thus in the homes of professed Christians many youth are educated to be infidels."—*Christ's Object Lessons*, p. 46.

Let us examine the entire passage and see why she made such a startling statement. She is commenting on the parable of the sower and in this context particularly on the seed that fell by the wayside. The birds devoured the seed before it had a chance to germinate. She makes the comment that the seeds of truth are snatched away by Satan in a number of ways.

One of "Satan's helpers" is the parent who makes light of a sermon by "sarcastic comment." Thus, "the minister's character, motives, and actions . . . are freely discussed. Severe judgment is pronounced, gossip or slander repeated. . . . Often these things are spoken by parents in the hearing of their own children. Thus are destroyed respect for God's messengers, and reverence for their message. And many are taught

to regard lightly God's word itself."—*Ibid.*, pp. 45, 46.

Then follows the statement cited above. In his joking remarks or trifling comment on the sermon at the Sabbath dinner table, the parent may unknowingly be preparing his children for a life of unbelief and rebellion.

A look at the *Comprehensive Index to the Writings of Ellen G. White* under "Criticism" reveals several columns of references. A number of references deal with criticism of ministers. I find that Ellen White was a master of metaphor. Look at this statement: "How many families season their daily meals with doubt and questionings. They dissect the characters of their friends, and serve them up as a dainty dessert. . . . The names of God's chosen servants have been handled with disrespect."—*Testimonies*, vol. 4, p. 195. Let's not serve this kind of "dessert" for our Sabbath meals! Mealtime should be a happy time (see *The Ministry of Healing*, pp. 306, 385).

We should instruct our children that the ministers are God's ambassadors and that their messages are God's agencies for the salvation of souls (see *Testimonies*, vol. 5, p. 497).

As a pastor I have visited in many homes in the United States and in several countries overseas. It does not take long for one to sense a certain "atmosphere" in a home—one of cheerfulness and optimism or of

criticism and pessimism. I always find a small minority in every church group who recount to me all the "injustices" and weaknesses of the conference leaders, the ministers, the teachers, or the church officers. All this time the children are listening and drawing their own conclusions. I have found that children from such homes are not likely to become ministers or missionaries or even solid church members. Often they want nothing to do with an organization their parents have torn to pieces.

Ellen White mentions the story of Korah, Dathan, and Abiram as an example of the dangers of criticism of God's leaders (see *Testimonies*, vol. 5, p. 290).

A Visit to Bethel

A few months ago I visited Bethel, where the incident of Elisha and the bears (2 Kings 2:23, 24) took place. It is situated in the rocky hills north of Jerusalem. The town now has a population of some 2,000 Arabs. Apricot, fig, and olive trees grow on terraces. I also saw goats, sheep, and some beehives. It was along some rocky trail at this place that the prophet trudged long ago. A group of children spied him from a distance and came on the run. They mocked him and by reference to his bald head made uncomplimentary remarks about him.

Suddenly, in response to the prophet's curse two she-bears appeared and gave the children a se-

Robert Wearner is a graduate student at Andrews University, home on permanent return from Inca Union College.

vere mauling. From then on throughout his life Elisha was treated with deep respect whenever he passed that way.

I think those children didn't become disrespectful on the spur of the moment. Probably they had heard words of ridicule leveled against the prophets by their parents and thus had become conditioned into a rebellious frame of mind.

Saul had fallen far from the level of conduct that God expected of him. When I was in the Middle East I was eager to visit En-gedi (fountain of the kid) where David hid from the irate king. It is situated about halfway down the west coast of the Dead Sea. On the day of my visit it was extremely hot. After visiting Herod's fortress at Masada, I arrived hot and tired at the beautiful oasis of En-gedi. The water tumbles down hundreds of feet, forming several waterfalls and pools. The Israelis operate a kibbutz nearby. There are palm trees and vineyards.

I put on my swim suit and enjoyed the cool waters. As I climbed up the narrow canyon I saw several holes in the desert cliffs. I had no way of knowing the exact site of the cave where David hid, but it was a thrill to know that I was in the area where the incident of 1 Samuel 24: 1-22 had taken place.

When Saul went into the cave where David was hiding, David could easily have taken the king's life. He declared, "The Lord forbid that I should do this thing unto my master, the Lord's anointed." I long for that same spirit of tolerance and respect for those in authority.

Many times I have read the following statement to my students: "There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and He will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong."—*Selected Messages*, book 2, p. 390. He set things in order in His own good time in Saul's day; He is still in control today.

Studying anthropology at Andrews University, I discovered additional scientific background for many statements Ellen White made on the importance of early childhood development. Our professor cited one famous anthropologist who spoke of the "cultural uterus." After physical birth the child must pass through a long process of cultural development. The nonhuman animals are born with inherited be-

havior patterns, but the human infant must learn from his mother and other adults. He is taught how to speak, how to use utensils, how to keep himself clean. The mother is primarily responsible for the molding of the raw material into a well-developed adult. The father and other adults act in a secondary role.

Far more important than the right habits and basic skills are the right attitudes. As parents we cannot really prepare our children for every detail of the life they must live in the decades ahead, but we can teach them the right attitudes.

Dr. Clyde Kluckhohn says: "During infancy the child will in any event be developing an 'attitude toward life'—confidence, resignation, optimism, pessimism. These attitudes will be largely determined by the kind and amount of 'care' given. . . . For the emotional pattern toward parents or brothers and sisters often becomes the prototype of habitual reactions toward friends and

associates, employers and employees, leaders and deities."—*Mirror for Man*, p. 217.

The child needs a sense of security and confidence, a spirit of tolerant understanding toward all, if he is to develop into a steady, realistic adult. He must be taught to love his church and its leaders in spite of human weaknesses. Ellen White said: "I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard."—*Testimonies to Ministers*, p. 15.

If Jesus can love the church and its leaders that deeply, surely we can love them too. If we can root out the spirit of bitterness and criticism from our churches and homes, I am sure we can keep many of our youth in the church and see them saved with us in the kingdom. Thus our homes can become a gate to heaven and not a school of infidels.

♦♦

FOR THE YOUNGER SET

Happiness Does Not Melt

By MARYE TRIM

MELISSA and her aunt rode on a streetcar.

"One-and-a-half, please," auntie told the conductor when he came with tickets.

"That means one for me and a half for you, because you are only half the size of a grown-up," auntie explained.

Melissa nodded. She decided to remember that when she played with Sally, her doll. Sally would get the half-ticket then.

The streetcar wound away from the little suburb by the sea through a long tunnel, and then down a hill into the city, busy and bright with shops.

The first store they entered was softly carpeted, with shapely ladies standing about in beautiful dresses. But their eyes never moved and their smiles stayed fixed.

"They are just models—pretend ladies," Melissa explained to Sally after auntie had told her about them.

Auntie Clara, so alive and jolly, led the way to the children's wear department. There Melissa tried on dresses—first a blue one with white lace as dainty as a snowdrop flower, then a pink dress, suitable for church, and then—

"O-oo-oh!" Melissa stroked the soft green dress.

Auntie beamed. "It suits you perfectly, so we will buy it. It will be a good-by present from uncle and me, now that your vacation with us is almost over."

When the parcel was snug in auntie's

basket, they went to buy handkerchiefs for a present for Melissa's mother. Then they went to eat lunch at a restaurant.

Melissa ate her dessert slowly, curling the ice cream round on her tongue. She wished it would last and last. It tasted so delicious. And such a treat to her because her mother could not afford to buy ice cream. As a very special treat they sometimes shared the smallest, cheapest cone.

But now she had a whole dish! She was glad that auntie had not ordered a half share for her, like she did with streetcar tickets.

The ice-cream sweetness trickled down Melissa's throat. Cool contentment flooded over her, making her feel like she did when the choir sang softly at church or when she floated among gentle waves at the bay—happy from head to toe!

But the ice cream melted fast. Melissa gave Sally a quick taste, then ate the rest herself. She sighed. Ice cream, like her vacation, had to come to an end.

Then her eyes fell on the parcel in auntie's basket. A new dress! Her first ever from a store. How had auntie known she would love a new shop dress?

Auntie put down her spoon and smiled at Melissa, "Happy?"

Melissa looked from her empty plate to the new dress to auntie's understanding face. "I'm glad happiness does not melt," she said.

HOW A CHURCH SIGNS ITS DEATH WARRANT

The National Cathedral with its soaring columns and rosette windows is one of Washington's most satisfying attractions. Meditation comes easy when shadows lengthen and the awesome peals of the organ find their way into every corner of this house of worship. Begun at the turn of the century, many workmen have come and gone. Some laid the foundation, others set a window—all have left their mark of excellence as the building soared and lengthened.

An hour spent in a cathedral such as Washington's National, Paris's Notre Dame, or those gracing the cities of Durham, England, or Toledo, Spain, reminds the visitor that grace, beauty, and order bear their own credentials. Such qualities do not need further explanation; weighty argument is not needed to prove that these qualities exist.

However, if quality in a cathedral, a song, a book, or a person is not self-evident, no amount of public relations or the haughty arrogance of those who claim a special understanding can change the facts that exist. A fad may last a generation or only a few months; it may be supported by lofty statements extolling the virtues of the "new way" and the "relevant." But if quality is not intrinsic, the rolling tide of sentiment will pass, exposing the poverty of spirit that initiated the original excitement.

The tragedy is that no one can really redeem the years; no one can go back to pick up lost time, lost energy, lost influence. The awesome responsibility of adulthood is heightened when youth, who have the right to trust the adults they like, are often led down dead-end tangents, enjoying only the intoxication of change without the enduring payoff that only truth, grace, beauty, and order provide.

In a lower crypt of the National Cathedral we paused recently at a statement by C. S. Lewis that reflected the genius of this cathedral as well as all other expressions of the noblest of human aspirations: "I would only suggest that if we keep before our eyes what is desirable even when it appears impossible of realization—we may find that it is not all so impossible as it seems; for things sometimes become more possible if we want them enough; and if we limit ourselves to mere utility, or what can be easily had, we are more likely to sink further into mediocrity."

We all know how easy it is to settle for the least amount of effort in getting a task completed. Part of the calamity is that it is even easier to get by with something less than our best. The soft, easy life could never have produced the National Cathedral. Lewis pleads for tall desires and "impossible" dreams. So should every Christian.

Accomplish Little Because They Attempt Little

Think of the counsel given to us many years ago, yet so fresh: "Many who are qualified to do excellent work accomplish little because they attempt little. Thousands pass through life as if they had no great object for which to live, no high standard to reach. One reason for this is the low estimate which they place upon themselves."—*The Ministry of Healing*, p. 498.

This counsel applies to whatever a person attempts to do: Raising gardens, caring for sick patients, mowing lawns, guiding young children, making ceramic vases. It can always be done better—and we, not someone else,

can be those persons who could do these tasks better.

But above all else, above building cathedrals, creating songs, and improving expertise in any life vocation, is the work of Seventh-day Adventists. We have accepted the mandate to present a generation of people before the end of earth's history who shall perfectly reproduce the character of Christ (see *Christ's Object Lessons*, p. 69). The words of C. S. Lewis hit like thunder: "For things sometimes become more possible if we want them enough; and if we limit ourselves to mere utility, or what can be easily had, we are more likely to sink further into mediocrity."

No man should be willing to settle for mediocrity; but no Seventh-day Adventist should dare to be satisfied with mediocrity. Just to be acceptable, to reach what can be easily had, is to write this denomination's death sentence. Seventh-day Adventists did not come into this world simply to clarify which day is the Biblical Sabbath or the fact that Jesus promised to return to this earth. Their mission is to show the world that the impossible can be realized, that there is a world of difference between mediocrity and quality in spirit as well as in church architecture, raising children, or mowing lawns.

"Let no one say, I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life. The impossibility lies in your own will. If you will not, then you can not overcome."—*Christ's Object Lessons*, p. 331.

H. E. D.

SIN ON THE MOON

Modern man has demonstrated that with all his skill and know-how he cannot save himself. It is not in him to purge himself from evil or to escape from its effects. Wherever unregenerate man goes, or shall go, sin, its influences, and its effects, are with him.

We were reminded of this recently when we came across the following item concerning the first astronauts to walk on the moon: "It is known that the astronaut originally chosen to be first to stand on the moon was denied such minor immortality when another, slightly higher in rank, insisted on having the honor himself. Simple, ominous. Neither the majesty of the voyage nor the genius of the technology, not even the essentially cooperative nature of the flight itself, sufficed to postpone envy, greed, selfishness."—ALFRED ADLER, "Science and Evil," *Atlantic Monthly*, Feb., 1972, p. 87.

In this little vignette on human nature we have a striking sermon on why God cannot permit any person with any sin in his life to enter heaven. The jealousy, self-seeking, injustice, and general villainy that we find in this world would have its effect on all that was done there, and they would spread like a plague. The harmony and peace of the celestial spheres would be swiftly disrupted, as it was when Lucifer, the covering cherub, originated sin.

The plague of sin has infected all of us living on earth. And it must be totally eradicated from the lives of those who desire to be with Jesus in His kingdom.

This work of eradicating sin from our souls is our own responsibility and is accomplished in cooperating with Heaven. "The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with

the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God."—*The Desire of Ages*, p. 466.

Preparing for Sinlessness

Those who enter heaven will put forth every effort in this life to get rid of sin. Setting their faith on Jesus for help, they will persevere all their life against every weakness. They will excuse no fault in themselves. They will not turn their eyes from any personal flaw. They will not refuse to recognize weaknesses. They will diligently strive to form characters that will be as much as possible like Jesus' character.

All who do this will at last be purged of the roots of sin in their lives and will be given the finishing touch of immortality. Then without the slightest trace of sin in their characters, they will be permitted to enter the city of God.

How glad we are that God will not permit the smallest

evil, the slightest inclination to sin in the human heart, in heaven! We have had too much of that destroying plague. We have experienced too many of its effects in our hearts and lives. We have been physically, mentally, socially, and spiritually twisted too much, much too much, by its deforming power. We want to be rid of it.

Without reluctance, without reservation, we all want to cooperate with Jesus in ridding the universe of the curse. We want to experience the rapturous reality when we will indeed know the great controversy to be ended. Then "sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—*The Great Controversy*, p. 678.

T. A. 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.]

ENGINEERING, MORE THAN ONE HOME

In an advertisement [Jan. 6], the term "Denominational Home of Engineering" was used. To some this would indicate that Walla Walla College was the one and only Seventh-day Adventist college offering engineering.

Engineering also is taught at Andrews University. In a program in the conventional areas of engineering (civil, electrical, mechanical), begun in 1952, the students spend three years at Andrews and one year at a cooperating engineering school. While this cooperating school has normally been the University of Michigan, it is possible for the students who begin at Andrews to complete the program at Walla Walla.

For a number of years Andrews has also offered a curriculum in Engineering Science, a flexible interdisciplinary program in which engineering is combined with various areas of science. This is a four-year program offered entirely on the Andrews University campus. Graduates of both of these engineering programs hold many responsible jobs in industry and a number have gone on to graduate school.

At present approximately 6 per cent of all students graduating from college in the United States take engineering, while only 1.4 per cent of those graduating from SDA colleges take engineering. This has been one of the most neglected areas in SDA higher education, not because we do not offer engineering, for we have excellent programs at Walla Walla and Andrews, but because people do not know about them. Nor are people aware of the opportunities for service that are available for Seventh-day Adventist engineers.

HAROLD H. LANG

Andrews University
Berrien Springs, Michigan

TAKE THESE THINGS HENCE

Re "Take These Things Hence" [Jan. 20]: You gave the readers a much needed message of counsel and warning regarding the encroachment of worldly music into the church.

LLOYD ROSENVOLD

Hope, Idaho

My heart was lifted to a new height. I agree. We as a remnant people, preparing for the return of Jesus Christ, should be calling sin by its proper name and not compromising with any of God's laws.

DOYLE A. WEEMES

Greeneville, Tennessee

This is one of the finest articles I have read in our papers for a long time. Let's apply these principles to all our standards—not only to music but to dress (mini-skirts), jewelry, makeup, and hair dyeing.

MRS. AMY WHITE

Vancouver, British Columbia

DIVIDE AND MULTIPLY

I read with great interest "Madison Hospital Sponsors Family Life Services" [Dec. 16] and recognized some wishful ideas of my own. It is fortunate that the Madison community of believers are creative enough and have the resources to offer their Christian witness in this manner.

On the other hand, I feel it very unfortunate that many professional, business, and administrative people of our denomination are unwilling to purposely seek dark areas of the nation in which to establish themselves. Of course it is more lucrative and pleasant to settle in larger cities (yes, even in Adventist ghettos) than in areas where the church is little known or has a poor reputation. It is very easy to become lost in a large congregation. But when you are one member in a church of thirty, your witness and responsibilities to God are so obvious.

As my husband shepherds three churches in Pennsylvania and drives almost 200 miles every Sabbath just for church; while he picks his brains to find funds for a "coffeehouse" (for which the college-aged in town are asking); and while the masses

streak by on Interstate 80 to New York or Chicago, we are asking Where are the Adventists? Where are some businessmen, doctors, lawyers, engineers, mechanics, barbers, salesmen, truck drivers, nurses, social workers, et cetera, et cetera, who will allow God to work through them in more remote places.

If we could only divide and multiply into new churches as quickly as living cells, we would see Jesus that much sooner.

BEVERLY GREENLEY

DuBois, Pennsylvania

CONTEMPORARY MUSIC

Re "The Christian and Contemporary Music" [Nov. 25-Dec. 16]. I've really appreciated these articles. If we as Seventh-day Adventist believers would heed the warning of the servant of the Lord in *Patriarchs and Prophets*, page 594, and prayerfully study Philippians 4:8, our minds would not be so easily overcome with the wrong music.

MRS. TED FILDES

Portland, Tennessee

ALL THE STANZAS

I deplore the common practice of saying, "We will sing the first and last stanzas," or "Sing stanzas 1, 2, and 4."

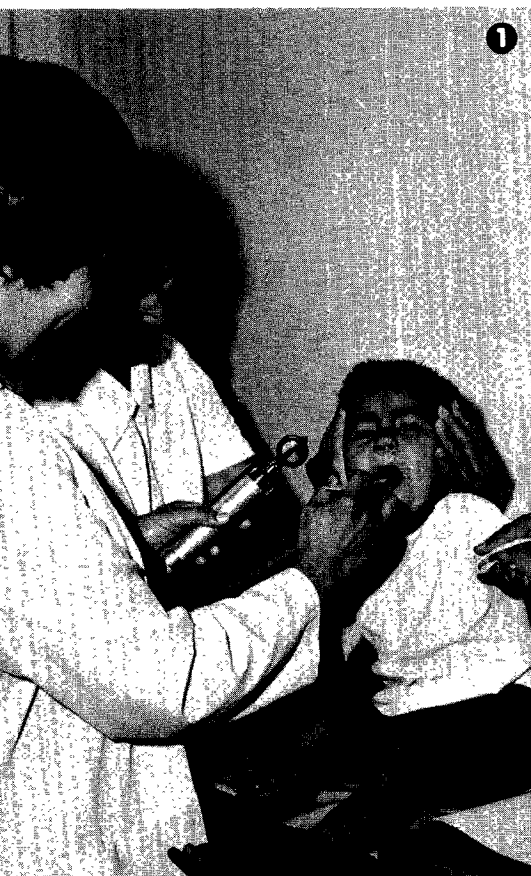
This practice carries an implied insult to God. We are supposed to be singing to exalt Christ, singing praises to God, singing with thought and heart and soul; but for the sake of a few seconds we are willing to mutilate the meaning of the hymn.

One of my favorite hymns is "Live Out Thy Life Within Me," but not when the third stanza is omitted, leaving the fourth absurd and senseless. Or sing only the first and the last stanzas of the hymn that sums up a whole life of Christian growth, "At First I Prayed for Light," and we might as well sing gibberish, for the thought has been mutilated.

Here's for fewer congregational hymns, if necessary, but complete, unmutated ones, sung with meaning.

MARY H. MOORE

Nashville, Tennessee



WHEN PHYSICIANS' AND MINISTERS' Skills COMBINE

By OPAL HOOVER YOUNG



1. AU faculty and students operate a Migrant Health Clinic near its campus. 2. In a pilot program, fourth-year medical students from LLU can now work at the AU Medical Center while auditing classes in the Theological Seminary. 3. William Hoffman (third from right), secretary to the American Medical Association's Committee on Religion and Medicine, visited AU last October to study its program of training for ministers. 4. A minister's skills (Paul Cannon, front center) and a doctor's skills (Herald Habenicht, front left) were combined in the Abundant Life Crusade in Hartford, Michigan, last fall. 5. The two men were assisted by L. Preston (music).



RECENTLY the SDA Theological Seminary at Andrews University, Berrien Springs, Michigan, has become involved in a new outreach program—training students to work in a program combining the physician's and the minister's skills.

The SDA Seminary is one of only three seminaries in the nation to offer education to effect a close cooperation between the physician and the minister.

Believing, in accordance with the Spirit of Prophecy writings, that the two ministries work most effectively hand in hand, the Seminary at AU now offers classes and clinical experience in ministry to the physically and mentally ill, in the establishment of a balanced program in church and evangelistic endeavor, in personal health, and in health education.

Last fall William Hoffman, secretary to the American Medical Association's Committee on Religion and Medicine, was on the Andrews

campus to examine the university's effort to promote this physician-minister unity. The AMA had assigned Dr. Hoffman to evaluate the Andrews program for ideas on implementation of similar plans in other theological seminaries. On campus he interviewed Dr. K. Robert Lang, associate professor of health education and director of the University Medical Center, and Dr. Arnold Kurtz, acting chairman of the department of church and ministry, and also some of the Seminary students involved in the courses. Dr. Hoffman and Dr. Lang together manned a booth at the Michigan State Medical Society's convention held in Grand Rapids in October. The booth's theme was minister-physician cooperation, and brochures on the subject were available to interested persons.

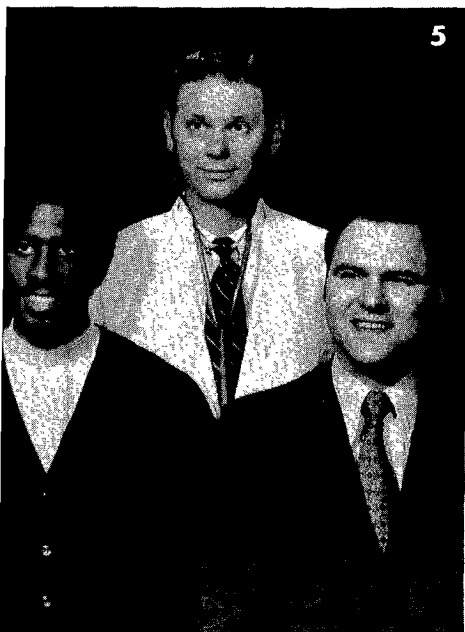
Along with this program and as part of AU's efforts to encourage closer cooperation between the AU Seminary and the LLU School of Medicine, a pilot program at the AU Medical Center has been set up.

The program provides that fourth-

Opal H. Young is on the public relations staff of Andrews University.

year medical students from LLU may elect to participate in the clinic at the center directed by Dr. Lang. It allows students to work along with the medical center staff in all phases of its activities: general practice, surgery, pediatrics, and counseling. In addition to assisting the center's physicians, Drs. Lang and Herald Habenicht, the students audit classes in the Theological Seminary.

First student from LLU to choose this elective in his medical course was William McGhee, who worked in



the clinic last fall. The physicians and McGhee report they are enthusiastic about the program and "hope it will be a continuing project between the two universities to acquaint the future physicians of the SDA denomination with its future theologians."

A doctor-minister combination was recently put to a test in the Berrien Springs community where thousands of migrants from Texas and Florida arrive to harvest fields, orchards, and vineyards. These people with medical and spiritual needs, most of whom speak only Spanish, form a specialized clientele. Students and faculty at Andrews Seminary have become involved in a new dual outreach—working with an existing program, a Migrant Health Clinic, and establishing a new program to begin to meet the spiritual needs of these people. The physicians from AU help in the clinic, one of them (Dr. Habenicht) serving as the medical coordinator for the program. Seminary students who enroll in courses dealing with health and medical evangelism obtain field experi-

ence by giving health talks, showing slide programs, and presenting other demonstrations at the clinic.

Putting the effectiveness of the combination of the two areas of service to a trial run as it relates to established evangelism were Dr. Habenicht and Paul Cannon, AU instructor in religion. In an evangelistic crusade held in Michigan in the late autumn of 1971, the doctor and the minister shared equal time in an effort to bring to people the message of an "abundant life."

Commenting on the experiment, those who participated felt that "a crusade of this type is a tremendous help in building rapport with the people." And a number of area physicians and dentists expressed themselves as interested in this type of doctor-minister cooperation in evangelism. "Together," they say, "a physician and a pastor can form a highly effective team for presenting the third angel's message."

The usual use of the combined ministries is, of course, to provide counsel to persons of a pastorate in hospitals and homes. Pastoral care courses for seminarians at Andrews aimed at fitting the minister for his part in this cooperative program are psychology and religion; psychology in pastoral care; the church and social problems; pastoral counseling; a practicum in clinical pastoral education which allows clinical experience in the pastoral care of the physically or mentally ill in an approved medical institution; and marriage and family-guidance during the premarital period and pastoral care of families.

Under evangelism the seminarian studies the ministry and the healing arts, dealing with the therapeutic areas of effort for the minister; health ministry and medical evangelism—a balanced health program in church and evangelistic endeavors, personal health, and health education.

Three Aspects of Man's Nature

The combination of the services of the minister and the physician is aimed at treating the three aspects of man's nature, at treating the whole man, "for man is not a creature of separate units, but is a whole being with the physical, mental, and spiritual aspects combined and blending—interactive. When these aspects are in working order, man becomes the type of creation God envisioned when He said, 'Let us create man in our image.'" "Perhaps too long," observed a participant in the program, "the denomination has crippled along trying to make what should be a whole ministry walk on

one leg at a time. This new approach should bring strength to the teaching and work of the denomination in all its phases."

At the same time, evangelism, both public and personal, continues a vital and significant part of the preparatory program for ministers. In 1960 the Seminary inaugurated its current Field School of Evangelism program. More than 800 students have participated in 89 major evangelistic campaigns that have resulted in more than 5,200 converts to the Adventist faith. Each summer the Seminary plans to conduct ten to 12 evangelistic field schools, and every student is expected to participate in at least one of these schools during his training period at the Seminary. For experience in pastoral work approximately 200 students are assigned to neighboring churches on Sabbaths where they go to get experience in preaching, visitation programs, and church involvement of various kinds on all levels.

Said one recent Seminary graduate who has been unusually successful in a ministry for youth in and out of the denomination, "The success of my work and of other ministers engaged in similar activities I attribute to the Lord's blessing; the training to promote this work has come from my courses and experiences at the Seminary. The kind of inspiration the students receive at the feet of the scholars there is directly responsible for the forward thrust of Adventism noted in the work of the graduates." "The Seminary ministerial training is an intelligent quest to know Christ in order to make Him known," states Dr. W. G. C. Murdoch, dean of the Seminary.

The Seminary, with the special mission of the SDA church for these times in mind, aims at teaching and training for all phases of the ministry. Conferences of the denomination sponsor about one half of the students enrolled at the Seminary and help them with their expenses. Others struggle along supplementing their savings with what they can earn as they study. Still others cannot come at all. It is for these earnest young ministers and graduate students that could be such a productive force for hastening the Lord's return that the Andrews University biennial offering for graduate scholarships has been instituted. This year the offering is scheduled for April 8, and many a young man, eager to extend and make more effective his ministry, is anxiously watching the response of the people in the pews to this opportunity to help. ♦♦

HAITI—The Land of "The Good People"

By WALTER R. BEACH

THE republic of Haiti occupies the western third of the island that Columbus discovered on December 6, 1492, and named La Isla de Hispaniola (the Spanish Island). The native Arawaks called their island *Hayti*, "the land of the mountains." The name was accurate inasmuch as four-fifths of Haiti is mountainous, with peaks rising as high as almost 9,000 feet. The Arawaks referred to themselves with similar appropriateness. They called themselves *Tainos*, "the good people."

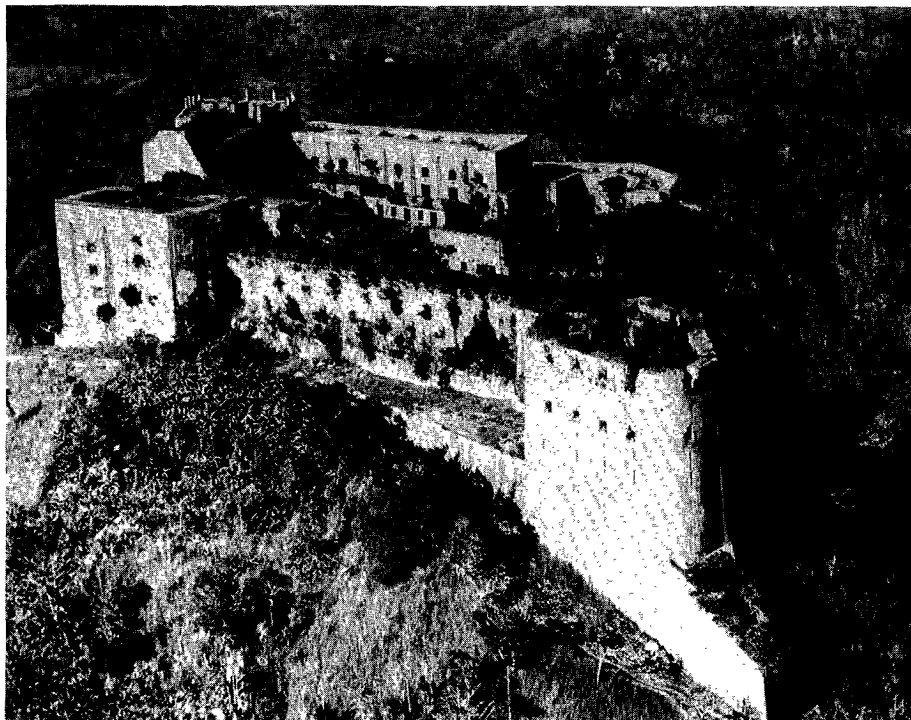
In greeting Columbus with gifts of gold they made a mistake, for this began the frantic search for New World treasures, and within 50 years all but a few hundred of the original one million Arawaks had disappeared. African slaves were imported, and the Haiti we know today was on its way. However, the goodness of the Arawaks continues to mark this land where even the poor seem to have a childlike capacity for the simple enjoyment of life. The people are good-natured and affable.

Through the centuries a lot has happened in Haiti. For one thing, the folk ways of many of the tribes of Africa have been transplanted to this tropical island, along with the culture of France. In the eighteenth century Saint Domingue, as Haiti was called then, was a center for the arts and luxury of Paris. Always in the background was the beat of voodoo drums of the homesick Africans. These slaves were to rise in revenge against their masters, break the chains of slavery, and establish the first black republic in the New World.

Meanwhile, a new language developed to fit this composite life-style. It is an Afro-French dialect known as Creole. Creole is taught in adult schools, but French remains the official language of Haiti. The French interest in books, art, and music remains. The witty, easy conversation in soft but perfect French in literate circles reveals the depths of French culture and sophistication. Many Haitians are Paris educated and have the intellectual nature and the vivacity of the French.

The violent, dramatic story of rebellion against slavery dominates Haitian history. In 1791 voodoo drums beat out a tattoo of freedom and revenge. The slaves, inspired by the libertarian ideals of the French Revolution, rose in revolt. The hero of the revolt was an ex-slave, Pierre-Dominique Toussaint l'Ouverture. So swift and remarkable was Toussaint on the battlefield that

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



The citadel, built by King Henry I of Haiti, "The Black Napoleon," was finished in 1819.

a French general remarked, "*Cet homme fait ouverture partout* [This man finds an opening everywhere]."

Toussaint became commander in chief and was named governor-general in control of Haiti. He was betrayed by the French commander, seized, bound, and thrown into the hold of a ship bound for France. Toussaint died less than a year later (April, 1803) in a cold prison (Fort de Joux) in the Jura mountains of eastern France.

Three other Haitian leaders (Christophe, Dessalines, and Pétion) continued the struggle, and on January 1, 1804, the second declaration of independence in the New World was promulgated. Saint Domingue resumed its old Indian name of Hayti.

A New Religion Emerges

Another first in Haiti was the emergence of a new religion: voodooism. This is an African Negro religion found prominently in Haiti. In spite of the official strictures against it by the dominant church, it continues to flourish. Some maintain that voodooism is a response to a deep, primitive need in the Haitian soul. It has a liturgy accompanied by ritual drawings, songs, and dances, while the rhythm of sacred drums is never absent.

No one has been able to explain to me clearly the significance of either the

symbolic drawings or the musical performances, but the role of a superstitious priesthood is evident. The percussion of the drums exerts a strange, compulsive effect. Listeners finally are carried away "possessed," which no doubt accounts for the persistence of voodooism in Haiti. A distinct, clear-cut gospel message, including the truth regarding the nature of man in death, alone can break the spell of voodooism.

Port-au-Prince, with a population of more than 200,000, is the capital of Haiti. The city's main landmark is the national palace—the gleaming white residence of the president of the republic. Nearby is the Adventist evangelistic center, one of the fine modern structures of the city. In front of the palace is the Champs-de-Mars, a landscaped park containing monumental statues of Haiti's founders. Many government buildings are nearby.

Where Adventism Began in Haiti

A much smaller but perhaps more significant city is Cap-Haitien on the northwest shore of Haiti. This city is built near the place on the island where Columbus lost his ship, the *Santa Maria*. Cap-Haitien also was the start of the Seventh-day Adventist story in Haiti and in the Caribbean area.

At Cap-Haitien are found the twin wonders of Haiti's historical past: the

palace of Sans Souci and La Citadelle. After the founding of the city in 1670 Cap Haitien became the center of French influence. Pauline Bonaparte, Napoleon's sister, held court here. The palace was paneled with mahogany and hung with imported Gobelin tapestry, ablaze with crystal chandeliers. The wealth displayed here was to phrase a new saying in the salons of Europe: "Rich as a Creole."

Far more spectacular, of course, is the Citadel, which some have called "the eighth wonder of the world." On the occasion of a former visit I traveled the four and a half hours of road from Port-au-Prince to Cap Haitien, attending an unforgettable annual meeting, and then spent a day visiting the Citadel. The only way to get there is by horse or mule, and the ride takes two hours up a steep trail through mahogany and palm groves. On the final lap of the trail one is 3,000 feet high in the shadow of the Citadel that soars upward from its rocky base. The walls are 140 feet high and 12 feet thick at the base (six at the parapet).

Two hundred thousand former slaves were conscripted by Christophe, the first president of the republic, for the work. It is claimed that 10,000 of them lost their lives. It is more than a masterpiece of architectural engineering.

In the lower regions of the Citadel are a labyrinth of rooms to accommodate a garrison of 15,000 men and to stock provisions for a year. A suite of 40 rooms accommodated the president-turned-king. The fortifications included 365 cannons cast in England, France, and Spain. Each one was dragged up to the esplanade by Christophe's men.

Of course, this human madness could not last. Revolt put an end to it and to the king's pretensions. The Citadel became Christophe's tomb. Haiti continues the struggle to surmount its problems, and we believe the future for God's remnant people in that land is bright.

The Adventist story in Haiti began in Cap Haitien in 1879. That year, John N. Loughborough, living at the time in Southampton, England, and William Ings sent a box of books and tracts to the Cap. The box was not addressed to anyone specifically, so the steamship company delivered it to the Episcopal missionary stationed in the city. He dutifully distributed the contents among other Protestant missionaries. The following Sunday the Baptist missionary gave his share to his congregation. Two young Jamaicans, English-speaking Henry Williams and his wife, studied the tracts and began to keep the Sabbath. Other reading material was procured from the publishers and circulated among neighbors.

Some ten years later (1892) the Williams family met an Adventist for the first time. It was L. C. Chadwick, who baptized them. For many years these two Jamaicans were the only Seventh-

day Adventists in Haiti. At the turn of the century others came to the light. Michel Nord Isaac, a Methodist minister and teacher, knelt one day in 1904 or 1905 in the corner of his office and asked the Lord to help him find the truth. While he was still in prayer one of his pupils entered and said, "Teacher, I have found among my father's books at home one entitled *The History of the Sabbath*. Would you like to read it?" Mr. Isaac soon made contact with Henry Williams, and his contribution to the church widened Seventh-day Adventist influence in Haiti.

A Steadily Growing Work

Many skillful and qualified workers have lived in Haiti. Some came from Europe, others from the North American mainland. All left an indelible mark on God's work, and the gratitude of God's people for them is great throughout Haiti. The work grew steadily. In 1957 the North and South missions of Haiti became part of the Franco-Haitian Union, formed of the French-speaking areas in the Caribbean. The total membership at organization was nearly 20,000. Today there are 40,000 baptized members grouped in 135 churches.

The evangelistic center in Port-au-Prince, where I had the opportunity some months ago to participate in a city-wide evangelistic campaign, has contributed much to the evangelistic thrust in the capital.

The Franco-Haitian Seminary has been a chief factor in the development of the work, not only in Haiti but in Guadeloupe, Martinique, and French Guiana. The school opened at Cap Haitien in 1921 with Herminie L. Roth as principal. In 1934 it was moved to Port-au-Prince, and in 1945 a 78-acre tract, four kilometers southwest of Port-au-Prince, was purchased. Operated first as a day school, dormitory facilities soon were added, and the seminary was on its way. A successful print shop

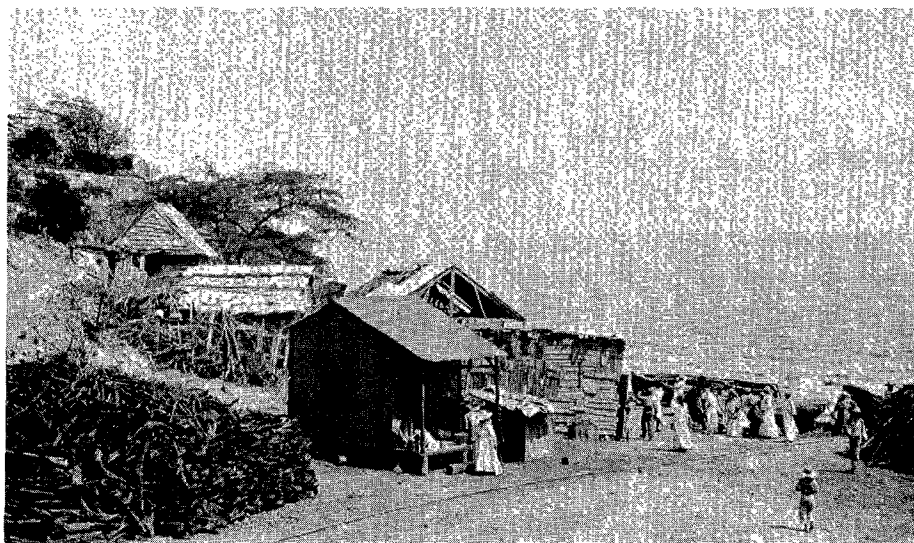
and a woodwork shop were soon developed. The Haitian Government authorized the school to offer full secondary work so that the students could sit for the official state examinations and qualify for the baccalaureate degree. At the time of writing the school had 300 elementary, 310 secondary and college, and 14 seminary students.

A recent week was a time of spiritual renewal and dedication at the seminary. Rarely have we been privileged to lead out in a more wonderful experience. Both teachers and students were great in vision, dynamism, and a desire to become "experts in goodness." By their presence and counsel the Franco-Haitian Union staff lent daily support to the program. On the closing day of the time of spiritual emphasis 13 students sealed their commitment in baptism.

As early as 1935, action was taken to establish medical work in Haiti. But only in 1960 could a small clinic be opened near the Franco-Haitian Seminary. At present three small clinics are being operated in Port-au-Prince and one in Cap Haitien. A site is under consideration for the establishment of a hospital.

At the Hotel Oloffson in Port-au-Prince, where I ate lunch, I talked with a government official. This man not only was well acquainted with Haiti, but had regular contacts with other lands through diplomatic missions. When he learned that I was a representative of Seventh-day Adventists, he immediately opened his heart to me. Said he, "I have never met a Seventh-day Adventist who was not a good person. I think there must be more than 100,000 Adventists in Haiti. I wish there were many more."

So the Arawaks were right; the people of this land are "good people." This must ever be true, and it will be when God's people exemplify the gospel in life and in working clothes—when they are "experts in goodness."



An old picture of a Haitian village near Port de Paix, where Columbus landed in 1492.

Itinerating in the Afro-Mideast Division—3

Visiting Adventist Schools From Ethiopia to Iran

By WALTON J. BROWN

WE ARRIVED in Addis Ababa after an hour and a half's flight from Nairobi, Kenya. Ancient and picturesque, the capital of Ethiopia is different from other cities in that it does not have a center with crisscrossing main streets and a "Broadway" and "Main." Rather, it appears to be more of a garden—a grove city with a large building here, small homes and cottages there, a big business at this corner and another cluster of commercial houses farther down the way. In the midst is the palace of His Imperial Majesty Haile Selassie I. And almost under the shadows of the palace walls is what used to be the old Empress Zauditu Memorial Hospital. A few hundred yards away, visible from the entire central part of the city, is the newly inaugurated hospital with the three-story school of nursing, all built on land contributed by the emperor. In addition, the beautiful Seventh-day Adventist church is situated beside the Ethiopian Union offices, two blocks from the hospital. "Why in the world should you Seventh-day Adventists be in the center of town, seen by all, in the place where the national church should be?" an official of the national church once asked an Adventist worker.

We arrived at the capital while the Ethiopian Union meetings were being held. M. E. Lind, the Afro-Mideast Division president, and several of his division colleagues were in attendance.

We visited the facilities of the 130-bed hospital, considered among the best in the nation, and were shown through the fine school of nursing building, where excellent quarters are provided for the 31 students enrolled at the time (with room for a possible 40). The nursing program is a demanding one based on a required completion of 12 grades of school. Students must sit for government public health examinations before being admitted to the school, and again after the conclusion of a three-and-a-half-year course. The school graduated 128 nurses between 1953 and 1970. Although the general passing average throughout the nation has been around the 70 per cent mark, students from the Seventh-day Adventist school of

nursing have passed one hundred per cent. Seventy-five per cent of these graduates found employment within Seventh-day Adventist medical institutions during those years.

Twelve miles south of the capital is the Akaki Seventh-day Adventist School, a 12-grade institution serving that general area. We visited this school, accompanied by Negassa Aga, the secretary of education of the union, and W. Fred Riley, the new president of Ethiopian Adventist College. The evaluating committee found the campus orderly and clean. There appeared to be an excellent spirit among the 425 students (93 of whom were in grades 9-12). This school was established after World War II on property given by Haile Selassie I.

From this school we proceeded another 130 miles southward to Kuyera, where Ethiopian Adventist College is situated. After crossing the plains and hills of Ethiopia on a good highway, dodging cattle, goats, donkeys, and occasionally, groups of people, we came to the attractive campus of the college nestled in the midst of colorful trees, shrubs, and flowers. From the front of the main building, looking across the valley toward distant hills, could be

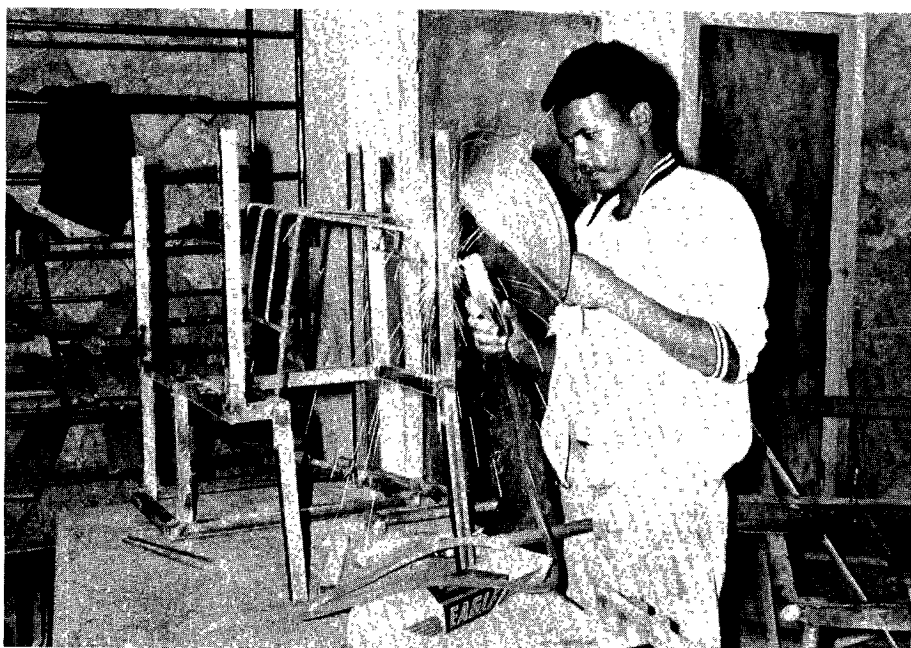
seen field after field of ripened wheat.

This college was also opened after the second world war. The present campus is established on an 850-acre tract leased for a 50-year period—which began in 1952—from the Ethiopian Government and Princess Tenaghne Worq. Since the school's establishment, an additional 1,500 acres adjoining the campus has been leased, and still another 500 acres about 140 miles farther east. The land is used for the planting of wheat. The latter tract was acquired more or less as a missionary project. It is situated in an area where the Advent message has not been heard, in the hope that those who work there will do something to change this.

Large Concentration of Students

The evaluation committee found a large concentration of students on the campus of Ethiopian Adventist College. At the entrance of the school, separate from the central area, is the six-grade elementary building with 437 students. In the upper area is the junior secondary building with 72 seventh- and eighth-grade students, and the four-year senior secondary school with 227 students. There are only a few junior college students: five ministerial; eight teacher-training; three business; and 14 vocational, which is a new department, for a total of 30 college students. The total enrollment is 766 students, of which 68 per cent are Seventh-day Adventists.

We were particularly interested in the new facilities for the teaching of vocational subjects. Especially interesting was the auto mechanics section with its modern equipment purchased with a US\$28,000 donation from the Norwegian Government. Leonard Laabs, formerly of Walla Walla Col-



A student at Ethiopia Union College earns a portion of his tuition by doing welding.

Walton J. Brown is an associate secretary of the General Conference Department of Education.

lege, reports great interest in this field of education. A new bakery, the result of a gift from friends in the U.S.A., a growing furniture factory, and other successful work departments complete a picture that many other Seventh-day Adventist schools could envy.

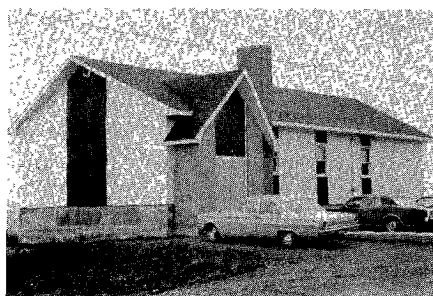
The board and staff of Ethiopian Adventist College are cooperating to establish a sound academic program at the postsecondary level. It is hoped that some time after this program has been established there can be a process of upgrading. Looking forward to that day, a new upper-grade dormitory has been constructed, and at the time of our visit the walls of a science building were being erected. This also is possible as the result of a private gift. Unfortunately, the gift is not enough to finish the science building, so construction must stop when half the roof is laid.

Two Adventist schools were to be visited by the evaluating committee in the storied land of Egypt. However, we were not able to see the Nile Union Academy because it is situated in a restricted military zone about ten miles out of Cairo. The principal and the president of the Egypt Field gave us a report of its operation. Its 36 junior academy and higher secondary students were reported as meeting in adequate buildings. They are trained by 12 staff members.

The Adventist Primary School is at Zeitoun, about three miles from the Adventist church and Egypt Field headquarters at Heliopolis (about six miles from downtown Cairo). It has an enrollment of 402 students. It is a model school, having won first honors in certain areas in the educational zone: in scholastic results, in its social and recreational program, school paper, and audio-visual aids. The government's opinion of the school is revealed by the fact that for several years it has requested its faculty to prepare the official examination for Christian religion for all of the schools in the nation.

Educational Problems

Two or three factors contribute to making Seventh-day Adventist education in Egypt a difficult one. By law, the teaching of Arabic, the national language, can be done only by a Moslem. The Moslem religion *must* be offered by a school for children whose parents do not wish them to study another religion. This must also be taught by a Moslem. Other subjects such as science, mathematics, social studies, et cetera, must be taught by qualified teachers recognized by the government. The government will accept degrees earned by Egyptians in schools outside the country provided those schools are accredited. But until recent years our Middle East College in Lebanon has had majors in religion only. As a result, there are no Egyptian Seventh-day Adventist teachers qualified to teach these subjects. Consequently, some non-Seventh-day Adventist



Church Dedicated in Nova Scotia

The 100-seat New Glasgow, Nova Scotia, church was dedicated recently, 17 months after the groundbreaking ceremonies were held. A welfare center is included in the building, the only place of its kind in the city of 30,000 inhabitants. John Blake is the pastor.

THEDA KUESTER, *Correspondent*

ist teachers must be employed at our schools in Egypt.

Another question complicates this problem further. Although Nile Union Academy is recognized by the government and is inspected regularly by the Egyptian Ministry of Education, and although its students have the right to sit for the official examination at the end of the twelfth grade, no students have sat for it because it comes on the Sabbath day. Up to the present time all Egyptian Adventist students have stood firmly by principle. So far, efforts to obtain an exception from the Ministry of Education have failed. An additional complication is that the certificate that comes by successfully passing the examination is a prerequisite for continuation of studies in institutions of higher learning, both in Egypt and abroad. Church leaders continue their efforts to make some arrangement whereby this impasse may be resolved.

The evaluating committee had planned to visit and evaluate the secondary schools in Baghdad, Syria, and in Amman, Jordan, but the political situation made this impossible. Following the visitation of Middle East College, described in the first article of this series, we traveled to Tehran, the capital of Iran. The Iran Adventist Academy, with 83 students, is situated at Tajrish, on the outskirts of the capital at the southern foothills of snow-capped mountains. We visited this school as well as the elementary school in the center of the city.

Only ten of the secondary students at the academy were Seventh-day Adventists. Seventeen of the 201 students at the elementary school were from Adventist families. The majority of the non-Seventh-day Adventist students are Moslems. Matters are complicated by national law that forbids teaching any religion except Islam to Moslem students. And here, for reasons similar to those found in Egypt, many of the teachers must be Moslem.

Educational problems such as these in the Middle East lead some to ask whether there is any value in endeavoring to maintain Seventh-day Adventist

mission schools. Is there any use trying to get to students surrounded by barriers that seem to make it impossible to reach them by a regularly approved instructional program? Why does the church maintain such schools?

There are two main reasons. First, they make it possible for the few Seventh-day Adventist students we have, as well as non-Seventh-day Adventist Christians, to receive the benefits of Christian education. Were it not for these schools, imperfect as they may be from the standpoint of general Adventist educational practice, they would be obliged to attend schools where there would be a totally negative instruction.

Second, though apparently there is no way to reach the Moslem youth through the instructional program, there is the positive influence of the few Seventh-day Adventist teachers. By word and by example they illustrate the best that Christianity has to offer. And when the time of final decision arrives, who knows what the effect of a Seventh-day Adventist school may have on those who have seen Jesus working through His instruments, the Christian teachers?

(Concluded)

WEST VIRGINIA:

Renamed Conference Shows Gains

The new Mountain View Conference, known for 84 years as the West Virginia Conference, posted significant gains in three key areas during 1971. Membership moved past the 2,000 mark during the past year. Following a plan of coordinated evangelism for the past three years, the churches in the conference added some 510 people by baptism and profession of faith.

Conference Treasurer A. F. McLeod reports almost \$321,700 in tithes in 1971. This is the first time tithes have exceeded \$300,000 in one year. Cumulative tithe gain for the past four years is \$232,000. This has made possible a greatly increased evangelistic outreach and pastoral coverage.

Richard Tanner, lay activities secretary for the conference, led pastors and laymen to the \$50,000 Ingathering mark. Despite a strike of coal miners in certain sections of the field, church leaders and solicitors showed unusual determination in covering more territory with Ingathering pamphlets and gathering in funds for the world program of the church.

During 1971 a new church was organized in Spencer, West Virginia, through the ministry of self-supporting workers and public evangelism. During 1972 there is a possibility of beginning work in three new areas of West Virginia and western Maryland.

RICHARD FEARING
President

Mountain View Conference

A ONE-WEEK VISIT TO BANGLADESH

(Continued from page 1)

in Bangladesh. Jamile Jacobs is president of the East Pakistan Section. With children in both Singapore and the United States, Mrs. Jacobs left East Pakistan for the United States April 1, but returned September 26. Our section office and the Jacobses' home at Mirpur, a suburb of Dacca, was in a very troubled area between opposing forces. However, Jamile and his wife, Lois, stayed in their own house after her return, although they were given the choice either of going to the Intercontinental Hotel in Dacca during December or evacuating with others by special plane. In fact, only one missionary of any denomination left Dacca during the height of ground-and-air activity in December.

Our main institutions and offices in Bangladesh were largely in Pakistan army territory during 1971 until within a few days of surrender.

Herbert Stickle is treasurer of the section. His wife, Rose, left Dacca April 5, 1971, with their four children to stay with Herbert's parents in Poona during the war. It is well that they did so, for what others saw in Bangladesh during the struggle was unpleasant for everyone, especially young children. Herbert joined them in Poona at the end of November. He and his family returned by refugee train and launches on January 2 and 3. Their trip from Calcutta to Dacca took 48 hours.

Edwin and Marion Hutchinson arrived in East Pakistan February 28, 1971, and remained there throughout the war. Ed is in charge of the new school building program at Goalbathan, about 30 miles north of Dacca, and of industries for this school and the one at Jalirpar. Until recently they lived in Dacca and commuted to Goalbathan, as all buildings there at present are temporary. An industrial building is under construction. A deep well makes water available all year, and the land is fertile when irrigated.

Jamile and Herb met our plane at the Dacca airport. The effects of the war were immediately evident from the extensive repair work that had been done there. Jamile pointed out an irrigation ditch where he and Lois crouched to avoid the hazards of an air raid.

We visited the Hutchinson house. On one occasion during the war, while our small mission van was parked in their driveway, the roof had been pierced by a missile about one-and-one-half inches in diameter. The destruction of vast areas of Dacca was not as obvious to us as to our hosts. We were unacquainted with the desolate areas that had been shops and houses.

When we got to Mirpur compound we met with the office workers. Each of the workers told stories of narrow escapes. Stephen, the watchman, was

sitting on the wall one day singing a Christian song. Some soldiers who did not understand Bengali suspected that he might be singing directions to someone and almost shot him. Elder Jacobs interceded, and Stephen was saved.

Experiencing a "Minor Battle"

The evening after our arrival a minor battle broke out in the non-Bengali area near our office. Rifle and machine gun fire were intermingled with shouting, crying, and rally signals. One could almost distinguish the words of the shouting. This was a tag end of action that had begun March 25, 1971, which has destroyed most of the buildings in the immediate vicinity.

During the 15 or 20 minutes' disturbance a small Bengali family came to the gate to plead for shelter. Jamile assigned them an area where they could place their bedding. Needless to say, we all joined in a prayer group that evening.

Section offices, press, Voice of Prophecy room, and mission home have remained unharmed over the months except for one or two shells that came through upstairs windows and did no harm except to break glass.

Our press prints Bengali Voice of Prophecy lessons, Sabbath school lessons, and tracts. The Bengali Voice of Prophecy School is also there. This is in addition to the Bengali Voice of Prophecy School in West Bengal.

Lois Jacobs, who is in charge of the Voice of Prophecy School, told us that almost 600 people graduated from the Bengali Voice of Prophecy courses during 1971. The previous year was also a good year for enrollments, but the cyclone and flood, which may have taken a million lives and dislocated many of our students, probably affected graduations.

Friday morning Jamile and Lois took us by car to the Goalbathan school. Ed and Marion Hutchinson had prepared a temporary shelter, very temporary, for themselves. They were

expecting to move there the following Sunday to save the expense and time of commuting.

D. P. Rema is in charge of the school, which has 40 students, most of whom are from the Garo district. These students stayed throughout the year. In fact they could not return home, because their parents were part of the nearly 10 million refugees who fled to India.

Garo girl students were planting the fields with high-yield rice transplants the day we were there. During 1971 seven tons of rice were reaped from seven acres.

Our medical launch, which is mostly under water, is moored on the edge of the large river between Goalbathan and Dacca. A boy has been hired to watch it. It is hoped that damage to the hull is not serious and that it soon will be refloated.

Friday evening Elder Prasada Rao spoke to our people at a meeting in Dacca. Shortly after he finished, a heavy explosion occurred a few blocks away. Our people speculated that this was the result of a bomb planted in a car or a public place. Some time before, one of our mission workers had been walking down a main Dacca street when an automobile just across the street exploded, killing nine people. This worker, who had been on the side of the street where the explosion occurred, believed he was providentially guided to the other side. A woman member from another town had just alighted from a rickshaw when a bomb planted in a car exploded, broke her foot, and knocked her unconscious. After a time in the hospital she recovered. The same explosion killed between 40 and 50 people.

Countless Stories of Tragedy

The stories of individual tragedy are countless. Sabbath afternoon while we were there a neighbor woman knocked at the Jacobses' gate asking Lois to put a fresh dressing on her neck. She was



The office staff of the East Pakistan Section lost only 10 days of work during the war. Seated, from left: I. Bairagee; Mrs. Jacobs; Jamile Jacobs, section president; M. S. Prasada Rao, SAD assistant treasurer; B. H. Stickle, Jr., section treasurer; B. Takukdar.

grateful that she could talk once more and that the cut in her neck had almost healed. In December a missile had landed and exploded in her house, tearing a gash in her throat and killing three of her children.

At eight-thirty on Sunday morning we left Dacca in Elder Jacobs' Datsun to drive to our hospital at Gopalganj. The trip lasted until midnight. The intact condition in which we found this institution and its bungalows and houses indicated a miracle when we compared them with the surroundings. Christians, even though they were Bengalis, were spared much of the destruction and death suffered by others. Many houses not far from our compound are marked "Christian House" in large letters.

Our workers in Gopalganj were warned ahead of time by some unknown person to leave on May 1, 1971. Seven or eight miles away, they looked back and saw many houses burning. After three weeks they returned.

Although no doctor has been at Gopalganj since Dr. James Van Blaricum left in March, 1971, dispensary work is carried on as far as possible. The income has supported the institution. A visit to Gopalganj gives the impression that here is a great missionary opportunity. The compound is still a thing of beauty, although the hospital building is inadequate.

On Monday we traveled by launch from Gopalganj to the Kellogg-Mookerjee High School at Jalirpar. We arrived at eight o'clock in the evening. There we were met by Mr. and Mrs. N. C. Dewrie. No damage was apparent at the school, although the teachers had found it necessary to leave for a few weeks. An American newspaper reporter told us that the area would yield one of the most poignant stories he had written. Schoolwork was almost at a standstill during 1971, but the teachers held evangelistic meetings, and a number of people are preparing for baptism. The school was being prepared for opening on February 1.

Our last stop was at Chuadanga, only eight miles from the Indian border. Here on six acres of land we have a two-story house used by the small company of Adventists living there. We were warned by the caretaker, Mr. Dhali, to keep out of the fields, as five or six land mines had been found there. He showed us battle trenches on the property. We were careful to follow in his footsteps.

Mr. Dhali remonstrated with the soldiers when they came to occupy the place for a few days. When they were about to shoot him, he fell to his knees and asked permission to pray before he died. A Christian soldier in the group asked the others to release him, which they did.

Five Who Died

Four or five of our people died as a result of the war. One of them was Bipul Bagani. Bipul was sent from



Tasmanian Conference Ordains Two

Malcolm Allen (left, with wife) and Frank Dyson (right, with wife) were ordained at the Tasmanian camp meeting, which was held December 30, 1971, to January 8, 1972. Elder Allen is MV, temperance, medical, and public relations secretary of the Tasmanian Conference. Elder Dyson recently transferred to New Zealand, where he will be a pastor-evangelist.

Participating in the service were R. R. Frame, president of the Australasian Division; R. W. Howes, president of the Tasmanian Conference; and E. F. Giblett, lay activities, radio-TV, and Sabbath school secretary of the Trans-Commonwealth Union Conference.

R. K. BROWN
PR Secretary

*Trans-Commonwealth Union
Conference*

Dacca by Elder Jacobs in early June, 1971, to carry a message to Chuadanga and other mission stations. Because he had had some experience in traveling, he readily consented. A letter that was found on Bipul when he left to get the ferry the next morning created suspicion. He was taken for a spy and executed. It is reported that after his death the soldiers found a small Bible in his pocket and acknowledged that they had made a mistake.

One young man who disappeared from Dacca on April 5, 1971, has not been seen since. The clerk of our Sidpur church, Sonaton Hazari, was shot with several others November 3. Dhiren Biswas, whose father we met in Gopalganj, was in Khulna during a period of fighting on December 12. Getting out of the trench where he had found shelter to help a man in another trench, he was hit and killed by a piece of shrapnel. An old member in Uthali may have been shot, or he may have died from disease.

As Jamile and Lois took Elder Prasada Rao and me to the Bangladesh-India border January 26, we met many buses full of refugees. We also found many more refugees waiting in little groups on the train platform for transportation to their homeland.

We pray for the success of the leaders of the nations in this section of the world. They are doing their best to bring order into a distraught and disheveled situation. At the same time, we know of only one way to subdue man's wickedness, calm his troubled spirit, or bring comfort to saddened lives. That is the way of the One who spoke to the roaring waves and said, "Peace, be still." We shall do all that we can to help the people of Bangladesh, India, and Pakistan recognize and accept Jesus Christ as the Saviour, one who fills their needs here and will give them more than enough in the life to come. We look forward to the kingdom that shall stand forever because its people recognize and accept Jesus as their king.

MARYLAND:

Conferences Offer \$1,000 Scholarship

The conferences of the Columbia Union are cooperating with the religion department of Columbia Union College in guaranteeing a minimum scholarship of \$1,000 to all Columbia Union College students who work on the Modern Christian Witness program during 1972.

On this program the student spends a minimum of 360 hours as a literature evangelist and then is hired by a conference to assist in holding an evangelistic series in August. In addition to the scholarship, the student receives from Columbia Union College two hours of credit that can be applied to religion requirements in any major.

The \$1,000 scholarship is guaranteed for those who work on the Witness program provided they meet certain requirements, which include working a minimum of nine 40-hour weeks giving 20 demonstrations weekly. Every student who worked on this program during the summer of 1971 earned more than \$1,000.

In a series of meetings held at Greensburg, Pennsylvania, during the summer of 1971, three CUC students—Jim Currie, Marty Weber, and Sharon Bower—assisted C. C. Weis, an associate secretary of the General Conference Lay Activities Department, and Bryce Pascoe, the local pastor. As a result of the meetings, 27 people were baptized.

Any academy senior who plans to enroll at Columbia Union College during the fall of 1972 may apply for this scholarship.

JOHN BERNET
*Associate Publishing Secretary
Columbia Union Conference*

A Letter to a Sister From Her Missionary Brother

DEAR SIS:

Today I learned from your latest letter that you have officially accepted a call to overseas mission service. This is the first word that we have heard about the final outcome of your call to go overseas.

Before I retire tonight I feel constrained to write to you in detail concerning this call. First, let me congratulate both of you and your family on your decision to work for the Lord as overseas missionaries. You'll never regret this decision!

I welcome you to the ranks of overseas workers of the Seventh-day Adventist denomination. I know that this decision was a hard one to make, but I am sure that you prayed and counseled and that God has impressed you to give your life in devoted service in an overseas field.

We wish, of course, that it would have been to our division instead of the one to which you are going. We think there is no other division just like ours, and almost everyone here will agree with me. But perhaps it would be best if you did work in another field, so we can share experiences.

For the past four years we have sent letters and tapes to you and others, telling of the joys, the sorrows, the frustrations, and the accomplishments during our period of time in this part of the Lord's vineyard. We have tried to be realistic, but at the same time we have tried to portray for you some of the challenges that living overseas brings to an American worker.

Let me warn you now—it won't be all "peaches and cream." In a short time your life will be as hectic as it was back home. You'll meet with frustrations and unhappiness. There will be problems that you won't know how to solve. There will be people with whom you will find it difficult to get along. You'll soon find out about what one of our workers calls "compound fractures." You'll find that it is much different living in a country where nearly everyone speaks a different language, lives a different kind of life, and eats a different kind of food than at home. School life, you'll find, is much different overseas than it is in the United States. You'll have to adjust to all of this, and in the process you'll find that sometimes it isn't easy.

No, don't expect a bed of roses. Sure, there are "roses," but there are "thorns" on them most of the time. You'll have to take the bad with the good.

But let me hasten to tell you that despite all of the things I have mentioned, you'll find that overseas mission service is the most rewarding service you can give. The time that I have spent overseas is by far the best that I have spent thus far in the work of God. The experiences are invaluable. The problems fade into insignificance when one sees the tangible results of his work in helping young people and old see a better way of life.

When I went back to my former field of labor on our first furlough, I told my former fellow workers, "You know, I never knew how *dull* it was here in this union until I got overseas." I meant every word of it! Our time here in overseas service has been exciting, and we

never have a dull moment. I wouldn't have exchanged this period of my life for anything else in this world. I honestly mean this, and I maintain that every worker in the United States, or any other home base, owes it to himself (or herself) to have at least one full term or more of overseas service. Then that person will be more patient, more compassionate, more humble, and more able to cope with the problems and tribulations of the last days of this world's history.

You will meet scores and hundreds of new friends. You'll meet people along the way as you travel from country to country en route to your new field of labor. You'll prize these acquaintances, just as we do. It's so much fun to be able to know people in London, Zurich, Paris, Jerusalem, Delhi, Bangkok, and other exotic places. You'll meet all of the overseas workers in your division, because sooner or later they all come to your headquarters city.

I know that this has been very hard on Mother and Dad. Right now they probably are sad a good share of the time. They don't want you to go because they already have sent one of their children overseas. I know it is going to be tough on them and also tough on our other sisters and our brother. They will have to do more for our parents since we cannot be around. Mother and Dad won't be able to see their grandchildren grow up. They will yearn for the day when they can see you on your furlough. May God give them good health so that both of us will see them at frequent intervals. Let's not go on furlough at the same time for their sakes.

But here is the way I look at the matter of our mom and dad. They left their homes back about 1915. They deliberately left Europe and went to America. They knew they would not have a furlough. They knew that they would never see their parents again. Yet they left home, never to return. When they left, they did not know that they would become workers in the cause of God. Both you and I are leaving home, knowing full well that we will be full-time workers in the cause of God. Perhaps this should be a satisfaction to them.

Maybe this is not too much satisfaction, because they are getting old, and feel lonely. I feel for them. I would cry with them if I were there to say good-by. It was one of the hardest moments of my life to say good-by to them at the airport after our visit with them and to hear them sob, "We'll probably never see you again." Well, since that time I have seen them twice.

Yes, sis, it's a sad joy to see you join the flock of overseas workers. Sad to see you leave our wonderful crowd of friends back home, our relatives and other dear ones in all parts of the country, and sad to have you leave what I consider to be the finest union in North America. But it is a joy to be able to see your family respond to the call of God and join us in overseas service. You'll never regret it—not a moment! Your children will be enriched, and their education will be broadened and expanded. May God richly bless you.

Love,

YOUR OVERSEAS BROTHER

World Divisions

AUSTRALASIAN DIVISION

✦ Encouraging results from Ingathering are being reported from the field. So far, the Trans-Tasman Union reports more than \$190,900 raised, an increase in excess of \$26,600 compared with the report for the comparative period of 1971. The Trans-Commonwealth Union reports \$53,440, an increase of more than \$15,400 for the comparative 1971 period.

✦ During the annual meeting of the Signs Publishing Company, which was held February 16 at Warburton, the manager, R. E. Pengilly, reported a successful year, with sales well above budgeted figures. The retail value of books sold was \$1.5 million.

✦ R. R. Frame, president of the Australasian Division, recently attended the first SDA camp meeting and business session ever held in the Gilbert and Ellice Islands Mission.

M. G. TOWNEND
PR Secretary
Australasian Division

FAR EASTERN DIVISION

✦ A lot and a church valued at 86,000 pesos (\$US13,230) were donated to the Adventist church at Iloilo City, Panay, Philippines, in the Central Philippine Union, recently. The church was built and donated by Mr. and Mrs. Fedelindo C. Jamandre, who are church members.

✦ The largest union mission in the Far Eastern Division, the South Philippine Union Mission, had a 30 per cent increase in tithe in 1971 over 1970, or a gain of more than 443,800 pesos (\$US68,276). The membership in 1971 was 52,680.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

✦ The first session of the new North Dominican Mission, held February 2, 1972, in Santiago, was attended by some 84 delegates. Jose Espinosa is president.

✦ Twenty-nine people joined a baptismal class as a result of revival meetings conducted in the Cayes and Salem churches recently by Marcel Abel, secretary of the Inter-American Division.

L. MARCEL ABEL, *Correspondent*

Atlantic Union

✦ Upstate New York literature evangelists gathered in Ithaca on February 7, to begin a four-day group canvass to help the Ithaca Adventist church prepare for evangelistic meetings—MIS-

SION '72. The bookmen visited scores of interested people in the area and sold more than \$4,400 worth of our literature. More than 40 gift-Bible requests were secured for church members to follow up.

✦ A group of teen-age boys of the Wilcox Technical School, Meriden, Connecticut, recently decided to gather surplus clothes to be sent to the Navajo Indians of Arizona because of an article in a newspaper that referred to the Seventh-day Adventist work at Holbrook, Arizona. The group gathered some 800 pounds of clothes for the project.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Alberta Province lieutenant governor J. W. Grant MacEwan addressed the Canadian Union College, College Heights, Alberta, faculty-board banquet recently. The banquet climaxed a day-long meeting of the board of trustees. Dr. F. E. J. Harder, executive secretary, North American Division Board of Higher Education, also addressed the group.

✦ The Manitoba-Saskatchewan Conference has been notified that the Health and Social Development Department of Manitoba has approved plans for a \$1 million personal-care home to be built in Charleswood, Manitoba. Construction on the 150-bed institution, to be known as West Park Manor, is beginning immediately. The completion date has been set for early 1973.

✦ Ten people were baptized during 1971 in the British Columbia Conference as a result of contacts with literature evangelists. More than 1,500 enrolled in Bible courses. Literature sales totaled more than \$105,400. Nineteen seventy-one was the third consecutive year that the British Columbia Conference topped the \$100,000 mark in literature deliveries.

THEDA KUESTER, *Correspondent*

Central Union

✦ Colorado Conference literature evangelist Albert Powell was selected the Central Union Conference Literature Evangelist of the Year at a literature evangelists' meeting held in Colorado recently.

✦ The Spanish-speaking people of the Lincoln, Nebraska, area held a Spanish fellowship on the weekend of February 18 and 19. M. S. Nigri, a vice-president of the General Conference, was the speaker for the occasion.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ The kindergarten, primary, and junior young people of the Evangelical Lutheran church, New Hampshire Avenue, Takoma Park, Maryland, recently joined in giving Sunday school contributions totaling \$125 to be used in the purchase of a wheel chair for patients at Washington Sanitarium and Hospital, Takoma Park, Maryland.

✦ The Alexandria, Virginia, church recently held a ribbon-cutting ceremony officially opening its new Community Services center. Mrs. Daisy Barton is the center leader. Alexandria's Mayor Charles E. Beatley, Jr., and representatives from the Red Cross and the social service department of Alexandria attended the ceremony.

✦ The National Adventist Choral Society, of Washington, D.C., is featured in a new production of the General Conference Radio-TV Department, "The Lord Is Risen," which is to be released to commercial radio stations during the coming Easter season.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ A class in preparing vegetarian dishes, held in the Green Bay, Wisconsin, church school, attracted 37 non-Adventists on opening night, February 17. Nutrition instruction was also included in the four-night class, which was designed to help recent graduates of a Five-Day Plan to Stop Smoking.

✦ Twenty teachers and their spouses from southern Illinois met for an inservice education weekend early in February at the Galesburg retreat. The theme was "Individualizing of Instruction."

✦ Students at the Frank L. Peterson school in Inkster, Michigan, collected almost \$700 for Ingathering in six hours on December 21, 1971.

✦ The Niles, Michigan, church board recently appointed a building committee to plan a new church building. The present building, which has become crowded, was dedicated in 1952.

✦ The new elementary school built by Pioneer Memorial church at Andrews University over the past six and one-half years was completed recently. The church raised \$400,000 during this period, and the school's debt is now liquidated.

✦ John Martin, pastor of the Canton, Illinois, Adventist church, recently received an award plaque for the Project of the Year from the Canton Jaycee president. The project was paneling the

BRIEF NEWS

Fulton County Community Workshop, a place where mentally handicapped persons can work to earn a living and make a useful contribution to the community.

✦ Twenty-three new members have been added to the Bay City, Michigan, church following an evangelistic crusade by Robert Collar, conference evangelist, and Donald J. Donesky, local pastor.

GORDON ENGEN, *Correspondent*

North Pacific Union

✦ The Portland-based Heritage Singers continue to receive reports of baptisms through their evangelistic efforts conducted in southern California during January and early February. More than 23,000 people attended 20 concerts.

✦ Between 80 and 90 Walla Walla College nursing majors will graduate during 1972. Sixteen finished degree requirements in late 1971. Nursing is taught on two campuses—at College Place, Washington, and Portland, Oregon.

✦ Mrs. Betty Velez, Auburn Academy, Auburn, Washington, art teacher, won both first-place and best-of-show ribbons with her driftwood sculpture "Burning Bush" in the recent beach-commerce show at Cannon Beach, Oregon.

CECIL COFFEY, *Correspondent*

Northern Union

✦ Tithe in North Dakota showed an increase of more than \$50,800 in 1971 as compared with 1970.

✦ Pierre, South Dakota, church-school children took a field trip to the South Dakota Capitol during the last week of this year's annual legislative session.

L. H. NETTEBURG, *Correspondent*

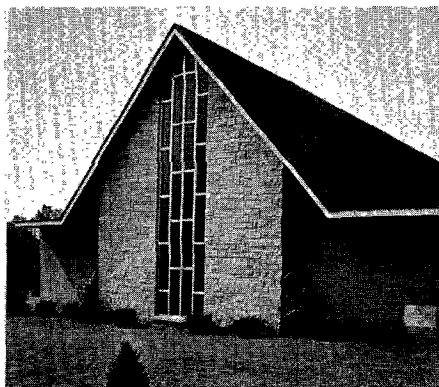
Pacific Union

✦ N. A. Lindsay has moved from the Washington Conference to head inner-city programs for Northern California.

✦ Emilio Knechtle, of the Greater New York Conference, led out in a revival meeting of the San Francisco Philadelphia congregation recently.

✦ Seven Orange County congregations are cosponsoring the Barron-Turner evangelistic team at the fairgrounds in Costa Mesa during March.

SHIRLEY BURTON, *Correspondent*



Covington, Kentucky Church Dedicated

The 400-seat Covington, Kentucky, church was dedicated recently. Among those participating in the service were Lowell L. Bock, an associate secretary of the General Conference; H. H. Schmidt, Southern Union president; and Kimber D. Johnson, president, Kentucky-Tennessee Conference.

E. E. SHAFER
Pastor

Southern Union

✦ A church was organized at Cross City, Florida, on February 19 with 32 charter members. H. R. Veach is the pastor.

✦ The Mount Pleasant, South Carolina, Adventist church building was nominated to the National Register of Historic Places recently. The register is a list of outstanding sites, buildings, and objects in the United States that are recognized for their historic value by the U.S. Department of the Interior. The church is located at the corner of Hibben and Bennett streets.

✦ More than \$1,140,500 for 1972 In-gathering was raised in the Southern Union. A per capita of \$18.90 was reported.

✦ Evangelistic meetings in Knoxville, Tennessee, conducted by the Holley-Boling team resulted in 25 baptisms. Russell Johnson is pastor of the church.

✦ One hundred and twenty-one people were baptized during the Bradenton, Florida, meetings held recently by the Dale Brusett evangelistic team.

✦ The Heritage Singers of Canada presented 15 gospel concerts in the Southern Union territory during the first part of February. Record attendance was reported in many of the centers where the group appeared.

✦ The first Sabbath services held in Clarksdale, Mississippi, were conducted on Sabbath, February 12. Twenty-one non-Adventists were in attendance.

✦ Sabbath school workshops were conducted February 19 and 20 in Huntsville, Alabama, and Pensacola, Florida. Representatives from the General Conference and Southern Union joined T. H. Weis, Sabbath school secretary of the

Alabama-Mississippi Conference, for the workshops.

OSCAR L. HEINRICH, *Correspondent*

Andrews University

✦ Dr. W. G. C. Murdoch, who has been on the faculty of the Theological Seminary since 1953 and has been dean since 1959, was reappointed dean for another one-year term, although he has reached normal retirement age. According to President Richard Hammill, "The Seminary is involved in the development of important new programs, and it seemed inadvisable that a change in deanship be made at this time."

✦ A Dutch edition of Dr. Frank Marsh's creationist book *Life, Man, and Time* is now off the press, according to A. G. Boekwilt, The Hague. The project was carried through by Foundation, the Voice of the Layman (SDA) in the Netherlands. The English edition of this volume was published by Outdoor Pictures, Anacortes, Washington. A German edition, *Leben-Mensch-Zeit*, came from the SDA Swiss press, Advent-Verlag, Wylerhalde, in 1969. Dr. Marsh is professor emeritus of biology at Andrews.

OPAL YOUNG, *Correspondent*

Loma Linda University

✦ Seven LLU senior nursing students will spend a quarter term in mission service either at home or abroad this spring. Five girls will go overseas, three to Hong Kong and two to Saigon. At the same time two students leave for a six-week elective at Monument Valley Mission Hospital in southern Utah. The students receive academic credit for the quarter, but pay their own transportation costs.

✦ Heart disease, the nation's number-one killer, is the focus of attention for School of Health personnel. During February the school began a concentrated campaign of fitness testing and education for community residents in Loma Linda and Riverside. Called Heartbeat, the program consists of blood testing for cholesterol content and special classes in which excess weight, smoking, high blood pressure, inactivity, and other causes of heart attack are discussed. Heartbeat coordinator Dr. John A. Scharffenberg hopes to take the program to other communities in the area.

✦ A number of ministerial students in the LLU College of Arts and Sciences are participating in the 1972 evangelistic thrust of the Seventh-day Adventist Church in the southern California area.

JERE IVERSEN, *PR Officer*



(Conference names appear in parentheses.)

Robert E. Adams, pastor, Pennsylvania Avenue church [Potomac], formerly lay activities and temperance secretary, South American Division.

From Home Base to Front Line

North American Division

Margaret J. Johnson (LSC '32; PVH '37), returning as matron-director of nurses at Gimbie Hospital, Gimbie, Wollega Province, Ethiopia, left New York City, January 10.

Virgil T. Fryling, Jr. (CUC '55; AU '58; '68), returning as head of music department Colombia-Venezuela College, Medellin, Colombia, Mrs. Fryling, nee Margaret Alicia Christensen (LLU School of Nursing '53), and two children, left Washington, D.C., January 21.

Leonard L. Nelson (AU '38); University of Nebraska '47), returning as teacher in Kamagambo Training School, Kisi, Kenya, left New York City, February 6.

CLYDE O. FRANZ

NOTICES

Literature Requests

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

Africa

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

Ghana Conference of S.D.A., Box 480, Kumasi, Ghana, West Africa.

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

Pastor Elijah E. Njagi, Central Kenya Field, P.O. Box 41352, Nairobi, Kenya: prophetic charts (cloth) and other missionary materials.

Mrs. Earle Brewer, Inyazura Secondary School, Box 56, Inyazura, Rhodesia: *Little Friend, Primary Treasure, Guide*.

Burma

U. Tun Maung, SDA Mission, 469 Bayintnaung Rd., Toungoo, Burma.

Pastor N. K. Pau, c/o Capt. Kham Suan Gin, Setkya Rd., P.O. Kalemio, Burma.

Germany

Pastor Edward Koch, 635 Bad Nauheim, Karlstrasse 39, Germany: *Review, Signs, Listen, Liberty, These Times, Insight, Guide, Little Friend, Primary Treasure*, Memory Verse Cards, quarterlies, *Worker*, small books, *Life and Health*.

Guyana

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

India

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

North America

Joe Branson, Lynnox Apt. 10, West G St., Elizabethton, Tenn. 37643: until May 15.

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

George Swanson, 710 53rd Ave., North, Minneapolis, Minn. 55430: *Signs, These Times, Listen, Little Friend*, books.

Robert M. Hartfeil, 656 East 43rd Ave., Vancouver 15, B.C., Canada: English small tracts only.

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

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

Miss Pauline Goddard, c/o H. W. Blalock, Rt. 1, Linden, N.C. 28356: Friendship issues of *Review, Steps to Christ*, small books, tracts, magazines, in English or Spanish.

James Allen, Rt. 2, Box 264, Kingstree, S.C. 29556: *Worker*, quarterlies, Bibles, books, magazines, songbooks, cards, tracts, pictures.

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

Philippines

Pastor Efenito M. Adap, Southern Luzon Mission, Legaspi City, P.I.: Bibles, *The Great Controversy, From Sabbath to Sunday, Signs, Guide, Memory Verse Cards*, books, magazines.

Pastor O. T. Aguirre, Jr., Negros Mission, Box 334, Bacolod City, P.I.: Bibles, tracts, *Review, Little Friend, Signs, Insight, Guide, Listen, Smoke Signals, Liberty, Worker*, booklets, books.

Safe Harbor Church School, Kapatungan, Bunawan, Agusan Sur, P.I.: cutouts, Memory Verse Cards, Christmas cards, colored magazines.

Pastor Mariano B. Abuymel, Trento, Agusan del Sur, P.I.: Bibles, books, *Hymnals, Insight*, tracts, colored magazines, Christmas cards.

Canuto A. Dumenden, Northern Luzon Mission, Artacho, Sison, Pangasinan, P.I.

Pastor S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I.: books, magazines, songbooks, child evangelism devices, youth material.

Pastor T. B. Batulayan, Matalam, North Cotabato, P.I.

Leah Besana, c/o SDA Church, Kidapawan, North Cotabato, P.I.

Pastor Gorgonio C. Farinas, Nampicuan, Nueva Ecija, P.I.

S. J. Generato, Jr., Mountain View College, Malaybalay, Bukidnon, P.I. L-204: *Review, Signs, Bibles, Listen*, books, *These Times, Insight, Guide, Life and Health*, tracts, *Message*, visual aids.

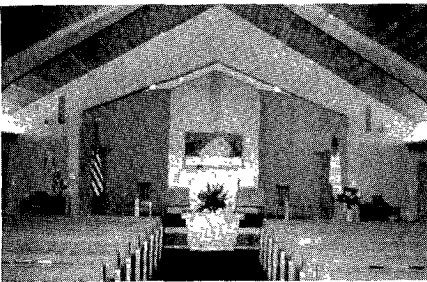
Hector Gayares, chaplain, Bacolod Sanitarium and Hospital, Taculing, Bacolod City, P.I. K-501. Generoso C. Llamera, San Isidro, Kitcharao, Agusan del Norte, P.I. L-109.

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

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



Denison-Sherman, Texas Church Dedicated

Seventh-day Adventists in the towns of Denison and Sherman, Texas, worshiped for the first time in their new Denison-Sherman church sanctuary recently. The debt-free church was built by the men of the 65-member congregation over a period of five years. The sanctuary will seat 250 people.

MRS. MELVIN D. HOLLAND

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

Mrs. Luz Limosnero, Lower Timonan, Duminag, Zamboanga del Sur, P.I.: Christmas cards, *Worker*, senior and primary quarterlies, *Primary Treasure, Little Friend, Review, Signs, Life and Health*, Bibles, songbooks.

Sabbath School and Lay Activities Secretary, West Visayan Mission, Box 241, Iloilo City, P.I.

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

Pastor R. S. Villaruel, Vilo Subdivision, Cotabato City, P.I.

Margie Manipol, Manila Central University, Zurban St. Sta. Cruz, Manila, P.I.

South Pacific

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

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

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.

Mrs. Flora Andrews, Erin Village, Trinidad, W.I.: *Insight, Guide, Little Friend, Primary Treasure, Review, Liberty, Signs*.

Institutes of Scientific Studies for the Prevention of Alcoholism and Drug Abuse

Four two-day Institutes of Scientific Studies seminars will be held during the month of April. 1972. April 3, 4—Boise State College, Boise, Idaho. April 6, 7—Southern Methodist University, Dallas, Texas.

April 17, 18—Florida Technological University, Orlando, Florida.

April 20, 21—University of Hartford, Hartford, Connecticut.

The Institutes are under the direction of the National Committee for the Prevention of Alcoholism and Drug Abuse. If you are interested in attending one of the two-day seminars, write for detailed information.

MILO C. SAWVEL, Executive Director
National Committee for the Prevention
of Alcoholism and Drug Abuse
6830 Laurel Street, NW
Washington, D.C. 20012

Church Calendar

Thirteenth Sabbath Offering (South American Division)	March 25
One Million New Pulpits	April 1
Church Lay Activities Offering	April 1
Andrews University Offering	April 8
(Alternates with Loma Linda University Offering)	
Literature Evangelism Rally Day	April 15
Educational Day and Elementary School Offering (Local conference)	April 22
Children's Day	April 29
Missionary Magazine Campaign (Price limited to April through May)	
Health and Welfare Evangelism	May 6
Church Lay Activities Offering	May 6
Servicemen's Literature Offering	May 13
(Alternates with Disaster and Famine Relief Offering)	
Spirit of Prophecy Day	May 20
Christian Record Offering	May 20
(Alternates with North American Mission Offering)	
Bible Correspondence School Enrollment Day	May 27
Home-Foreign Challenge	June 3
Inner-City Offering	June 10
Thirteenth Sabbath Offering (North American Division)	June 24
Medical Missionary Day	July 1
Church Lay Activities Offering	July 1
Midsummer Offering	July 15
Dark County Evangelism	August 5
Church Lay Activities Offering	August 5
Oakwood College Offering	August 12
Bible Correspondence School Evangelism	
	September 2
Church Lay Activities Offering	September 2
Missions Extension Offering	September 9
Review and Herald and Insight Campaign	
	September 9-October 7
Bible Emphasis Day	September 16
JMV Pathfinder Day	September 23

2,000 Reach Out for Life Meetings Are Begun

Some 2,000 Reach Out for Life campaigns are in progress across North America this month. Included among the evangelists leading out in these programs are more than 60 members of the General Conference staff.

In preparation for the massive witnessing thrust, church members have distributed nearly 20 million brochures emphasizing the importance of Christ in the life. As a result, the Ministerial Association at General Conference headquarters reports more than 70,000 requests for additional information or Bible studies.

Full-page advertisements in *Ebony*, *Life*, *McLeans* (of Canada), and *Time* magazines invited readers to write or telephone (toll-free) for more information about the meetings or the teachings of the church. At Reach Out for Life headquarters telephones were manned around the clock. Of the 315 calls received, the States of California, New York, and Illinois topped the list with number of calls.

M. CAROL HETZELL

AWR Begins New Broadcast Schedule April 1

Adventist World Radio (AWR) will begin a new broadcast schedule on April 1. Included in the schedule will be several new programs. Revised versions of programs in French and German will be aired at a new time, 10:00 P.M., Central European Time.

Because of the popularity of AWR programs in the Greek language, two additional 15-minute programs per week will be broadcast in that language. A weekly Arabic broadcast to North Africa will also begin at 8:00 A.M., C. E. T., on Sunday, April 1.

The twice-weekly Italian program will be aired at a new time: 1:00 P.M., Sundays and Fridays. The English Voice of Prophecy will be heard at eight-thirty Sunday mornings instead of eight.

ALLAN R. STEELE

N.A. 1972 Ingathering Total Exceeds \$7 Million

The final total for the 1972 Ingathering crusade, as recorded from the union treasurers' January remittances, amounted to \$7,520,403.85, which is a gain of \$192,426.04 more than the amount raised during the previous campaign. This represents a per capita of \$16.93 for the North American Division.

Each of the ten unions showed gains, with Columbia Union (\$59,837.75) and Atlantic Union (\$30,296.87) heading the list. Fifty of the 61 conferences exceeded last year's totals, with Florida (\$17,067.20) and Allegheny East (\$16,247.85) leading the division.

There were 18 Silver Vanguard conferences. New York had the highest per

Medical Director Urgently Needed

On February 24, 1972, the REVIEW published a brief notice concerning the death of James Twing, M.D., medical director of the Heri Hospital in Tanzania, whose plane crashed and exploded in one of the small villages of Tanzania.

Dr. Twing's work was greatly appreciated at the Heri Hospital and surrounding region. His contact with many small clinics in Tanzania was by plane. His death has created an urgent need for a physician who is also a surgeon to replace him as medical director of the Heri Hospital.

We pray that some missionary-minded doctor who reads this account will respond to the challenge.

ROY F. WILLIAMS

capita (\$30.73), and New Jersey was second with a per capita of \$30.68.

Three unions raised more than a million dollars each in 1971-1972: Columbia, \$1,248,918.13; Pacific, \$1,184,164.04; and Southern, \$1,140,248.47.

C. C. WEIS

10,000 Baptized as Result of Contacts by Bookmen

From literature evangelists' contacts throughout the world, 10,137 persons were baptized in 1971. Of these, 1,564 were in North America, an all-time high. These dedicated bookmen also personally gave 368,500 Bible studies and enrolled 438,900 persons for correspondence courses. They delivered \$26,959,262 worth of literature.

W. A. HIGGINS

Index to SDA Periodicals Available April 1

The first volume of the *Index to Seventh-day Adventist Periodicals* will be published April 1, according to George V. Summers, director of Loma Linda University Libraries.

The indexing begins with January, 1971. It is designed to aid Seventh-day Adventist ministers, evangelists, church officials, teachers, and editors in locating material on specific subjects in our denominational literature.

The *Index*, which will be an author-subject index (no indexing by titles), will include 54 Seventh-day Adventist periodicals. It will come out twice a year, with a cumulative index every two years. The list includes the official organs of all world division conferences, the union conferences in North America, and some institutional and departmental publica-

tions—all of which will be indexed only selectively. Twenty-five periodicals will be indexed comprehensively, and 29 will be indexed selectively.

Institutional membership is available for denominational libraries, conferences, et cetera, for \$50 for a two-year period (\$25 annually). Individuals may receive the *Index* at a cost of \$19 for a two-year period (\$9.50 annually). For information or membership write: Loma Linda University, La Sierra Campus, Riverside, California 92505.

307 Added to the Church in Finland in 1971

In 1971, 307 members were added to the church in Finland, writes W. E. Aittala, president of the Finland Union. Evidence during the opening months of 1972 indicates that an even greater number will be baptized during the year. One thousand five hundred persons attended the first meeting of Onni Halminen, president of the West Finland Conference, and on the first Sabbath meeting 150 new believers attended the Sabbath seminar.

Elder Aittala writes further that in 1971 literature evangelists in Finland sold the equivalent of \$500,000 worth of literature.

F. C. WEBSTER

IN BRIEF

Deaths: Ray Leroy Kimble, 81, Loma Linda, California, March 3. He first went to India in 1929 and contributed more than 40 years to denominational service. ● Robert M. Whitsett, 58, Granada Hills, California, March 11. At the time of his death he was pastor of the Van Nuys church in the Southern California Conference. He was radio secretary of the Inter-American Division from 1943 to 1945 and associate secretary of the General Conference Ministerial Association from 1951 to 1954.

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