

Finland Publishing House Completes 75 Years of Service



Kirjatoimi, known to English-speaking Adventists as the Finland Publishing House, at Tampere, Finland, celebrated the 75th year of its founding on September 8 and 9. During those 75 years, since 1897, it published and circulated some 5.6 million books, divided equally between large and small volumes. Of that number more than 629,000 have been books by Ellen G. White. A Finnish translation of *Steps to Christ* tops the sales list of Mrs.

Unto Hongisto is the publishing department secretary of the Finland Union Conference.

White's books, with more than 243,000 circulated. *The Great Controversy* is next with more than 63,000 copies sold, and *The Ministry of Healing* is third with almost 52,000 volumes sold.

During the publishing house's three-quarters of a century history, 11 different magazines have been published, among them being *Nyky aika* (*Signs of the Times*), and *Terveys*, a health magazine. *Terveys* has a 30,000 monthly circulation.

The Adventist publishing work in Finland actually began more than 80 years ago, in 1891, when Emil Lind, the leader of our publishing work in

Sweden, was asked to explore the possibilities of the canvassing work in Finland. He was able to sell some literature, but discovered there was a law stating that only books printed in Finland could be sold there.

Our leaders moved rapidly to meet the regulation. In 1893 a translation of the book *Christ and His Righteousness*, by E. J. Waggoner, was printed in Finland. The first edition was 3,000 copies.

A young newly baptized man, J. F. Sohlberg, 28, became the first literature evangelist in Finland. In 1894, 13 other people became colporteurs, (Continued on page 17)

Early Adventism in Finland was characterized as a literature movement. The success of the Finland Publishing House testifies that it still is.

By UNTO HONGISTO

Solomon and the Church Today

FEW men in history have had greater advantages than Solomon had. The son of a king, surrounded by luxury, tutored in secular and religious subjects, this man should have brought unparalleled honor to God and rich blessings to the people he ruled.

Unfortunately, after making a good start, he stumbled badly. He forsook the worship of the true God and worshiped idols. He abandoned his life of purity and became morally corrupt. He gave up the attempt to find happiness in spiritual pursuits and endeavored to find satisfaction in sensual gratification. He turned away from a life of self-denial and lived opulently. He ceased trying to bring honor to God and sought honor for himself. He gave up pleading for divine wisdom and trusted in human wisdom.

This was Solomon, the wisest man who ever lived, a man who might have enabled Israel to attract multitudes from all over the world to worship the true God and cast their lot with God's people. Instead, by his self-indulgence and apostasy he misrepresented God, disgusted people who were searching for truth, strengthened the forces of evil, and cast a baleful influence over young and old alike within his kingdom.

The experience of Solomon has been left on record in order that succeeding generations might see clearly the results of his mistakes, avoid the evils that proved his undoing, and carry forward to success the purposes of God for the church.

This editorial is the first of a short series that will examine several aspects of Solomon's experience and point up some important lessons.

Let us note first the international position of Israel as the reign of David ended and Solomon's reign began. Israel was a strong nation. "The name of Jehovah was exalted and held in honor, and the purpose for which the Israelites had been established in the Land of Promise bade fair of meeting with fulfillment. Barriers were broken down, and seekers after truth from the lands of the heathen were not turned away unsatisfied. Conversions took place, and the church of God on earth was enlarged and prospered."—*Prophets and Kings*, p. 25.

Heaven must have bent low to see how God's people would relate to this moment in history. Would Israel be true to God? Would they use their strength to influence the surrounding nations to serve God? Would they reveal integrity, honesty, and fair play in their commercial trade? Would they demonstrate that moral power is of greater value than economic power?

The indications appeared favorable. At the beginning of his reign Solomon recognized that he could achieve God's purposes only as he and the people should receive special wisdom and grace from above. When the Lord appeared to him and said, "Ask what I shall give thee," Solomon replied, "I am

but a little child: I know not how to go out or come in. . . . Give therefore thy servant an understanding heart to judge thy people, that I may discern good and bad: for who is able to judge this thy so great a people?" (1 Kings 3:5, 7-9).

"Solomon was never so rich or so wise or so truly great as when he confessed, 'I am but a little child: I know not how to go out or come in.'"—*Ibid.*, p. 30. God was pleased with Solomon's attitude and responded that He would give him not merely wisdom but also riches and honor.

We pause here to point out that in our view the remnant church today stands in a position similar to that of Israel at the beginning of Solomon's reign. After years of struggle and growth, the church is well organized and strong. Its doctrines are carefully formulated and defensible. Its position in the world and among other churches is well established. Its reputation is good. Its churches and institutions are scattered all over the world.

What will the church do in this moment of opportunity? Will it move ahead and fulfill its mission? Will it glorify God? Will it seek divine wisdom and a special outpouring of the Holy Spirit?

Or will it lose sight of its mission? Will it spend a disproportionate amount of its wealth on itself? Will it compromise with the world? Will it lose its peculiar character?

Is It Possible to Fail?

We are well aware that some members of the church consider the success of the Advent Movement to be assured. They think that the church cannot possibly disappoint God. It cannot possibly fail to meet God's time schedule for the proclamation of the gospel message to all the world. It cannot possibly delay the coming of the Lord.

But such thinking ignores the lessons of sacred history. Adam and Eve interrupted God's plans and delayed the fulfillment of God's purposes for the earth. Ancient Israel failed to fulfill their God-given mission, rejected the Messiah, persecuted the apostles, and lost their special place as God's chosen nation. By what sort of reasoning, then, do we think that we today cannot fail? Are we in such an elitist position that God will deal with us differently from the way He dealt with those who have gone before us? Is it impossible for us by failure to delay God's time schedule? Has God given us such an "exclusive" on the proclamation of the three angels' messages that He would let His purposes fail rather than assign the task to someone else?

We ask these questions because we believe the time has come to consider carefully whether as a church we are fulfilling God's purposes. The time has come to ask ourselves whether we are making the kind of decisions that will hasten the coming of the Lord.

K. H. W.

(To be continued)

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.]

LET ADVENTIST BUYERS BEWARE

"Let the Buyer Beware" [Aug. 3] was certainly an eye opener, and it is good to know the inner workings of our supermarkets. As Adventists, of course, the episode may not have too much effect on us, but there is something more insidious in the "all-vegetable soup" tins. Here in Britain, for example, there is a very popular variety of tinned food with interesting labels: "Scotch Vegetable Soup" has tiny particles of meat in it, and a closer look at the small print states "with meat"; "Spring Vegetable Soup" and "Country Vegetable Soup" have "bacon fat" listed in tiny letters on the side of the tin; "Lentil Soup," so full of protein for us vegetarians, also has bacon fat in it.

I would like to rework the old caveat: "LET THE BUYER HIS SPECS WEAR" when purchasing tinned foods.

KAY MITTER

Watford, Herts., England

TELEVISION, OUR GREATER PROBLEM

Re "What Shall Our Children Read?" [Sept. 28]: Every parent, teacher, and pastor should read and reread this to his children. I think that if Mrs. White were living today she would title her article "What Shall Our Children Watch on Television?" The same guidelines for reading when applied to TV could revolutionize our television viewing.

As a teacher I am constantly appalled at the quality and quantity of programs that are viewed by our children. I believe the TV today presents a much greater problem than our reading. Most children who watch three or four hours a day of

"fictional, exciting, and sensational material" are not interested or do not have the time for reading beyond class assignments. Most of them have difficulty concentrating, few study their Sabbath school lessons, and family worship is lacking in most of these homes. Religious thought and conversation is a channel quite foreign to their minds. They live in an unreal world and are unfitted for the practical duties of life.

MRS. ARDETH TRUBEY

Corona, California

If story reading dwarfs the intellect and produces "mental inebriates," can there be any value in story-watching? Also, does showing them in a Seventh-day Adventist institution sanctify them?

Since we have light giving warning against "fascinating stories even of real life," we ought to be very selective of what we read or watch.

The point seems to be *not only* is it true but also what does it prepare us for?

MARY LOU MACE

Sandy, Oregon

SABBATH SCHOOL QUARTERLIES

The late issue of our Sabbath school quarterly, devoted to the Sabbath truth, is an excellent "paperback" to send to relatives and friends who should be provided with a simple presentation of the subject. The current quarterly on the "second coming" is another good missionary item.

These subjects in the quarterlies are presented in simple fashion and are well covered in short serial form, making it easy for readers to understand.

ERNEST LLOYD

Deer Park, California

HOW TO UNDULY BURDEN THE MAJORITY

Re "Houses for God" [Aug. 24]: The questions asked in the editorial have a sharp point!

I would like to suggest that these pointed questions are even more applicable to
(Continued on page 13)

This Week...

This week we present an exciting narrative about answered prayer (page 6)—prayer specifically for guidance during a day of Ingathering canvassing.

In 1914, when Ingathering was a comparatively new plan, Ellen White wrote: "One of the new plans for reaching unbelievers is the Harvest Ingathering campaign for missions. In many places during the past few years, this has proved a success, bringing blessing to many, and increasing the flow of means into the mission treasury. As those not of our faith have been made acquainted with the progress of the third angel's message in heathen lands, their sympathies have been aroused, and some have sought to learn more of the truth that has such power to transform hearts and lives. Men and women of all classes have been reached, and the name of God has been glorified."—*Christian Service*, p. 167.

In another place in the same article, which, incidentally, was entitled, "Consecrated Efforts to Reach Unbelievers," she gave this admonition to the Ingatherer: "To all who are about to take up this special missionary work with the paper prepared for use in the Harvest Ingathering campaign, I would say: Be diligent in your efforts; live under the guidance of the Holy Spirit. Add daily to your Christian experience. Let those who have special aptitude, work for unbelievers in the high places as well as in the low places of life. . . . Let your light shine forth in such clear, steady rays that no man can stand up in the judgment, and say, 'Why did you not tell me about this truth?'"—*Ibid.*, p. 169.

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◆ Advent Review and Sabbath Herald ◆

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

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UPLIFTING THE POOR IS YOUR DUTY

By MILTON E. NEBBLETT

PROMINENT AMONG the commandments the Lord gave Moses for the fledgling nation of Israel were those relating to the treatment of the poor. These commandments were necessary, He said, because "the poor will always be with you in the land" (Deut. 15:11, N.E.B.). Whether through illness, permanent disability, death of the breadwinner of the family, business reverses, or perhaps mismanagement, some people would find themselves in periods of economic want. These laws were designed not only to relieve such wants but also to give the unfortunate person an opportunity to make a new start.

In harvesttime the poor were able to glean in the fields and vineyards (Lev. 19:9, 10). Every seventh year farmers were required to rest these fields and vineyards, and the unplanted crops were free to all for food (Ex. 23:10, 11; Lev. 25:2-7). A special tithe was devoted to the Levites, the aliens, the orphans, and the widows every third year (Deut. 26:12; 14:28, 29); there were always families who had ample means to help.

If the situation became so desperate for someone that he had to sell his property, or even himself, he could redeem the sold property if circumstances improved or wait for the year of release, which fell every seventh year, when all debts were canceled (Deut. 15:1-4).

If a cash loan was needed, special privileges were provided (Lev. 25:36; cf. Ex. 22:25). Israel was warned: "When one of your fellow-countrymen in any of your settlements in the land which the Lord your God is giving you becomes poor, do not be hard-hearted or close-fisted with your countryman in his need. Be open-handed towards him and lend him on pledge as much as he needs. See that you do not harbour iniquitous thoughts when you find that the seventh year, the year of remission,

is near, and look askance at your needy countryman and give him nothing" (Deut. 15:7-10, N.E.B.).

Every fiftieth year was celebrated as a year of jubilee. The land was returned to its original owner. No crops were planted. Everyone ate the volunteer crops that grew in the fields (Lev. 25:8-16).

The Poor in the Apostolic Church

The Christian era brought about a revival of concern for the poor. The record says that after Pentecost "the whole body of believers was united in heart and soul. Not a man of them claimed any of his possessions as his own, but everything was held in common, while the apostles bore witness with great power to the resurrection of the Lord Jesus. They were all held in high esteem; for they had never a needy person among them, because all who had property in land or houses sold it, brought the proceeds of the sale, and laid the money at the feet of the apostles; it was then distributed to any who stood in need" (Acts 4:32-35, N.E.B.).

The first record in Christian literature of a church-directed welfare organization came with the apostolic church. With it also came the first discontent. "There was disagreement between those of them who spoke Greek and those who spoke the language of the Jews. The former party complained that their widows were being overlooked in the daily distribution" (Acts 6:1, N.E.B.).

This church-directed distribution did not, however, take the place of personal work for the poor. We have numerous examples of believers who continued to practice the original plan for caring for the poor. Dorcas, for instance, "who filled her days with acts of kindness and charity. . . . The widows came and stood round him [Peter] in tears, showing him the shirts and coats that Dorcas used to make while she was with them" (Acts 9:36, 39, N.E.B.).

In his farewell remarks to the believers at Ephesus, Paul reminded them, "I have not wanted anyone's money or clothes for myself; you all know that these hands of mine

earned enough for the needs of myself and my companions. I showed you that it is our duty to help the weak in this way, by hard work, and that we should keep in mind the words of the Lord Jesus, who himself said, 'Happiness lies more in giving than in receiving'" (Acts 20:34, 35, N.E.B.).

Inspiration tells us that a panoramic view of our deeds will flash before us in the judgment. Can it be that for some the scene will look like this:

SCENE 1: There is a knock at the back door. An unwashed boy is standing there. You tell him to wait a minute. Fadeout. "But, Lord, I called the police only because I thought he was a thief."

SCENE 2: The telephone rings. A neighbor tells you of a fire down the road that destroyed the home and belongings of an entire family. Fadeout. "Lord (feebly), I did tell the Dorcas leader about it when I went to prayer meeting the next night."

SCENE 3: You are in church scanning the bulletin. The name of Sister Jones jumps up at you from the list of sick members. Fadeout. "Lord (almost inaudibly), I really intended to visit her, but—I am guilty, Lord."

"Christ on the Mount of Olives pictured to His disciples the scene of the great judgment day. And He represented its decision as turning upon one point. When the nations are gathered before Him, there will be but two classes and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and suffering."—*The Desire of Ages*, p. 637.

Mrs. White and Personal Work for the Poor

The pioneers of this church understood the personal nature of their responsibility for the poor. In the Appendix of *Welfare Ministry*, excerpts from the diary of Ellen G. White testify to her almost-daily involvement in the relief of the needy. The following are selections from her diary of 1859 as recorded on pages 322-325:

Milton E. Nebblett is a refugee-relief adviser in Vietnam.

"January 2, Sunday.— . . . Gave Sister Irving a warm cloak and dress and a few other things to make over for her."

"January 3, Monday.— . . . Paid [overpaid, really] widow Cranson \$1.00 for making a couple of shirts. Paid Sister Bognes \$1.00 for making a coat. She was unwilling to take it, but I felt it duty to hand it to her. She is poor and sickly. May the Lord pity and care for her."

"January 6, Thursday.— . . . Gave Agnes a half worn dress for her mother. They are poor."

"February 3, Thursday.— . . . Send Sister Leander Jones some things for her children and Jenny sends her her best bonnet."

"March 1, Tuesday.— . . . Bought a little dress for Sister Ratel's babe. . . . Sent the little articles to Sister Ratel. Mary Loughborough sends her another dress, so she will do very well now. Oh, that all knew the sweetness of giving to the poor."

"March 8, Tuesday.— . . . Brother John Andrews leaves today. . . . Get together a few things for him to take home. Send Angeline a new calico dress, nine shillings, and a stout pair of calfskin shoes. Father gives the making of the shoes and the making of a pair of boots for Brother John Andrews."

"March 10, Thursday.— . . . Paid half toward a pair of boots for a little brother. One dollar. I paid one-fifty for a pair of shoes for the mother. Husband gave her one dollar in money."

"April 21, Thursday.— . . . We have contributed a mite for [the relief of Brother Benedict's family], about seven dollars. Purchased them different things to eat, and carry it to them."

This interest in individual needy people continued through the years. Mrs. White wrote numerous letters soliciting help for the poor. She spent numberless hours visiting them and ministering to them. When she moved to Australia she continued her service. In letter 89a, 1894, she said, "We make over and over our clothing, patching and enlarging garments in order to make them

wear a little longer, so that we can supply with clothing those who are more needy."—*Welfare Ministry*, p. 328.

She knew the financial situation of many around her and was always ready to help. A student did not receive his trunk, so she wrote a note instructing that he be furnished the clothing he required and that it be charged to her account (*ibid.*, p. 329).

She paid the expenses of several students. Four children from one poor family received support from her at the same time. Her family provided clothing for another family for three years and hoped to help them get a home. "I use every penny I have in this helping work," she says, and adds, "All heaven is interested in the work of relieving suffering humanity" (*ibid.*, p. 337).

In the light of this beautiful example of selfless personal interest in others, the following E. G. White counsel is all the more forceful:

"Some think that if they give money to this work, it is all they are required to do, but this is an error. Donations of money cannot take the place of personal ministry. It is right to give our means, and many more should do this; but according to their strength and opportunities, personal service is required of all."—*Ibid.*, p. 189.

"Christ commits to His followers an individual work—a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel."—*The Ministry of Healing*, p. 147.

"True beneficence means more than mere gifts. It means a genuine interest in the welfare of others. We should seek to understand the needs of the poor and distressed, and give them the help that will benefit them most. To give thought and time and personal effort costs far more than merely to give money. But it is the truest charity."—*Ibid.*, p. 195. ♦♦

(Concluded next week)

**"Inasmuch
as ye
have done
it unto
one of the
least of these
my brethren,
ye have
done it
unto me."**



GOD WENT WITH ME

Ingathering

By DARRELL KENNEY

FILL me with Thy Spirit, direct me, use me." So prayed Deborah Soto, reared in a Pentecostal minister's home in Puerto Rico, and a Seventh-day Adventist for less than a year, as she prepared to go Ingathering. Her children pleaded with her not to go. She had recently been quite ill. "God is with me; I am going." With this finality they knew they must be content.

The convenient thing was to work in her neighborhood. But Carmen Vega, her friend, had mentioned the old Polo Ground tenement. It meant a subway ride across town. On the train she wondered whether she was really being led by God. Eager to be under God's direction she asked, "Lord, if You are directing me, if I should be really working in the old Polo Ground area, please have someone give me an offering without my asking for it."

After leaving the train and riding the escalator to the lower level, she was tapped on the shoulder. Behind her was a Jewish rabbi. As she turned he placed a dollar bill in the offering can. At no time had she spoken to the man or he to her. She was satisfied. God was directing her.

She met her friend Carmen, and the two entered one of the high-rise tenements. On the way to the thirtieth floor the elevator stopped, stuck between two floors. No one was around to hear their call for help.

Darrell Kenney is director of communications in the Greater New York Conference.

Frantic pushing on the buttons of the control panel produced no results.

Carmen was badly frightened until Deborah said, "Angels are with us; we must pray." Reaching out during her prayer she touched the door. The elevator began a slow ascent to the next floor. Suddenly she felt she must leave the building at once. Outside and on the way to the next building, she felt the apprehension leave her. She was content and at peace.

In the elevator of the second building, intending to push the button for the thirtieth floor, she discovered she had pushed the button for the thirteenth floor instead. The response to her Ingathering appeal on that floor was very good.

Overwhelming Problems

Encouraged, the two women began their solicitation of the apartments on the twelfth floor. The first door was opened by a woman. At the moment Mrs. Soto introduced herself as a Christian worker the woman of the apartment took her by the arm and pulled both women inside. In a greatly relieved voice the woman told our sisters, "God has sent you; He has answered my prayer." With this Anna Zacarias poured out a story of trouble and heartache.

She had been mugged and robbed twice in the past several weeks. Each time an attempt had been made on her life. She was shot through the neck the first time. The second time a knife was held at her throat. Reaching up, she grabbed the blade that

already had made a deep gash across her throat, nearly severing her thumb and fingers.

Her problems seemed overwhelming. Now her son was refusing to return to school, afraid of a group of boys who had taunted and threatened him. What could she do? She had no one to turn to but the Lord. But did God really exist? Were there people who really knew and served Him? She had just risen from her knees when Mrs. Soto knocked at her door.

Anna's prayer had been, "God, help me." Deborah Soto's prayer earlier that morning had been, "God, direct me, use me." In this moment the appeals of both were to be answered.

No one else was more ready to understand Anna's frustration and tragedy than Mrs. Soto. Deborah Soto knew tragedy; she lived with it every day. God had sent the right person at the right time.

Anna was assured that God loved her. Hadn't He protected and spared her? Hadn't He drawn her to Him in prayer?

After the women arose from their knees Anna's first thought was for her oldest son, who in just a few moments was leaving home to enlist in the Navy. Deborah and Carmen were urged to go with her and pray with him before he left.

Once Anna's son had known God, once he had confidence. But now he knew only confusion and fear. Again, out of the abundance of her own experience with God, Mrs. Soto assured mother, son, and wife that God cared. He loved them and was directing their lives.

Deborah Soto contacted her pastor at once. Shortly after, Hugo Visani was in the home getting acquainted with Anna and her younger boy. Elder Visani told the mother about a school in nearby Bronx where her boy could attend if he wished. He would be welcome and no one would threaten him.

The next day Anna's child was enrolled in the local Seventh-day Adventist school. The older son, who had enlisted in the Navy, has been put in touch with an Adventist chaplain. He has called his mother and told her of his decision to turn again to God.

* * * * *

This is an Ingathering story—Ingathering in the most meaningful sense of the word. Oh, yes, Anna gave a generous Ingathering offering, and with it she gave her heart. Shouldn't every Ingatherer's prayer be, "Dear God, fill me with Thy Holy Spirit, direct me and use me"? ♦♦

Appeal to Authoritative Source Material

In the May 4 issue of the *REVIEW AND HERALD* James C. Hannum, director of broadcasting at Southern Missionary College, responded to criticism of the WSMC-FM programming. Included in his defense were several statements and assumptions that bear scrutiny.

Although Mr. Hannum states that there are "some absolutes as to what is right sound and what is 'wrong' sound," he all but declares that there is no way of determining what these absolutes are because, according to him, they "tend to defy definition." Not once in his entire statement was any reference made to any authoritative source material where we might go (or where he has been) to learn what type of music is acceptable for the Christian.

This leaves us with only personal opinions, which are never in short supply. He states that music for broadcasts is "scrutinized by competent personnel," but what makes a person "competent"? Inspiration clearly warns that we need more than a thorough knowledge of music styles.

Mr. Hannum's assumption that "response to music tends to be a learned response, dependent upon associated experiences and attitudes" has just enough truth in it to be a highly attractive philosophy for many people. It is doubly misleading and dangerous because by omission Mr. Hannum implies that music has *only* associative value or influence, that there is no inherent quality in music that influences human response.

There is much evidence available to the casual observer to dispute this premise. Is it merely through association that a certain type of music helps a large group of people to march in step? Could a lullaby from one country be used effectively as a war cry or battle song in another through the process of association and conditioning? Why has a certain kind of Western music been so successfully "exported" to some African and Oriental cultures and accepted so readily? The reason for this ready acceptance is found in the basic nature of man.

Although there are many aspects to music that vary greatly according to cultures and time periods, it is not too difficult to observe that certain basic responses are common to all people in all times. Musical qualities such as pitch, volume, and rhythm require no preconditioning, association, or learning in order to induce response; these inherent characteristics make a direct impact on the individual, physically and psychologically. For example, high pitches and volumes can be painful; certain rhythms have been proved to be suggestive and hypnotic because they are not dependent on thought processes. Rhythm patterns and sequences are not random choices but are carefully developed and selected

for their suitability and effectiveness in producing desired results.

Mr. Hannum's comments concerning dance music confuse the main issue and virtually negate the guidelines he attempts to offer. If, as Mr. Hannum suggests, dance music loses its influence with time, we could stock up on the latest hits, lay them away until they have sufficiently aged (5, 10, 20 years?) and then use them with the assurance that their influence has somehow evaporated.

Certain types of music have been labeled "happy" to justify their use, but we must be certain that the "happiness" created is genuine rather than the "joy . . . such as Satan only is able to create" (*Counsels to Parents and Teachers*, p. 339). I am afraid that all too few professed Christians are aware and concerned that "he [Satan] can impart to men sentiments that are enchanting" (*ibid.*, p. 27), that he "knows" how to affect the organs of the body (*Testimonies*, vol. 1, p. 497) and gain access to the mind (*ibid.*, p. 506) through music.

Why shouldn't Satan understand and

use the power of music? He was the leader of the heavenly choir (*The Story of Redemption*, p. 25) and "he has studied with fiendish intensity for thousands of years . . . the points most easily assailed in every character" (*Patriarchs and Prophets*, p. 457). Temptations must have strong appeal or they could not be effective. Perhaps his most effective device is the "mingling of evil with good" (*Education*, pp. 25, 231) and adding "little improvements" to amusements so that "deceived souls make it an excuse that great good is to be derived by engaging in them. . . . It is Satan's hellish arts masked. Beguiled souls take one step, then are prepared for the next." *Messages to Young People*, p. 83.

Our Seventh-day Adventist radio stations certainly do have a wonderful opportunity for powerful public witness and I agree that "minor differences of opinion" should not be allowed to hamper their effectiveness. However, those in charge of these stations have accepted an awesome responsibility. Ellen G. White says the contrast between us and the world "must be kept sharp and positive. . . . We are not to lessen the distance between us and worldlings by coming to their standard." — *Testimonies*, vol. 4, p. 571.

H. LLOYD LENO

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FOR THE YOUNGER SET

How Darell Got His Bible—2

By MARY P. MAUR and ELLA RUTH ELKINS



QUICKLY Darell and his older brother Lares found the *Guide* and turned to the page where the pen-pal column was. There were a number of names and addresses listed.

Darell chose the name of Sharon Hall, who lived in Buffalo, New York. Then the two of them sat down and wrote her a letter. In it they mentioned Darell's prayers that he would get a Bible.

One day many weeks later Darell received a parcel from America. It said "Book" on the outside of the parcel below the stamps. Darell's heart jumped with excitement. He guessed it was a special book—his much-prayed-for Bible. And it was! How proud he was of this fine gift! He opened the black cover and looked at the pages carefully and lovingly. It was almost too good to be true. What a treasure! A beautiful promise

was tucked inside it between two pages: "Ask, and it shall be given you. Seek, and ye shall find." And this promise had come true for Darell.

He could hardly wait for Sabbath to come, but finally it did. Proudly he tucked his treasured Bible under his arm as he went off to Sabbath school.

When he arrived the other children gathered around to see the new Bible. "Where did you get it?" they all asked.

Hardly any of the other children owned a Bible all their own. Bibles were too expensive in the Philippines for people who didn't have a lot of money. Some of the looks on the faces of the other children said quite plainly, "You're lucky," or "I wish I had one." Even a look of jealousy and envy flitted across the faces of a few. Each Sabbath after that Darell's friends would tease him as they came to Sabbath school saying, "Pastor Darell Maur is already here." But because of the joy in Darell's heart over having a Bible, he didn't mind the teasing one little bit.

Darell is older now. He has been studying in our Adventist academy at Lucena City in the Philippines. And the Bible given him in the second grade has inspired him to prepare to work for God. (Concluded)

Why We Need a Nongraded School

By ALICE GOERTZEN

MY VISITOR was an earnest young mother typical of many mothers today. "My child is six years old," she said. "I would like to keep him out of school until he is eight, but the way most schools operate, keeping him out that long would soon make him a misfit. He would be 16 years old by the time he leaves elementary school. What should I do?"

As Seventh-day Adventist educators we believe we should advise parents to follow the divine instruction. How can we assure them that the child will be allowed to go at his own rate, when most likely he will enter a lock-step program rigidly controlled by grade levels? What provisions are we making to help parents?

One does not need to be a clinical psychologist or a pediatrician to know that all children do not develop and mature at the same rate. Some parents proudly boast that their babies walk at eight months while other babies do not begin until they are 16 months old. Yet those who begin walking later are normal babies. Nature develops and unfolds in her own time.

In our society for the first five or six years of a child's life, he is as "free as a lamb" to grow, without pushing and without competition. With the coming of September of his sixth year, however, an urgent philosophy seems to take over—at least in the minds of many of the adults to whom the child is answerable.

Alice Goertzen, an elementary teacher in Berrien Springs, Michigan, wrote this article under the direction of Hewitt Research Center.

All the six-year-olds are put into one room and are expected to perform in a satisfactory way, meaning that all should finish the work together regardless of who had a head start or who hardly got started at all. How fair is this to the child?

Imagine one mother teaching a group of twenty-five three-year-olds to dress themselves and labeling as slow learners those who could not get their socks on as quickly as the others. But we apply the same criteria when we expect all the children in a grade to reach the same level of proficiency at the same time. Are the schools learning centers, or are we selecting our valedictorians and *Who's Who* entrants during the primary years? Do we evaluate too much and teach not enough?

Disappointing Investment Returns

Some children don't reach the expected level but must keep going to finish the books by a certain date regardless of whether they know the material. The next September finds them beginning the race all over again—only this time a little farther behind because of the gaps in their learning. They become discouraged. Motivation is lost. An I-can't-do-it attitude takes over, and they are branded as slow learners.

Unless these gaps are made up, the student approaches a blank wall. Being unable to catch up, he feels defeated, loses self-confidence, fails to forge ahead, and often drops out. Each child is precious in God's sight and needs to be developed for His service. How can we best help him?

Goodlad and Anderson in their book *The Nongraded Elementary*

*School*¹ suggest that teachers arrange the program so that children are not asked to do what is impossible for them. Suit each task to every child's ability, and school will be a series of successes. Advancing skill by skill without fear of failure makes learning pleasant. Learning becomes a game when success is the motivation. Nothing succeeds like success.

Because children are different should some be required to mark time while others finish the book? If a child finishes his work in April, why should he be held back until September to begin a new grade? Mrs. White states, "The system of grading is sometimes a hindrance to the pupil's real progress" and that "the system of confining children rigidly to grades is not wise."²

When a child enters school, regardless of his age the teacher should find out what skills he has and begin to teach him the ones he doesn't have. The teacher may say, "That's fine for a few children, but how can you do that if you have 25 to 30 children in one room or worse yet, have a multigrade room?"

Difficulties Become Opportunities

The multigrade room is part of the answer. As experiences from widely different sources indicate, the one-room school had something.

Reporting in *The Nation's Schools*, J. H. Hull related how in Torrance, California, he recaptured that something.³

His three-year experiment using the multigrade room plan was an eye opener. He used unselected children. The teachers were chosen by lot. By using the available standardized tests and comparing the results of reading, arithmetic, and language, he found evidence that the multigrade learning experience far exceeds the single-grade experience.

But the greatest gain of all was in the area of behavior characteristics, which showed the multigrade class to have a 600 per cent gain over a single-grade room. Personal and social adjustment and social maturity showed from 150 to 200 per cent gain over those of the single-grade room.

Developing Responsibility

Peers have potent influence on the behavior of children. Accordingly, some schools such as Berrien Springs, Michigan, public school are using children called cadets in a lower-grade-level room to assist in reading.⁴ Not only the brightest children but also those with reading problems are benefited by helping someone else.

Project Headstart uses this approach, pointing out that high-school students often can do the job better than adults because some children feel that they never can reach the efficiency of adults.⁵

Student helpers are not limited to the older who help the younger. The younger also help the older. For example, a ten-year-old can help a 12-year-old with his reading, whereas the older child may be well up in his mathematics and be able to help the younger in that area.

"Let the older assist the younger, the strong the weak; and, so far as possible, let each be called upon to do something in which he excels. This will encourage self-respect and a desire to be useful."⁶

Give the children a sense of responsibility and usefulness, "and they can often work through at a safe emotional distance some of their own problems in relating to others."⁷

"In service in the classroom many a boy whose restlessness leads to disorder and insubordination would find an outlet for his superfluous energy."⁸

Actually cross-age teaching did exist in the old one-room schools. It is simply children helping one another.

In our large modern school system children are segregated too much, thus they are deprived of learning experiences that would fit them for real-life situations. Children need to know how to relate to the real world of people who vary in age, ability, interests, and needs. Experience in a multigrade school where children help one another provides this guidance. Poor tutors offer a more realistic model of behavior than adults do. Lasting friendships develop when children cultivate a caring, helpful attitude toward one another.

The IRS Newsletter reports that a Cross-age Helping Package of orientation, films, records, and general know-how has been designed to give more individualized instruction by enlisting the help of the student.⁹

"Kids respond well to teenagers and have something to offer each other," says Dr. Edward F. Zigler, former Yale professor and world head of the new Office of Child Development. He plans to give teenagers a role as tutors, in which they can get a sense of direction and purpose while helping the younger ones. President Richard Nixon expressed much confidence in Dr. Zigler's plans by installing him as a sort of a super-

parent over United States children.¹⁰

Because developing character is the most important reason for our educational system, these facts deserve consideration.

It may be that educators need to take a hard look at our present rigid system of grade levels. In the light of foregoing statements by Ellen White and contemporary writers, give the young mother a reassuring answer by providing a nongraded school. Use children as cross-age helpers, and in the process notice a new spirit of cooperation, understanding, and responsibility developing in your classroom. ♦♦

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When You're YOUNG

By Miriam Wood

PRO-SDA The "prophet without honor" concept has been accepted as a reality in human experience for just about as long as human beings have existed. It's understandable to some degree simply because the unpalatable truth is that most people don't stand up very well under close scrutiny. They're so—human. Even very famous people who might normally be expected to be above the ordinary foibles and pettiness of the rest of us will, at times, give way to unworthy bursts of pique. And of course they have to brush their teeth like everyone else; their stomachs may even emit loud hunger growls at the worst possible moment.

Realistically accepting this aspect of honorless prophets as I must, nonetheless there's a facet to it that bothers me increasingly. I'm not exaggerating when I say that it bothers me *enormously*. In fact, if I were completely sure just what qualifies as "righteous indignation" and what is nothing more than "UN—" I'd claim the former. But since I'm not quite sure of my ground on that point, I'll just state my feelings; perhaps some of you will agree—or disagree. At least it's worth a few minutes of concentrated thought by young Christians.

Here it is: Why do we as Seventh-day Adventists tout and court so much that is *non-Seventh-day* Adventist? For instance, if there's a social occasion for which a speaker is needed, the committee will pass over with a figurative flip of the wrist all brilliant SDA speakers in favor of a crashingly mediocre non-SDA speaker. If he accepts the invitation, usually extended in the most fawning manner, the committee members congratulate themselves upon having performed a coup worthy of one of Napoleon's best campaigns.

No matter that his eventual performance is, as we've already suggested, mediocre. It's S.O.P. for those who attend to declare

excitedly that they've never before "heard such a brilliant speech" and "how grateful we should be that a man so highly placed would take the time . . ." and so on, *ad nauseam*.

The same mystique applies frequently to musicians. In my opinion, we've developed some absolutely superb Seventh-day Adventist teachers, soloists, conductors, choirs, ensembles, orchestras, bands, and anything else you care to list. Why, then, do we feel so utterly triumphant when we're able to bypass all of these dedicated people in favor of someone who's not in sympathy with our very special Adventist ideals and hasn't one bit more to offer than our own professionals?

Probably one explanation is that we haven't entirely internalized the fact that in the past few years our church has become a large, well-educated, well-informed organization literally packed with people qualified for just about any assignment that might arise.

Having spent most of my working life among non-SDA's, I'm prepared to state flatly that I'll match our professionals in any category against those of other persuasions. I mean no disrespect by this statement. It's not my intention to put anyone else down. But having been forced to sit in glassy-eyed boredom through dozens of disorganized occasions presided over by non-SDA's, I think I'm qualified to state that our own professionals are great people. Perhaps our truth-filled message makes some of our members "bigger than life-size." Or perhaps I'm just not easily impressed and excited by people acclaimed as GREAT. After all, it's performance that counts.

Now somebody is sure to accuse me of being bigoted. I hope I'm not. If he'll accuse me of being "pro-Seventh-day Adventist" he'll be right. I can't imagine anything else I'd rather be.



Does the Family Have a Future?

By G. CURTIS JONES

DOES the American family have a future? Since 1890 divorces have increased 521 per cent.

Does the family have a future when 33 per cent of the working force in America are women, one third of whom are married? Thousands of children come home from school every day to empty houses, baby-sitters, or notes of instruction.

Annually an estimated half million teen-agers run away from home.

Problems relating to schooling are so numerous and frightening that the Office of Education is experimenting to ascertain whether bonuses paid teachers and parents would result in better cooperation. It costs husband and wife \$24,000 plus to rear one child to age 18.

Does this God-ordained unit, the family, have a chance of survival in a climate saturated with politics and propaganda? Will our children be mere statistics for war lords and newscasters?

Does the family have a future when premarital and extramarital sex relations are increasing; when the Puritan ethic is disappearing; when an evening at home is as infrequent as a fifth Sunday?

G. Curtis Jones is minister of the Woodland Christian church, Macon, Georgia.

According to studies of 4,000 marriages by Landis and Landis, four fifths of those divorced had no church connections.

Does the family have a future in an alienated society?

One of the more subtle inferences of Women's Lib is its disenchantment with motherhood. Some feminists consider marriage and child-bearing discriminatory and oppressive. They would have us believe that the domestic scene is archaic and self-defeating.

New Life-styles

There are indications that the family is losing its function in society. The once-stable core, initiating impulses of change and conversion, is now a mobile, divisive, harrassed little institution bearing all the scars of our embattled society.

The dedicated mother of home, children, and church has virtually disappeared. Today's women are challenging their conventional roles, creating new life-styles, seeking personal careers and self-fulfillment.

Coupled with the inescapable parental obligation of caring for children and the rising identity crisis is the fact that modern mothers are extremely busy. Surveys indicate rural housewives spend 60 hours a week running the home, whereas their urban counterparts spend 80!

Nowhere is Parkinson's law (a law of triviality) more visible than in the average middle-class family. The pyramiding of gadgets, so-called time-saving devices, is deceptive.

In the book *The Working Mother* Sidney Cornelia Callahan quotes a psychiatrist as saying: "The dichotomy would seem to be not between motherhood and career, but between women who do well in both and women who do well in neither." This is close to the heart of the controversy.

One cannot generalize. Some women are poor mothers irrespective of special days and gifts, freedom and income. Others, however busy, manage to keep their homes bright with joy and warm with love.

In whatever context, the price of parenthood is forever the same—responsibility! A demanding schedule does not necessarily imply success, neither is the desire for additional income adequate motivation or compensation for abandoning parental roles. There must be a quality of worship in one's work. Busyness and blessings are not synonymous.

Jesus illustrated this while visiting friends in Bethany. Martha was upset over the work she had to do, complaining that Mary, her sister, had the advantage of the Master's conversation and presence. To which the Lord replied: "Martha, Martha!

You are worried and troubled over so many things, but just one is needed. Mary has chosen the right thing, and it will not be taken away from her' " (Luke 10:41, 42, T.E.V.).

If parents could rediscover their God-given function in the matrix of materialism; if they could get their fulfillment out of sending well-disciplined, maturing Christian young men and women into the world, how much richer would be their marriages, how fortunate the community! Parents are God's indispensable priests.

Erosion of the Home

There is a crisis in America as crucial as civil rights, dangerous as bureaucracy, unpredictable as politics, uncontrollable as inflation. It is erosion of the home.

The future of the family rests not with anthropologists, sociologists, psychologists, statisticians, and media; but with husband and wife working through their difficulties, establishing disciplines, rearing children in the admonition and love of God.

The congregation at Corinth asked the apostle Paul for domestic counsel. There were honest differences between professing Christians and pagans. Although the apostle recommended his own state—celibacy—he was careful not to impose his opinions on others. He warned against mixed marriages—that is, being mated with unbelievers. As he put it, "For what partnership have righteousness and iniquity?" (2 Cor. 6:14, R.S.V.).

During the Corinthian confrontation Paul raised these perennial questions: "Wife, how do you know whether you will save your husband? Husband, how do you know whether you will save your wife?" (1 Cor. 7:16, R.S.V.).

Will not the future of the family be commensurate with its image, sense of values, awareness of God?

There is a pertinent story in the sixteenth chapter of Exodus. The Israelites, wandering in the wilderness, leveled complaints against Moses. They found fault with the food.

God promised the whimpering nomads that they would be fed morning and night. The record declares the supply of food covered the ground like a frost. The magnificent leader warned the pilgrims not to gather more than a day's supply at a time. But as always, there were those who thought they knew better than God's spokesman and collected enough for several days. They craved security! Next morning, however,

the greedy souls discovered their food was sour and full of worms.

Men have always endeavored to protect themselves against the future. This is normal and commendable if security does not become an inflexible economic system, a meaningless religion.

A prominent Englishman said not long ago that Americans have the largest incomes, finest homes and automobiles in the world. "They also write more books on how to be happy."

Physical security is never enough. Like our spiritual ancestors, we must learn that certain values cannot be stored—accumulated against the future—but must be fresh every morning.

Love must be awakened. Marriage is an adventure in common commitment and faith. Parents are pilgrims in search of life's deeper meanings.

Will not the future of the family be determined by its ability to communicate and demonstrate punctuality and integrity? What we would have the nation become we must first teach our children. What we would have the church epitomize we must practice in our homes.

In a day of annoying credibility gaps, how can parents instill a sense of responsibility in their children? How can truth be a liberating force when hypocrisy is the common practice? How can punctuality be emphasized when procrastination is such a devastating tool?

Youth at Their Best

A story from Milford, Connecticut, intrigues me. According to the report the 117-year-old clock on the Congregational church had been silent for a decade. In rather typical church tempo the brethren finally decided they should arouse the clock. A contractor agreed to repair it for \$1,000.

While older heads debated validity of the bid a 15-year-old boy, Howard Ward III, a member of the congregation, investigated the situation. With parts worth 25 cents, a pair of pliers, and an oil can he encouraged the clock to run again.

This is American youth at their best. Equip them, point to need, and turn them loose. But they must be free to fail. However, I venture that Howard Ward and his kind will also get the church going.

Will not the future of the family be commensurate with its ability to inspire children to live by demanding principles? Permissiveness is no substitute for discipline. Honor is never bequeathed, it must be earned.

You may remember the struggle

of John D. Rockefeller III. After attending prestigious universities in America and abroad, semi-isolation from his family, identification with the poor, and a switch in political allegiance this young man faced and found himself.

What fascinated me most, however, was to learn that at birth he was not given the initial D (which stands for Davidson). "I was told," he said, "that I should make up my own mind whether I wanted to carry on the full name, which I think stands for public service, a sense of responsibility, and a high standard of demand on myself. When I was 21 I wrote a letter to my father, saying I wanted the name and the responsibility."—*Life*, April 1, 1966, p. 46.

Irrespective of prominence or obscurity, when sons and daughters demonstrate this concern the future is assured. Every day becomes one of preparation for the implementation of the highest and best in tradition and faith.

Will not the future of the family be commensurate with the breadth and depth of its love? There is a difference between managing a family and loving its members.

Love is not always affirmative, but it is kind. It knows discipline, trust, failure, and success; but it keeps no score.

The biography of a nation is written in its magnificent marriages. Calvin Coolidge said of his wife, "We were meant for each other."

When Woodrow Wilson called his wife Ellen, the very inflection of his voice amplified their love.

As a young preacher I greatly admired Bishop Edwin Holt Hughes of the Methodist Church and loved the way he shared experiences. Because he traveled much he was concerned for his children, and constantly admonished them to remember who their father was. When at last he presided over the conference for the last time as bishop he found on the podium a message, the heart of which was: "Remember who your children are."

The leaping, welding, contagious sparks of love energize and inspire each member of the family to perform and to respond at his best.

While I was visiting in a church home the father lamented difficulties encountered in being a parent in a pressurized society. Patiently I listened. When at last an opportunity arose I said, "You are right, but there is only one thing harder than being a parent today and that is being a child." Whereupon a daughter lustily commented, "You are so right!" ♦♦

PRO-GOOD OR ANTI-BAD— WHICH FOCUS?

The crusade against disease is good and commendable, but the pursuit of optimum health is better. It is more positive, and makes a greater contribution to happiness and well-being. Unfortunately, health educators fulfill a much less romantic role than hunters of malevolent microbes, but Heaven's records will one day confirm their unspeakable contribution to human happiness and probably eternal welfare.

As a church we have great light on health. This includes the basic truth that achieving a clean blood stream by proper nutrition and sound health principles is the surest way of combating disease and enjoying a sense of well-being.

Achieving spiritual health and fighting the spiritual disease of sin are similar. Mature spirituality can never be realized simply by quelling iniquity. Campaigning against the bad, will best succeed by positively pursuing the good.

The dedicated preacher is rightly anxious that his flock be freed from the spiritual defects, peccadilloes, moral blemishes, and such "respectable sins" as pride and selfishness, which "limit the Holy One of Israel" in our midst. His best method is not simply to preach against sin, but to provide a balanced and stimulating spiritual "dietary." Too often "the hungry sheep look up" and are flogged rather than fed.

A high proportion of the BBC's religious broadcasts focus on the sins and shortcomings of professing Christians, presumably in the hope that their growth toward perfection will be assisted and accelerated. Britain's Malcolm Muggeridge, well-known journalist, polemicist, and radio personality, waxed eloquent on this very point in a recent *Times* article. He regretted the "lambasting" commonly delivered by "trendy" ministers who "denounced" their flock for the sins of apathy, selfishness, racialism, and pride.

A Better Way

There is a better way of dealing with spiritual disease than lambasting. This is to focus on Christ, and on the elevating truths, assurances, and promises of His Holy Word. Thus will spiritual health be built up. Renewed and enhanced spiritual vitality will cause the defects that are the theme of so many homilies, automatically to drop away.

More important is one's personal concern for the spiritual maladies that impede our growth and how best to translate that concern into effective action. Such maladies must, of course, be recognized, rightly diagnosed, and assessed. But the therapeutic thrust must be directed toward positive health rather than toward quelling disease. Our major concern must be to achieve spiritual vitality and wholeness by looking to Jesus and feeding on His Word.

A remarkable result of positively contemplating the pure life of Christ and uplifting truths of His Word is the sense of unworthiness one inevitably feels. Somewhat like Peter when, contrary to all expectation, his nets were filled with fishes in response to the power of Christ. One would have thought a right reaction would have been to express deep gratitude and thanks. Doubtless this was done, but what sacred record has preserved is the fact that Peter fell at the Saviour's feet, saying, "Depart from me; for I am a sinful man, O Lord" (Luke 5:8).

"Love for his Master, shame for his own unbelief,

gratitude for the condescension of Christ, above all, the sense of his uncleanness in the presence of infinite purity, overwhelmed him."—*The Desire of Ages*, p. 246.

Peter's was the cry of agonized humility. In fact, he yearned for—and received—the cleansing that only infinite love could provide.

The adversary would have us focus on our personal shortcomings, talk about our disappointments, and weigh us down with a sense of frustration and hopelessness. Christ would have us primarily to look to Him and His Word, and thereby achieve the spiritual vitality and health that bring cleansing to the soul, and make us more and more resistant to "the sin which doth so easily beset us."

R. D. V.

THANKFULNESS AT THANKSGIVING

Thanksgiving. For many Americans this word brings to mind family reunions, with happy fellowship and warm good will. It conjures up the smell and taste of appetizing food. And, even for those of us who have never lived on a farm, it brings poetic visions of shocks of corn and big orange pumpkins in an autumn field.

Thanksgiving Day is, of course, to remind us of these pleasant things of life, its bounties and blessings. It is set aside so that we might take time to be grateful for the gifts of field and orchard and other favors of life that God has given us.

While a whole nation pauses on this date to celebrate a day it calls Thanksgiving, how many people will truly feel a sense of gratitude to God for the benefits they enjoy?

Gratitude such as would be expected when a day is dedicated to its expression can spring only from the heart of one who feels deeply that undeserved blessings have been bestowed upon him. He recognizes that the product of the earth that another year has yielded and his own skill that had a part in bringing it forth are gifts from God. Or if he does not himself take directly from Nature's hands of her liberality he remembers that it was given to others who, in turn, passed it on to him. He remembers that all good things come from God.

The Thankful Heart Is Humble

The thankful heart is a humble heart. We receive many blessings that we do not earn or in any way create ourselves. They flow to us from a Source independent of us and greater than we are. So in simple, heartfelt gratitude the recipient gives thanks to God for the blessings and bonuses that come steadily from His hands.

To many, Thanksgiving Day is simply a time to eat, drink, and be merry. But for the true Christian it is a special day in which to recognize with deep gratitude the goodness of the Lord our God.

"We do not pray any too much, but we are too sparing of giving thanks. We are the constant recipients of God's mercies, and yet how little gratitude we express, how little we praise Him for what He has done for us."—*Steps to Christ*, page 103.

God has given us of His love and grace. He has given us friends, families, health, faith, a glorious future in Christ. He has supplied our daily needs.

And so "when thou hast eaten and art full," and when you enjoy the blessings of endless variety that God gives, "then thou shalt bless the Lord thy God for the good land which he hath given thee" (Deut. 8:10).

T. A. D.

LETTERS

(Continued from page 3)

church-run institutions, many of which are languishing under their financial burdens. One reason for this is that our members of moderate and low means are frequently not adequately represented on most boards and decision-making bodies. They are under-represented both in numerical proportion and in the support that they ultimately provide for our churches and church institutions. No individual can live beyond his means. This is equally true of institutions. The converse of this truism is that everyone can live within his means.

Take our schools, for example. Their financial plight is not a sad fact for school boards and administrators alone but also for every parent and young person who seeks their services. Conceptually, their structures, their furnishings, their supplies, and everything else about them should parallel those of the homes of the members with modest means, who make up the great bulk of their constituencies. There is a measure of democracy in this reasoning that the stability of our institutions demands. But it is frequently lacking, with the result that our constituency is strapped with burdens they can ill carry.

Ask our constituencies how they would feel if amenities were cut by a given percentage, with a corresponding cut in fees or other financial obligations. If they are favorable, begin by choosing a board that is a mirror of our constituencies and not just an affluent segment of it. We will discover that people of modest means have economic insights that frequently elude the well-to-do.

Another facet of life that will be favorably balanced by the above proposition is the attitude of the professional who listens much to his profession and little to his constituency. The professionals in this world seem to consistently overemphasize material inputs for their respective organizations, disregarding the fact of diminishing returns and in some instances negative returns. Christian professionals have sometimes fallen prey to this material fallacy. Thus a balance of power in decision-making is an essential ingredient of successful institutions.

ANTOINE JABBOUR

Takoma Park, Maryland

MAKING PRAYER SENSIBLE

In recent years it has disturbed me to hear so many terminate their prayers with "we ask in Thy name." I might think that it is lack of understanding if some young and inexperienced person would use such an ending, but when ministers do this it causes me to wonder.

Our Lord's instruction was, "Whatsoever ye shall ask of the Father in my name, he may give it you." It seems senseless to close a prayer with "we ask in Thy name." Not only is it senseless, but I have often wondered whether such a prayer is not worthless.

Our requests are acceptable only as they come through Christ. We come to God not because we have any merits whereby He would hear us but because we come in Jesus' name. But to terminate a prayer

with "in Thy name" leaves the whole prayer up in the air. To whom is the request made and through whom?

A. L. WESTPHAL

Modesto, California

NEW VITALITY

After reading the August 17 REVIEW I felt compelled to express my thanks to you for this fine publication. I have enjoyed reading it since I was a child, but recently it seems to have assumed new vitality and interest. This opinion is not mine alone but reflects the thinking of almost all I have discussed it with.

JIM PONDER

St. Helena, California

TRUE TO PURPOSE

As a church organist and music director I am grateful for your helpful articles "Music in the Life of a Christian" [Nov.-Dec., '71].

On every organ, on every pulpit, and on every church music rack should appear the plea of the assembled congregation:

"Sir, We Would See Jesus."

Your timely articles will surely fortify church organists and directors of music in keeping the worship-hour music true to its sacred purpose.

MRS. PAUL J. LONGWORTH

Lauderdale-by-the-Sea, Florida

► The articles are now available in reprint form. Order from the Review and Herald Periodical Department, Washington, D.C. 20012.

HUGUENOTS REMEMBERED

Thanks for the timely editorial concerning the St. Bartholomew's Day Massacre [Aug. 24]. It is nice to know that the REVIEW is being edited by those who are interested in the future, present, and past of the church. All of us who are descendants of the Huguenots appreciate your consideration of this important anniversary.

RICHARD GOYNE

Bridgeport, Pennsylvania

READERS HAVE SHARP EYES

It seems that the family portrait on page 6 [Sept. 21] was reversed. Not only do the names listed read backward to the picture as given but the vest worn by the young man in the middle opens toward the left, while men's garments always open toward the right.

This is not a serious mistake, but is a little amusing.

OLIVE WILLHELM

Havana, Illinois

HIGHWAY CHRISTIANITY

I commend Dr. Ralph Waddell on his excellent survey of "Highway Accident Prevention" [Aug. 10]. It is good to see the medical doctors interested in this area, which is the greatest threat to life for young men in America. As with most of our social problems, genuine Christianity and concern for one's fellow man would go far toward reducing this device of the enemy of souls.

BEN KOEPKE

Ypsilanti, Michigan

PLEA FOR LOCAL CHURCH SCHOOLS

"Many families, who, for the purpose of educating their children, move to places where our large schools are established would do better service for the Master by remaining where they are. They should encourage the church of which they are members to establish a church school where the children within their borders could receive an all-around, practical Christian education. It would be vastly better for their children, for themselves, and for the cause of God, if they would remain in the smaller churches, where their help is needed, instead of going to the larger churches, where, because they are not needed, there is a constant temptation to fall into spiritual inactivity.

"Wherever there are a few Sabbath-keepers, the parents should unite in providing a place for a day school where their children and youth can be instructed."—*Counsels to Parents and Teachers*, pp. 173, 174. Is this advice not applicable today?

NELLIE TAYLOR

Darrington, Washington

MODERN TRANSLATIONS

In your editorial [Aug. 31] you have expressed my opinion, with better reasons, for excluding the modern Bible translations from our pulpits.

Thanks also for your article "Four Texts in Context" [Sept. 7]. Let us have many more explanations for confusing texts.

O. HARRIS

Thunder Bay, Ontario

I don't believe that anyone will be lost because he used the wrong version, but as a pastor I believe that many will be lost because they didn't read any version. So why not spend our time encouraging people to read rather than waste precious time debating which version to read?

HOWARD FLYNN

Covina, California

I am unable to understand why N.E.B. and *The Living Bible* translated Hebrews 4:8 as they did in contrast to the K.J.V. The former are so radically different from the K.J.V. and noticeably so when the first eleven verses of Hebrews 4 are devoted to God's rest and specifically the seventh day.

I am so thankful for the King James Version and your editorial.

CLEO WALCH

Tacoma, Washington

On the September 7 cover is a beautiful picture and underneath a text from Jeremiah 17:7, 8, N.E.B. In the King James Version the wording is just as pretty. Why do our periodicals have to be encumbered with a lot of unnecessary initials that in many instances add no more beauty than shoulder length hair adds to men?

ROY ERFEL

South Williamsport, Pennsylvania

PLEA FOR THE BEAUTIFUL

The cover for September 7, 1972, is beautiful. Please may we have more covers like this.

MRS. G. L. TRUMBLE

Los Altos, California



One hundred and twenty delegates from 30 countries attended the five-day congress of the ICPA held at Kabul, Afghanistan.

Afghanistan Is Site of First ICPA International Congress

By ADRIAN M. PETERSON

The first international congress of the International Commission for the Prevention of Alcoholism was held in Kabul, Afghanistan, August 27 to September 1. The five-day meeting, attended by 120 delegates from 30 countries, was marked by a reception by the King of Afghanistan for some of the delegates to the congress, and climaxed by a spectacular fire in the hotel in which the congress was held.

The commission, a nonsectarian and nonpolitical organization, was attended by delegates representing all continents except South America. Many delegates were Seventh-day Adventists. They attended because of their specific interest and involvement in alcohol prevention.

The congress received welcomes and commendations from three ministers in the government of Afghanistan.

Provision was made in the hall in which the congress was held for four-channel language translation equipment. Simultaneous translations were made from two language booths on the main floor of the hall. Official languages for the congress were English, French, and German.

The congress opened at 7:00 p.m. on Sunday, August 27, in the ballroom of the Hotel Inter-Continental. More than 150 people were present to hear the

Adrian M. Peterson is public relations and temperance secretary of the Pakistan Union.

opening address by Winton H. Beaven, dean of Kettering College of Medical Arts, Kettering, Ohio. The opening address was to have been presented by the Honorable Dr. J. Virolainen, then vice-president of Finland, but due to circumstances in his country he was unable to attend.

The second day's proceedings began with an address by Dr. Ibrahim Majid Seraj, minister of public health of the government of Afghanistan. Dr. Seraj welcomed the assembled delegates to Afghanistan and extended to them the cordial greetings of his government. Ibrahim Abbasi, minister of information and culture for the Afghan Government, also spoke on the second day.

From Two to Forty

The International Commission for the Prevention of Alcoholism was founded about 20 years ago by W. A. Scharffenberg, who was then temperance secretary of the General Conference. At the time only one other international temperance organization existed. Today there are some 40 international temperance organizations in the world, Elder Scharffenberg states. He is an honorary president of the ICPA.

Several of the delegates at the Kabul congress officially represented the governments of their country. One was Dr. Zachariasz Lyko, editor of the Polish *Signs of the Times*. Another was Madame L. Levy Jacquemin, of France.

Afternoons at the congress were spent in group discussions and committee activity conducted in the Hotel Inter-Continental or in the modern facilities of the Public Health Institute. Chairmen for these various meetings were ICPA officials. The final summary of committee deliberations was presented to the general body by H. H. Hill, administrator of the Battle Creek Sanitarium, Battle Creek, Michigan.

Evening sessions consisted of lectures, demonstrations, and films.

The third day of the congress opened with an address by another Afghan Government minister, Dr. M. M. Shafiq, minister for foreign affairs. Later, Dr. Shafiq presented a paper on the Moslem attitude toward alcohol. On this occasion Dr. Shafiq was representing the prime minister of Afghanistan, His Excellency Dr. Abdul Zahir.

Other speakers were William Plymat, chairman of Preferred Risk Insurance Company, Des Moines, Iowa; C. Gerber, former editor of the French *Life and Health*; and R. W. Taylor, editor of the Australian temperance magazine *Alert*.

On the fourth day of the congress, Prime Minister Zahir received Elder E. H. J. Steed and Dr. L. A. Senseman, executive director and president, respectively, of the International Commission for the Prevention of Alcoholism; and A. M. Peterson, public relations secretary of the Pakistan Union and co-organizer of the congress. His Excel-

lency accepted the office of vice-president of the International Commission.

The same afternoon American citizens at the congress were given a reception by the American ambassador, The Honorable Mr. Robert G. Neumann. Later that afternoon about 40 people were accorded an audience at the Chilsatoom Palace with the King, His Majesty Mohammad Zahir Shah. (See "Received by the King of Afghanistan," on page 18 of this issue.)

The full meetings of the congress concluded on Thursday evening with a banquet in the Hotel Inter-Continental. The speaker at the banquet was Judge Raymond Berg, of Chicago, who discussed the need for educational and preventative measures to curb the effects of alcohol in the community.

News coverage of the congress was carried by the *Kabul Times*, an English daily, by several local newspapers in the Dari and Pushtu languages, by the Bakhtar news agency for further internal and external news coverage, and by Reuter's news agency. Radio Afghanistan carried in several languages news about the congress in its internal and external broadcasts. Emphasis in the news concentrated on the prominent and colorful personalities attending the congress, the various high-level events of the congress itself, and the information on alcoholism and related problems as presented in the various papers delivered at the congress.

"The Hotel Is on Fire!"

The final day of the congress, Friday, September 1, was intended by the Seventh-day Adventists attending to be devoted to a meeting of General Conference secretaries. However, this meeting was canceled because of a fire in the hotel. Delegates were awakened soon after 5:00 A.M. with the cry "The hotel is on fire!" Thick smoke issuing from a fire in the restaurant on the fifth floor was billowing up outside and surging along the corridors. All hotel guests were evacuated.

Several International Commission for the Prevention of Alcoholism delegates assisted other guests to leave their rooms. At the height of the fire, General Conference associate temperance secretary, Milo C. Sawvel, assisted some trapped people through a broken window into the stairwell high up in the hotel building. The fire was contained and no one was killed or seriously injured. Rumor has it that the spectacular blaze was caused by a cigarette left around by a guest of a party at which there had been drinking until early morning. If this was so, the incident made a real point for the congress.

The first international congress ever conducted by the International Commission for the Prevention of Alcoholism is now history. Delegates have returned to their home countries. The impact the congress made upon them will now be transferred in various forms to the needy populations in the countries from which they came.



Meetings of the ICPA congress were held at the large Inter-Continental Hotel in Kabul.



Left: Karachi Hospital's Dr. Y. Stockhausen demonstrates fruit juices to the congress. Right: Afghanistan Foreign Affairs Minister, Dr. M. M. Shafiq, addresses the delegates.



Delegates at the congress could listen to the proceedings in any of four languages.



Looking westward from the site on which the Andapa Adventist Hospital will stand.

Adventists to Build Urgently Needed Hospital in Madagascar

By EDGARD VILLENEUVE

The Malagasy Republic, commonly known as Madagascar, is going to have a new hospital in an area that urgently needs medical facilities. This medical institution will be made possible by the financial giving of Seventh-day Adventists worldwide.

The first Seventh-day Adventist missionaries to Madagascar, Marius Raspal and his wife, began their work in 1926. Since that time our message has spread steadily. A network of churches and primary schools crisscrosses the large island, and five strategically placed colleges prepare young people for service. There are more than 6,000 students in these institutions.

But even though our educational work has shown remarkable growth in the island, our church members have for a long time felt the need of a hospital on Madagascar. Except for the spreading of our medical philosophy through public meetings and our publications, there has been only a modest dispensary that was opened in 1968 near Tamatave to give practical demonstration of our health message. This regrettable lack has been seen as a serious handicap as far as our future work in this country is concerned.

The population of Madagascar, which is of Afro-Asiatic origin, is more than 7 million. It is growing at a yearly rate of more than 2 per cent. Should time last, there will be 15 million by the year 2000. Husbandry and agri-

culture support 76 per cent of the working masses. The yearly national average income is only \$120 per person.

A Favorable Reputation

The government of the republic is trying in every way possible to bring the country out of its underdeveloped condition with the help of both national resources and foreign aid. Christian missions have played an important part in the country's social development, and the Adventist mission enjoys a very favorable reputation with the civil authorities. They heartily approve of the proposed Adventist hospital and are willing to facilitate matters so that plans can become a reality.

At present Madagascar has two large, well-equipped hospitals in Tananarive, the capital, and five secondary hospitals scattered among the capitals of the provinces. There are also four institutions that specialize in pediatrics, psychiatry, and polio rehabilitation, and a sanitarium. All of these are situated in the central region. There is a Lutheran Mission Hospital in the south of Madagascar, which, despite the sparsity of population there, has attained a well-merited good reputation and enjoys considerable social prestige.

In 1968, Madagascar had 650 medical doctors and 37 dental surgeons. Most of these practiced in the capital, where they were assured of a satisfactory income. This means that the country's average was one doctor per 11,000 inhabitants. But in reality there was one doctor to 50,000, or even 100,000 people in the less-favored, outlying regions.

It is very often the case that the country people have to treat their own broken bones and other ailments. Some areas are completely without medical aid.

We had no problem in deciding where to build our future hospital. As we have seen, the central region of the republic is well served medically. Our hospital is to be situated in northern Madagascar.

This area is a fertile place, well populated, but medical facilities are insufficient. A new highway presently is under construction, which will open up more economic possibilities. This is where most of the republic's sugar is produced, as well as cocoa, rice, coffee, and vanilla. About two thirds of the world's production of natural vanilla comes from northeast Madagascar. Nearly 100,000 people live in the Andapa Valley alone, yet at one time this place was accessible only by air. A recently constructed road has ended its isolation. The climate is healthful, and nature is unspoiled on its charming, wooded mountains. An ideally situated piece of land just outside the city of Andapa, which has access to a continuously flowing mountain spring, was purchased in June, 1970. The place is ideal for a 50-bed hospital with an operating room, dental office, and hydrotherapy facilities.

From the very first whisper of the project, the populace became enthusiastic. Now the people are impatiently awaiting the groundbreaking, while our members in the area are overflowing with gratitude. The mayor of Andapa, who was recently named Minister of the Interior, is particularly anxious to see the hospital's completion. The president of the Republic, Philibert Tsiranana, cordially gave audience to a delegation of Adventist missionaries and pastors and donated a sum for the hospital.

A Center of Witness

Thanks to the geographic, economic, and demographic conditions of the area, there is no doubt that our hospital at Andapa will be a great success and that it will become a center of witness to all northern Madagascar.

Adventist Malagasy youth are enthusiastic concerning this project. There are many in both Tananarive and Europe who are preparing to become physicians, nurses, and midwives. Specialists in other countries have expressed the desire to set up practice in the new hospital in Madagascar.

A portion of the fourth quarter of 1972's Sabbath school offering is to go toward the construction of this much-needed facility. Adventists in Madagascar are anxious to have this medical institution, which will be a great power for good when operated with loving care and dedication. So, thank you, Seventh-day Adventists around the world, for the part you will play in making the hospital possible.



Findlay, Ohio, Adventists Dedicate Church

The Findlay, Ohio, Adventist church was dedicated recently. Cree Sandefur, president of the Columbia Union Conference, was the dedication speaker. Philip Follett and Arthur E. Harms, president and secretary-treasurer respectively of the Ohio Conference, participated in the service. A résumé of the history of the congregation was given by Frank W. Hale, Sr., local elder. The church was organized in 1892 and used rented quarters until 1925, when a sanctuary was erected. This building was sold when the new church was built in 1969. Frank Tochterman is the pastor.

CHARLES R. BEELER

PR Secretary, Ohio Conference

ETHIOPIA:

Former Witch Doctor Offers Land for Church

Ato Temesgen, a former witch doctor in a town of Ethiopia, renounced his witchcraft some months ago and began attending the Adventist church and studying its teachings. Recently he offered a piece of land to the church for the erection of a new sanctuary.

When he gave up his practice and destroyed his fetishes the people in the area were fearful that some calamity would overtake him. Then his neighbor, Ato Hicka, began to attend the Adventist church with him. This made their neighbors angry because they wanted to have nothing to do with Seventh-day Adventists. Their indignation became even greater when the two men stopped attending their former church, because they no longer made their contribution of *tej*, a kind of homemade beer. Part of the worship ceremony in the hill country of Western Ethiopia is that each person bring a large waterpot full of *tej* to church. Then everyone sits and talks and drinks until all the pots are empty. When Ato Temesgen and Ato Hicka refused to bring any more, the leaders of the church demanded that they pay for all the *tej* they had consumed over past years.

In spite of difficulties such as this, the two men are continuing to study.

JUDY BLACKWOOD
South Ethiopia Field

HONDURAS:

Dental Team From LLU Serves Across Nation

Honduras was one of four places chosen for Loma Linda University field dental clinics to operate this past summer. The others were Haiti, Trinidad, and Guam. The team's itinerary took them to towns and villages across the nation.

The Honduras team, led by Charles L. Smith, D.D.S., assistant professor of prosthodontics at the university School of Dentistry, and William E. Palmer, D.D.S., assistant professor of community health dentistry, visited Honduras in August. Other team members were six dental students—Jim Harris, Jim Hein, Ron Mead, Marc Natoni, Charles Petrie, and Doug Yee. Other team members were Dental Hygienist Karen Mead and Medical Technologist Sally Harris. University administration was represented by Oliver Jacques, director of university public relations.

Throughout their trip the team's work was expedited by government officials and private citizens, who did all possible to smooth the way. In one case a national airline flew the team and 1,120 pounds of supplies across the country free of charge.

During their trip to Honduras the students were exposed to new dimensions of human need, and they brought relief to nearly 1,000 patients. Dr. Smith reports that team members extracted approximately 3,000 teeth. Dental Hygienist Karen Mead taught many children how to care for their teeth. All team members were impressed by the warm friendliness of the people wherever clinics were conducted. Newspapers throughout the nation reported on the work of the team, noting its progress from place to place. The work of the team made a significant impact on a nation that has not always understood the philosophy and mission of Seventh-day Adventists. A warm concern for the needs of others has made the difference.

OLIVER JACQUES

*Director of University Relations
Loma Linda University*

Finland Publishing House Completes 75 Years

(Continued from page 1)

selling the book *Jeesuksen Profetiat* ("Prophecies of Jesus"), by J. G. Matteson. One thousand and four hundred copies were sold from July to September, which shows that the work succeeded well even in those early years. Ever since that time God's hand has been upon the publishing work, even in times when everything seemed dark and hopeless.

John Hoffman, who in 1898 became the leader of the Finnish Adventist Church, said at a European Union Council held in London in 1902: "Fin-

nish people have not as much literature as Swedish people have. That's why it is easier to sell books and booklets to them than to Swedes. But many Finns are so poor that they are not able to buy big books. Small books sell easier than big ones. We have sold about 30,000 copies of *Steps to Christ*.

A Literature Movement

The Advent Movement in those early days in Finland has been characterized as a literature movement. In the year 1909 there were about 160 Adventists in Finland. Seventeen of them were colporteurs. At the beginning of World War I the number of church members was about 400, of whom 43 were bookmen. To some degree every church member took part in the literature work.

The Finland Publishing House, which functioned as a branch of the Norwegian Publishing House in Sweden, has gone through many phases and had several names. In 1901 it was named the International Booklet and Mission Association. It was later called Aikain Vartija (Watchman of the Times), Adventilähetys (Advent Mission), and from 1947 it has had the name Kirjatoimi.

Actually the Finland Publishing House did not have its own printing plant until the early sixties. Previous to that time the printing was done by other companies.

In 1959 Aarne Unhola, who for many years had been acting as chief editor, became manager of the publishing house. His first task was to make a reality of a long-standing plan to establish a printing house of our own. An attractive lot of about 50 acres had been bought for this purpose in 1955. On this land the new plant was constructed. The resources of the Finland Union Conference were insufficient to build and equip a modern printing house, but the General Conference Rehabilitation Fund kindly donated means for purchasing modern machines. The resultant production of first-class literature has enabled our literature evangelists to increase our sale of literature during the past few years.

When the Finland Publishing House began serving Finland 75 years ago, the country's population was 2.6 million. Today it is 4.7 million. The number of Adventists is 5,700. During the past 50 years at least 2,123 church members have been engaged in the literature work in Finland.

Finland has had many successful literature evangelists, both in winning souls and in making sales. The most successful in sales is Anna-Liisa Helevaara, whose sales during 1971 passed Fmk 300,000 (US\$72,290). Bookman E. J. Möttönen has had 12 converts baptized this year.

During the special anniversary week held this year to celebrate the publishing house's 75th anniversary our literature evangelists in Finland sold 300 per cent more literature than they did for a special week in 1971.

Received by the King of Afghanistan

By L. A. SENSEMAN, M.D.

A visit to the palace of King Mohammad Zahir Shah of Afghanistan is an unforgettable event. On the occasion of the first international congress of the International Commission for the Prevention of Alcoholism and Drug Dependency, held in Kabul, Afghanistan, August 27 to September 1, we had just such a visit. Ernest H. J. Steed, executive director of the ICPA, Adrian Peterson, temperance secretary of the Pakistan Union, and others, had worked diligently to bring this conference to successful fruition.

August 30, the fourth day of the congress was the day appointed for us to meet His Majesty. At 4:30 P.M. the Saudi Arabian consul, who represented his country at our meetings, took W. A. Scharffenberg and his wife to the palace, some six miles from the Hotel Inter-Continental, where we were holding our convention.

Many soldiers were on duty at the palace gate. More stood at attention as we drove up the tree-lined road leading to the palace, located high on a hill surrounded by many gardens and roads and enclosed by a high wall.

At the main portico our cars were quickly emptied as we lined up for a group picture. Accompanied to the impressive palace entrance by the man who had arranged our visit, Elder Steed and I walked up the beautifully carpeted stairway lined with flowers while two smartly uniformed soldiers in full combat readiness snapped to attention.

At the head of the stairs the chief of protocol greeted us. We were asked to leave our cameras and were ushered into a large, highly decorated room with exquisite rugs, a marble fireplace and elegant chandeliers. The furniture was not elaborate, but colorful, and in good taste. The floor was of multicolored marble. The centerpiece was a round marble-topped table. Our group quickly seated itself as the chief of protocol explained the procedure for an audience with the king.

We Meet the King

At 5:20 P.M. we were ushered into the beautifully decorated audience room to meet His Majesty. My eye caught the large metal radiators at the end of the hall, the center table, the red, upholstered furniture, and the marble floor covered with bright and intricately designed red Afghanistan rugs. Guards were present everywhere keeping a watchful eye.

The president, executive director, honorary president, and officers of the ICPA were first in line. The king does not speak English but understands it. He speaks fluent French as well as Dari, a language of Afghanistan. Each person was introduced by name and country.

The greetings concluded, the king seated himself on a divan with Madame L. Levy Jacquemin from France and Mrs. Scharffenberg. The foreign minister acted as translator as Elder Steed, the minister of health, and I sat before His Royal Highness. Fruit juice was served to all in glasses trimmed in gold with the royal insignia.

The king, who is about 58 years of age, spoke in a soft, quiet voice. He welcomed us, stating that we had wisely chosen his country for our first meeting. He said that his country and his religion were in full sympathy with our program. For 1,000 years alcohol has

Dr. L. A. Senseman is president of the International Commission for the Prevention of Alcoholism and medical director of the Mental Health Unit, Glendale Adventist Hospital, Glendale, California.



Ernest H. J. Steed, ICPA executive director, presents an illuminated scroll to His Majesty Mohammad Zahir Shah.

been forbidden in his country, but recently this has been eroding as Western influences have been accepted. He seemed to have been briefed on the objectives and purposes of our meeting. He complimented W. A. Scharffenberg for his vision and use of private funds to initiate this worthy cause. He said the World Health Organization has warned of the dangers of alcohol for many years, and he felt that his country would be better off without alcohol.

Elder Steed presented His Royal Highness with a parchment scroll signed by the officers of the ICPA. He seemed to appreciate this gift and said he hoped that congresses yet to come would have similar noble purposes.

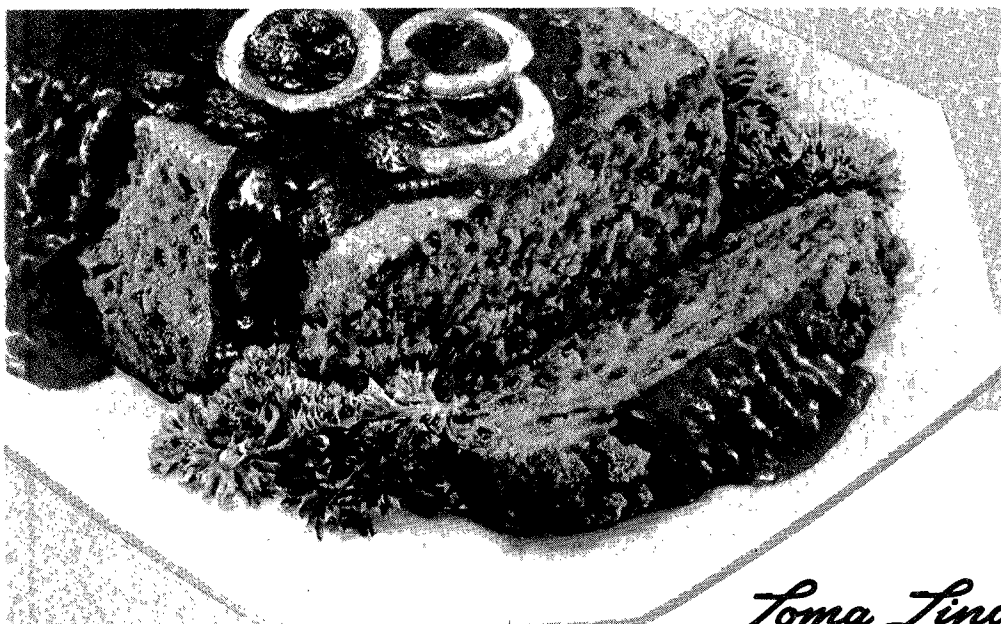
A Reader of *Listen Magazine*

Dr. P. B. Patwari, from Gujarat State, India, garlanded the king with a sandalwood lei and presented him with an autobiography of Mahatma Gandhi and the story of prohibition in the dry state of Gujarat. Elder Steed presented the king with the last two issues of *Listen* magazine. His Majesty surprised us by stating that he has been receiving and enjoying this publication.

The king then led us into the banquet hall, a breathtaking place dominated by a table fully 30 feet long covered with food and baskets of all kinds of fruit. Tastily-made sandwiches, vegetables, national dishes, cakes, cookies, and other colorfully prepared food were there. Smartly dressed waiters assisted us with a delicious hot drink. An abundance of fruit juices were available. The spread was indeed fit for a king!

His Majesty spoke to many of the delegates and seemed to enjoy the opportunity of visiting with them. At the suggestion of the chief of protocol, we all moved to the opposite side of the table as I, as president of ICPA and representative of all of the delegates present, thanked the king for his gracious hospitality, friendliness, and the abundance of good food. As the king, foreign minister, health minister, and chief of protocol left the room, my thoughts were on the significance of such a meeting. The impact of the kindness extended to us will be a pleasant and lasting memory.

The good will of the representatives of the 28 countries present seemed to be very significant as a contribution toward a better understanding and appreciation of one another.



VITA-BURGER LOAF

You'll find Loma Linda Vita-Burger an excellent ingredient for a variety of loaf dishes—see recipe on Vita-Burger package.

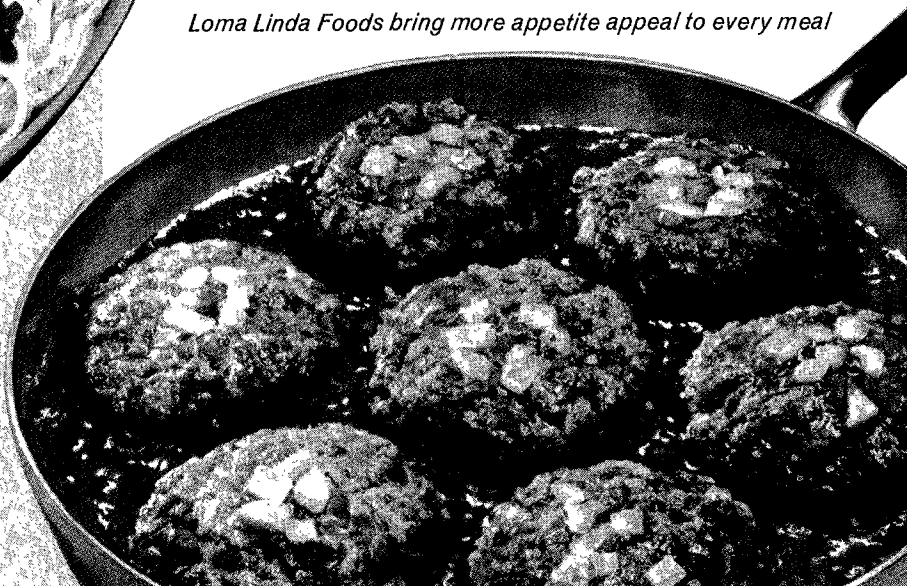
SPAGHETTI

You can enrich your favorite spaghetti recipe conveniently in a variety of ways with Vita-Burger—see package for just one way this product can be used with spaghetti.

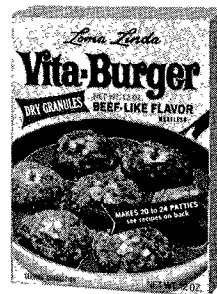


VITA-BURGERS

One of the most popular ways of using Loma Linda Vita-Burger is making burger patties. It is easy and convenient to use—see package for just one of many suggestions for this versatile high protein product.



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World Divisions

AFRO-MIDEAST DIVISION

✦ A graduation service for workers who had attended a summer extension school at Ethiopian Adventist College, Kuyera, Ethiopia, was held at the college recently. Dr. F. Riley, president of the college, presented the diplomas.

✦ The magazine *Sihiliza*, published by the Africa Herald Publishing House, Kendu Bay, Kenya, presently has a circulation of 78,000. During the past few months, 500 applications for Bible studies have been received from those who have purchased and read the magazine.

R. W. TAYLOR, *Correspondent*

NORTHERN EUROPE-WEST AFRICA DIVISION

✦ As a result of evangelistic meetings held in the village of Asa-Umunka, Nigeria, a Sabbath school of 43 members has been started. Hope I. C. Oriaku was the speaker.

✦ The medical work has been a successful entering wedge in the country of Guinea, the former Spanish colony that became independent in 1958. The baptized membership is now 134 after 12 years' effort. The majority of the members are Ibo people who originated in Nigeria.

J. P. SUNDQUIST, *Correspondent*

TRANS-AFRICA DIVISION

✦ A two-week-long cooking school for the women of the Matabeleland-Midlands Field was conducted at Solusi College, Rhodesia, recently. Sixty-six women attended. Solusi Food Service director Pauline Long conducted the school.

✦ A leadership training course for men was held at Solusi College recently. H. W. Peterson, lay activities secretary of the Trans-Africa Division, led out in the meetings.

DESMOND B. HILLS, *Correspondent*

Atlantic Union

✦ The Brattleboro, Vermont, SDA church held a laymen's Week of Prayer the first week in October. Laymen Russell Havens, Mrs. Theodore Tier, Harold Henderson, Ellen Gray, Elizabeth Twing, Paul Miller, and Wilson Gale, Sr., were the speakers.

✦ A 100-year-old former Episcopal church in Ellisburg, New York, was dedicated as an Adventist church recently. Speakers for the occasion were J. L. Dittberner, Atlantic Union Conference president, and A. J. Patzer, New York Conference president. The evening fol-

lowing, a three-week Reach Out for Life series was begun.

✦ Forty-three persons made their decision for Christ in the recently concluded Tri-City Voice of Prophecy crusade held August 19 to September 10 in the Albany, New York, district. The meeting was conducted by Fordyce Detamore. Local participating ministers were T. J. Modell, G. L. Parsley, and D. A. Orsburn. A field school of evangelism was conducted in connection with the meetings. Eight students from Andrews University participated in the school.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Alumni homecoming for Canadian Union College, Lacombe, Alberta, was held October 27 through 29. Guest speaker for the Friday evening vespers was David Iglar, '52, dean of students at Pacific Union College. The Sabbath worship speaker was Dr. Ellsworth E. Wareham, '36, of Loma Linda University, who also showed in the afternoon slides of his work with the heart surgery team of Loma Linda University.

✦ A ministerial-medical retreat was held recently at the British Columbia Conference campgrounds at Hope with Dr. Wayne McFarland of the General Conference Health Department, Sherwin Goerlitz of the Loma Linda School of Health, J. M. Clemons of the theology department of Walla Walla College, R. S. Watts, a retired General Conference field secretary, and Dr. W. A. McIntosh, leading out in the meetings.

✦ Evangelistic meetings for the Portuguese-speaking people of Toronto, Ontario, began in that city October 7 and will continue until the end of the year. There are more than 70,000 Portuguese-speaking people in the Toronto area, and the Portuguese Voice of Prophecy with other preliminary work has prepared the field for the meetings. The evangelistic team consists of Henry Feyerabend, speaker; Tracy Botelho, Bible instructor; and Mr. and Mrs. Francisco Botelho, parents of Tracy, who recently arrived in Toronto from Brazil to help with the Bible instruction and temperance work. Prior to the meetings Bible studies were being held with 200 families. During the first two nights of meetings 112 new interests were added.

THEDA KUESTER, *Correspondent*

Central Union

✦ More than 200 customers of Central Union literature evangelists were baptized during the first eight months of 1972. During the corresponding period

in 1970 and 1971, 131 and 180 respectively were baptized.

✦ The Wyoming Conference reports eight church schools operating in the conference.

✦ A new church building was dedicated in Sedan, Kansas, on September 2. The following Sabbath one was dedicated in New Haven. Building has begun on new church structures in Kansas City, Topeka, Wichita, and Pleasanton.

✦ Two groups from Union College met on different weekends for retreats at the Kansas Conference and Nebraska Conference youth camps. Sixty-two campers representing the Adventist Education Association went to Broken Arrow Ranch in Kansas. Charles C. Case, MV secretary of the Kansas Conference, was the Sabbath speaker. The 75 campers in the ministerial group went to Camp Arrowhead in the Nebraska Conference.

✦ Twenty-three persons were baptized at the close of meetings held in the Oak Grove Heights, Missouri, church. Ben L. Hassenpflug, Central Union Conference evangelist, was the speaker. He was assisted by Pastor and Mrs. Ervin Funk and Mr. and Mrs. Henry Reid.

✦ The Missouri Conference lay advisory group met at Sunnydale Academy, Centralia, Missouri, recently. This group meets twice a year to study the progress of the work of the church in Missouri. Dr. Gordon Riffel, Bourbon, Missouri, is the secretary of the council.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ More than 800 responses to the It Is Written program telecast on channel 29, in Philadelphia, Pennsylvania, have been reported since the series began.

✦ Mr. and Mrs. Matthew Sterner of the Reading, Pennsylvania, Kenhorst Boulevard church, recently celebrated their fiftieth wedding anniversary. The Sterners conducted a health food processing business known as Sterner's Special Foods for 25 years, until their retirement.

✦ Dale Aalborg, Pennsylvania Conference lay activities secretary, and William Pohle, pastor of the Norristown, Pennsylvania, church recently conducted a New Testament witnessing program for pastors and laymen of the Reading, Pennsylvania, area.

✦ Five per cent of the educational development fund of the Ohio Conference was formerly earmarked for assisting in the launching of new elementary schools. It may now be used also in upgrading schools having difficulty in meeting standards, according to an action taken at a recent biennial constituency meeting of the conference.

† Betty Kossick, of the Akron, Ohio, church, has been employed as a part-time Bible instructor to assist in following up interests resulting from the evangelistic meetings recently conducted in that city by H. M. S. Richards, Jr., and his Voice of Prophecy team.

† Neal C. Wilson, vice-president of the General Conference for the North American Division, was guest speaker at the Ohio Conference lay advisory council held recently at Camp Mohaven.

MORTEN JUBERG, *Correspondent*

Lake Union

† Forty-five members of the Jackson, Michigan, church worked at the booth at the Jackson County Fair. Of the more than 162,700 persons who attended the fair, more than 4,420 visited the church booth. In excess of 3,500 Quiet Hour radio logs, 2,800 *These Times* special issue on Adventists, and 1,000 Wayout cards were given to fairgoers.

† Sharon Inkster, Michigan, church members began meeting in their new church recently. The church, with a seating capacity of 300, has several classrooms and an all-purpose room and kitchen.

† Fifteen Adventist young people from the Dowagiac, Michigan, area worked in a Wayout booth at the recent Cass County Fair. About 500 signed up for Wayout material.

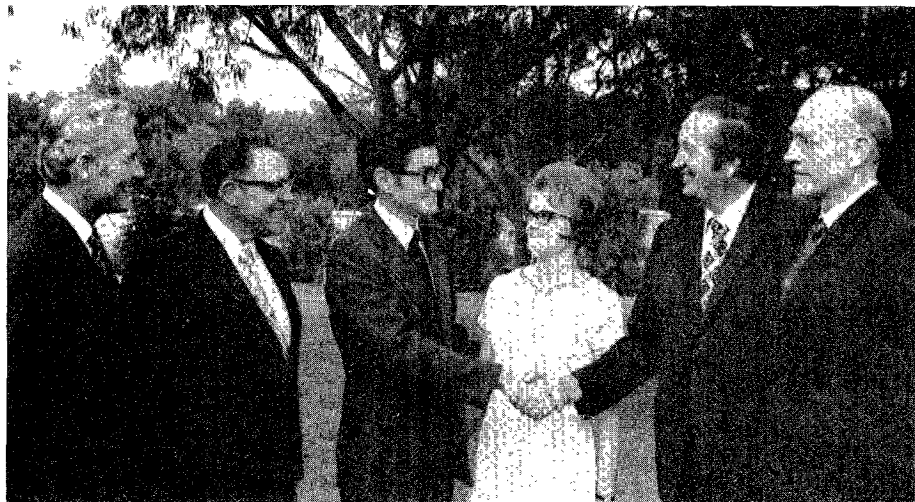
† This year Andrews laboratory school in Berrien Springs, Michigan, has an increase of 30 students over last year's total of 768 in grades pre-kindergarten through 12.

† The second chapter of the Adventist Church Musicians' Guild was formed on September 9 when Dr. Oliver S. Beltz, of Loma Linda, California, met with church musicians of southwestern Michigan in Hartford, Michigan. Officers elected were William Hamberger, president; Elsie Buck, vice-president; Erna Mae Koch, secretary; and Dr. Robert Borrowdale, treasurer. Primary objectives of the guild are to establish basic standards for church music, help build church choirs, and help congregations better understand the *Church Hymnal*.

† "Jesus the Wayout" was the theme of the booth set up by Calumet, Indiana, area Adventist Youth Action group at the Lake County Fair held August 19-26. More than 1,500 young people signed up to receive Wayout materials. Fourteen AYA young people worked in the booth during the ten-day period.

† Members of the Marion, Indiana, church recently distributed almost 9,000 door hangers throughout Marion, advertising evangelistic meetings being held by M. Donovan Oswald.

† One hundred and sixty-five Path-



Oklahoma Conference Ordains Pastor

Wayne Vorhies (center, with wife), pastor of the Lawton, Oklahoma, district, was ordained at the Oklahoma Conference camp meeting held in Oklahoma City. Participating in the ceremony were (from left) H. E. Douglass, an associate editor of the *Review*; C. W. Skants, Oklahoma Conference president. From right, D. S. Johnson, an associate secretary of the General Conference, and B. E. Leach, Southwestern Union Conference president.

DON SCHNEIDER

PR Secretary, Oklahoma Conference

finders were at Camp Timber Ridge in Indiana for their annual camporee, September 15 to 17.

† Dedication services were held September 16 for the London, Michigan, church. J. R. Wagner, Lake Region Conference president, was speaker for the occasion.

† Ten thousand *Wayout* magazines were given away during the Illinois State Fair held August 10 to 20. In the first two days of the fair the entire stock of 3,000 "How to Stop Smoking" leaflets was distributed.

† V. W. Esquilla, pastor of the Joliet, Illinois, district, retired from active ministry on November 1. The Esquillas have given more than 58 years of service to the church, including 16 years in the Illinois Conference.

† Four hundred fifth-graders accompanied by 16 teachers and school nurses learned about personal pollution the last week in September at a smoking education program held at Hinsdale Sanitarium and Hospital. The children were from schools in Berkley, Bellflower, and Riverside, Illinois.

† More than 200 Illinois Pathfinders attended the annual fall camporee held September 15 to 17 along the La Fox River near Sheridan, Illinois. They spent time learning about backpacking and wilderness survival.

† More than 11,000 pieces of literature were distributed during the 11 days of the DuQuoin State Fair was held in southern Illinois. The three southernmost districts combined efforts and finances to reach more than 300,000 people attending the fair.

GORDON ENGEN, *Correspondent*

North Pacific Union

† Dr. Philip Rudy, a 1971 dentistry graduate of Loma Linda University, has established practice in Spokane. Mrs. Rudy was graduated from Loma Linda University with a Master's degree in public health nursing.

† Flora Tungiyon, a charter member of the Gambell, Alaska, Adventist church, the first Eskimo church in North America, died recently in Nome, Alaska. She was noted for her diligent work among her own people.

† Guest speakers for Walla Walla College's Week of Prayer were Dr. Elden Chalmers, chairman of the psychology department at Columbia Union College, and his son, Verlin, a student at Columbia Union College.

CECIL COFFEY, *Correspondent*

Pacific Union

† Since last March, Whittier, California, church youth have whipped, weighed, and stamped 196 pounds of magazines and pamphlets sent overseas.

† Delegates attending the first lay congress held in the Hawaiian Mission set a goal to win 500 converts during the next 12 months. The weekend congress featured V. W. Schoen and D. L. Olsen, lay activities secretaries of the General Conference and the Pacific Union Conference, respectively.



Three Pastors Are Ordained at Southern California's Camp Meeting

Three pastors were ordained on Sabbath, September 23, during Southern California's camp meeting at Lynwood. From left, are W. D. Walton, secretary, Pacific Union Conference, who extended the welcome; H. M. S. Richards, Sr., of the Voice of Prophecy, who offered the dedicatory prayer; ordinees (with wives) Bob Boney, Philip Jones, and Albert Liersch, Jr.; W. A. Fagal, Faith for Today speaker, and H. L. Calkins, president, Southern California Conference.

FRANKLIN W. HUDGINS
PR Secretary, Southern California Conference

✦ As a result of a summer letter-writing campaign, students of the Kahului Adventist School in the Hawaiian Islands raised \$1,500 for school improvements including carpets, drapes, library books, and teaching materials.

MYRON WIDMER, *Editorial Intern*

Southern Union

✦ During the first six months of 1972 the churches of Florida gave more than \$193,400 to the world mission program.

✦ Fifteen hundred persons attended the October 7 opening meeting of an evangelistic series being conducted in the Parker Playhouse in Fort Lauderdale, Florida, by the Dale Brusett evangelistic team.

✦ The Fletcher Academy choir presented a sacred concert in the Clinton, South Carolina, Adventist church on Sabbath, October 14. In the afternoon the group made personal calls at 3,000 homes in Greenwood, distributing literature preparatory to an evangelistic series presently being conducted in that city.

✦ Ministers and physicians of the Carolina Conference conducted seven Five-Day Plans to Stop Smoking during the third quarter of this year. One hundred and seventy-four persons reportedly stopped smoking as a result of the help received at the clinics.

✦ A new Adventist church was dedicated in Brevard-Pisgah Forest, North Caro-

lina, on Sabbath, September 9. H. F. Roll, secretary of the Southern Union Conference, was the speaker for the service. R. F. Serns is pastor.

✦ A new sanctuary was recently dedicated in Rutherfordton, North Carolina. Guest participants included H. H. Schmidt, president of the Southern Union Conference, and E. S. Reile and H. V. Leggett, president and secretary, respectively, of the Carolina Conference.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ The Texas Conference Adventist Youth in Action team conducted a display booth at Expo '72 in Dallas, Texas, this past summer that turned out to be one of the three most popular of the 300 displays there. Other projects were "The Great Controversy" cantata, composed in folk music style by a member, Steve Borth, presented by the group about 35 times at Rotary clubs, church groups, youth groups, parks, and at the University of Texas in Arlington. The team also appeared on television on three channels.

✦ A Pathfinder Leaders' Training course was held September 22-24, at Camp Yorktown Bay, Arkansas. Twelve churches were represented at this meeting, and there were 70 persons in attendance. Guest speakers included Norman Middag and Wayne Thurber, MV secretary of the Florida Conference and

the Southwestern Union Conference, respectively; P. A. Kostenko, lay activities secretary of the Arkansas-Louisiana Conference; and R. W. Bendall, MV secretary of the Arkansas-Louisiana Conference.

✦ Nearly 200 teachers of the elementary and intermediate schools of the Southwestern Union Conference met in convention at Keene, Texas, October 1-4. Guest speakers included B. E. Leach, president, Southwestern Union Conference; G. C. Dart, president, Texas Conference; and William Richardson, associate professor of the religion department, Southwestern Union College. F. O. Ritterhouse, the immediate past president of Pacific Union College, was the featured speaker at the opening session.

✦ The Deming, New Mexico, city hall was the meeting place for the Hope for Today evangelistic meetings conducted by Texico Conference evangelist Harold Friesen and the pastor, Joe Reynolds. Seven have been baptized thus far, and others are preparing for baptism.

J. N. MORGAN, *Correspondent*

Loma Linda University

✦ A European concert tour of more than six weeks was recently completed by the Chamber Singers of Loma Linda University under the direction of Bjorn Keyn. The singers are a select group from both campuses of Loma Linda University. The tour was arranged and sponsored by the Loma Linda University Extension and its dean, Dr. Vernon H. Koenig. The 36-member choir gave performances in Denmark, Sweden, Norway, Scotland, and England.

✦ Loma Linda campus schools report an over-all application increase of 26 per cent above that of the previous school year. Led by the schools of medicine and dentistry, which show increases of 32 per cent and 31 per cent respectively, the six schools on the campus have received more than 3,700 applications,

✦ Two associate deans have been appointed to fill key roles in the College of Arts and Sciences. John W. Elick, chairman of the Department of Sociology and Anthropology, has been named associate dean for academic standards. Fritz Guy, associate professor of theology, is the new associate dean of curriculum. Both men will assist newly chosen dean of the school, V. Norskov Olsen.

✦ Registered nurses will be trained to administer anesthetics to patients in the operating room in a new program being offered by the School of Allied Health Professions. Graduates of this program will be qualified to administer anesthesia in most hospitals and clinics in the United States.

JERRE IVERSEN
PR Director



(Conference names appear in parentheses.)

Edward G. Barter, pastor (Ohio), from (Washington).

Carroll V. Brauer, public relations and Sabbath school secretary (Potomac), from (Colorado).

Oliver E. Cheatham, Little Lake Industries (Allegheny East), from (Lake Region).

Enoch Duarte, principal Newark Consolidated School (New Jersey), from (Greater New York).

Betty Gardner, elementary teacher, Spencerville Junior Academy (Chesapeake), from (Texas).

Ruth I. Haller, nursing director, Hacketts-town Community Hospital (New Jersey), from staff, Atlantic Union College (Atlantic Union).

Horace Kelley, Kettering Medical Center (Ohio), formerly principal, Mexican Pacific Academy, Sonora, Mexico.

C. W. Kober, pastor (New Jersey), from (Northern New England).

Waldemar Koehn, teacher, Takoma Academy (Potomac), from Laurelwood Academy (North Pacific).

Paula Lamnek, assistant head nurse, Kettering Medical Center (Ohio), from Andrews University (Michigan).

Cheryl Oser, elementary teacher (Chesapeake), from (Georgia-Cumberland).

Douglas Rennewanz, literature evangelist (Chesapeake), from Review and Herald Publishing Association.

John J. Robertson, chairman, division of theology and religion, Atlantic Union College, South Lancaster, Massachusetts, and pastor of the College church, formerly pastor, Vallejo Drive church, Glendale (Southern California).

Alice E. Smith, staff, Andrews University, from Columbia Union College (Columbia Union).

Robert Smith, publishing secretary (Allegheny West), formerly associate publishing secretary (Northeastern).

A. F. Storz, pastor, Brewster, Washington, formerly pastor, Burlingame, California.

Arlee Torkelsen, staff, Columbia Union College, from staff, Platte Valley Academy (Central Union).

From Home Base to Front Line

North American Division

David Lars Dressler (WWC), of Walla Walla, Washington, maintenance worker, Gitwe College, Rwanda, left New York City, September 5.

Wendy Jewel Miller (LLU), of Riverside, California, teacher, Adventist Vocational College, British Honduras, left Los Angeles, California, September 5.

Claudia Renee Benson (PUC), of Angwin, California, nursing at Kwahu Hospital, Mpraeso, Ghana, West Africa, left New York City, September 7.

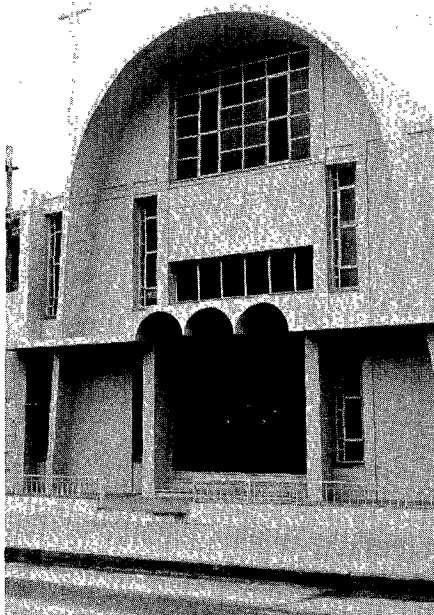
Harry D. Chambers (WWC), of College Place, Washington, to teach, Beirut Overseas School, Beirut, Lebanon, left New York City, September 9.

Jerry Eugene Daly (PUC), of Angwin, California, teacher, Ikizu Seventh-day Adventist Seminary, Musoma, Tanzania, left Los Angeles, California, September 11.

Barbara McGann (PUC), of Carmichael, California, elementary teacher, La Paz, Bolivia, left Los Angeles, California, September 11.

David R. Carpenter (PUC), of Angwin, California, to teach, Beirut Overseas School, Beirut, Lebanon, left San Francisco, California, September 12.

James Bruce Milburn (PUC), of Fresno,



Evangelistic Center Is Dedicated in Argentina

A 700-seat evangelistic center was dedicated recently at Corrientes, Argentina, where the headquarters of the North Argentine Conference is situated. This center is the fulfillment of the 50-year-long efforts of Adventist leaders in Argentina to have a place for public evangelism in this 140,000-inhabitant city. Most of the funds for the building came from the Church Extension Fund, assigned to this project in 1968.

More than 600 people were present for the Sabbath-morning dedication ceremonies. The service was arranged by Carlos Milton Gerber, president of the conference. Elbio Pereyra, president of the Austral Union, preached the dedication sermon.

Dr. Jorge Isaac Farcia, secretary of the provincial government, and other officials of the province were present.

The territory of the North Argentine Conference comprises nine provinces with a population of more than 4 million. There are some 4,000 Seventh-day Adventists in the conference.

BENITO C. KALBERMATTER
Secretary-Treasurer
North Argentine Conference

California, to teach, Far Eastern Island Mission, Ponape Island, left Los Angeles, California, September 15.

CLYDE O. FRANZ

NOTICE

Reprints Available

From time to time as the result of requests from the field we make reprints of certain material published in the REVIEW. Such reprints are not regular publications, to be stocked and listed by our Bible Houses. Instead, they are a service to the field. When the special printing is exhausted the material is out of print. Hence orders should be sent promptly—directly to the publishing house, with accompanying check. The prices here quoted are net for each copy, and cover the cost of printing and shipping. Address: Periodical Department, Review and Herald, Takoma Park, Washington, D.C. 20012.

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An Eternal Responsibility (1 to 9 copies, 10 cents; 10 to 99 copies, 8 cents; 100 to 999 copies, 5 cents; 1,000 or more copies, 3½ cents).

Financing a World Church (1 to 9 copies, 25 cents; 10 to 99 copies, 20 cents; 100 to 999 copies, 15 cents; 1,000 or more copies, 13 cents).

Is Chastity Passé? (1 to 9 copies, 15 cents; 10 to 99 copies, 10 cents; 100 to 999 copies, 7 cents; 1,000 or more copies, 5 cents).

Do Human Beings Need Meat? (1 to 9 copies, 15 cents; 10 to 99 copies, 10 cents; 100 to 999 copies, 5 cents; 1,000 or more copies, 4½ cents).

What Meat Buyers Should Know (1 to 9 copies, 15 cents; 10 to 99 copies, 10 cents; 100 to 999 copies, 5 cents; 1,000 or more copies, 4½ cents).

A Nutritionist Discusses Mrs. E. G. White (1 to 9 copies, 15 cents; 10 to 99 copies, 10 cents; 100 to 999 copies, 7 cents; 1,000 or more copies, 5 cents).

Guiding Principles in Race Relationships (1 to 9 copies, 15 cents; 10 to 99 copies, 10 cents; 100 to 999 copies, 7 cents; 1,000 or more copies, 5 cents).

Why I Became a Vegetarian (1 to 9 copies, 15 cents; 10 to 99 copies, 10 cents; 100 to 999 copies, 5 cents; 1,000 or more copies, 4½ cents).

Smoker's Self Test (1 to 19 copies, 10 cents; 20 to 49 copies, 7½ cents; 50 to 99 copies, 5 cents; 100 or more copies, 3 cents).

Let's Take a New Look at Vegetarianism (1 copy, 25 cents; 10 to 99 copies, 20 cents; 100 to 999 copies, 15 cents; 1,000 or more copies, 13 cents).

Understanding Mental Health (1 copy, 25 cents; 10 to 99 copies, 20 cents; 100 to 999 copies, 15 cents; 1,000 or more copies, 13 cents).

Music in the Life of the Christian (1 copy, 25 cents; 10 to 99 copies, 20 cents; 100 to 999 copies, 15 cents; 1,000 or more copies, 13 cents).

Church Calendar

Ingathering Crusade	December 2
Church Lay Activities Offering	December 2
Stewardship Day	December 16
Thirtieth Sabbath Offering (Trans-Mediterranean Division)	December 23

1973

Soul-winning Commitment	January 6
Church Lay Activities Offering	January 6
Adventist Laymen's Emphasis	January 13
Liberty Magazine Campaign	January 20-27
Religious Liberty Offering	January 27
Gift Bible Evangelism	February 3
Church Lay Activities Offering	February 3
Faith for Today Offering	February 10
Christian Home and Family Altar	February 17
Christian Home Week	February 17-24
Listen Campaign Emphasis	February 24
Tract Evangelism	March 3
Church Lay Activities Offering	March 3
Sabbath School Visitors' Day	March 10
Spring Missions Offering	March 17
MV Week	March 24-31
Educational Day and Elementary School Offering (Local Conference)	March 31
Thirtieth Sabbath Offering (Northern Europe-West Africa Division)	March 31
One Million New Pulpits (Missionary Magazine Campaign)	April 7
Church Lay Activities Offering	April 7
Loma Linda University Offering (Alternates With Andrews University)	April 14
Literature Evangelism Rally Day	April 21

Trans-Africa Has New Medical Organization

In the Republic of South Africa a newly formed organization, the Adventist Medical Services (AMS), has helped make some significant advances in the medical ministry. The AMS, established in 1971 by the Trans-Africa Division committee, is an interunion organization that intends to foster medical and health work in the territory of the South African Union Conference and the Southern Union Mission. H. V. Stevenson is president of the organization. P. H. Coetzee is executive secretary.

Activities include encouraging Adventist young people to train and serve as medical personnel; assisting with the operation of existing clinics and dispensaries; helping to establish new medical institutions, including a hospital in the Republic of South Africa; conducting Five-Day Plans and Health and Welfare courses; organizing weight-reducing programs; and helping Adventists to understand the basic health principles outlined in the Spirit of Prophecy.

A number of events have taken place in the unions under the auspices of AMS. Sixteen Adventist doctors and medical students and 13 nurses conducted a one-day convention at Sedaven High School near Johannesburg to bring to the attention of the students and visitors from Johannesburg the many openings there are in health and medical work. A division of the Red Cross has been formed at this school, and 78 students are members. First aiders sent from the school to the local Heidelberg hospital have received high commendation from doctors and senior civic officials.

One hundred and forty-four people completed a Red Cross home nursing course in Cape Town and have also completed an additional 60 hours of training.

The president of the Cancer Research Committee stated in a recent medical journal, "Thousands of people have been helped to overcome the smoking habit by the Five-Day Plan."

Seventh-day Adventists, with some other medical-mission institutions, were asked to participate in an exhibit in Durban. The Adventist display in the center of the hall, which featured leper rehabilitation, attracted favorable attention.

DESMOND B. HILLS

Brazilian Camp Meeting Is Held in California

More than 200 Brazilians gathered at Camp Cedar Falls in California for a weekend of spiritual emphasis, October 27-29. Leo Ranzolin, an associate secretary of the General Conference MV Department, spoke to the group during Sabbath. John Baerg, former missionary to Brazil and the executive secretary of LIGA (laymen in the Seventh-day Adventist Church who assist in mission projects), participated in the program. Other

Health-Personnel Needs

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

North America

- 5 laboratory technologists, ASCP
- 2 ART, medical records
- 3 registered physical therapists
- 34 R.N.'s, staff
- 1 R.N., staff (intensive-care unit)
- 1 assistant director of nursing service
- 1 OB. supervisor
- 1 O.R. supervisor
- 2 registered pharmacists, staff
- 1 X-ray technologist
- 1 medical-surgical supervisor
- 1 unit manager
- 1 medical records librarian

Information regarding openings and placement assistance may be obtained by contacting Placement and Recruitment, Department of Health, 6840 Eastern Avenue NW., Washington, D.C. 20012.

missionaries present were: W. E. Murray, former president of the South American Division; G. F. Ruf, missionary to South America; and J. Bohen, founder of the Brazilian Adventist College in São Paulo. Wilson Avila, assistant treasurer of Loma Linda Foods Company, directed the program. He was assisted by Odario Ferrari, Walter Rabello, and Alvaro Azevedo.

The Berean church of Los Angeles fellowshipped with the Brazilians and provided music for the worship services.

LEO RANZOLIN

IAD Nears Goal of 40,000 Baptisms for 1972

Ministers and laymen of the Inter-American Division baptized 34,670 new members during the first ten months of 1972, reports J. H. Figueroa, Jr., secretary of the division. The baptismal goal for this year during the fiftieth anniversary of the division is 40,000. Previously the highest number of baptisms realized in one year was 29,224, reached in 1971. When the 1972 goal is reached, as now seems certain, there will have been an increase in baptisms of 36.8 per cent over last year.

F. C. WEBSTER

Events in NA Mark Progress Among Yugoslavs and Finns

Two services held in North America recently for foreign-language groups reveal progress in the work of the church. Dedication services for the newly decorated Yugoslavian church in Chicago, Illinois, were held November 4. A sizable group of Finnish people met re-

cently in Parry Sound, Ontario, for a small camp meeting.

John Hayward and Elton Dessain, president and treasurer, respectively, of the Illinois Conference, assisted in the dedicatory service for the 139 members of the Yugoslavian church. Zivko Maras is the pastor.

Pentti Hook was the organizer of the Finnish camp meeting held in Ontario. The speakers included Esko Saarinen and O. A. Orpana, pastor of the Sudbury, Ontario, Adventist church.

During the meeting it was suggested that an organized work should be begun for the Finnish people in Ontario. It was suggested that many Finnish people would accept Seventh-day Adventism if they could be introduced to our literature and Bible correspondence courses. Names of Finnish people already interested are being sent to the Ontario Conference for follow-up purposes.

CARIS H. LAUDA

Book *Flee the Captor* to Be Basis of Radio Program

A program based on the book *Flee the Captor*, written by Herbert Ford, public relations director of the Voice of Prophecy, will be presented December 24 on the international radio broadcast, "The Eternal Light." The program will relate the World War II experiences of John H. Weidner, a Seventh-day Adventist, who is the subject of the book. The broadcast will mention Seventh-day Adventists several times. "The Eternal Light" is heard across Canada and on the NBC radio network throughout the United States.

IN BRIEF

★ **New position:** Vernon L. Bretsch, assistant general manager, Review and Herald Publishing Association, formerly assistant superintendent, General Conference Transportation Bureau.

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