

Review

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Condensation of a devotional talk given during the 1972 Autumn Council.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." Isaiah 52: 1.

Wherein consists the strength of the church? Is it in her large numbers? Is it in her impressive church buildings and large institutions? At the turn of the century we had 75,000 members and an annual income approaching \$4.5 million. Today we have close to 2.5 million members and an annual income of some \$187 million, including tithe, missions, and local church offerings.

Were we weak at the turn of the century with only 75,000 members, and are we strong today? We can all agree that a church

Put on Thy Strength, O Zion

By R. R. BIETZ

wearing beautiful garments of Christ's righteousness is indeed a strong church. What are the ingredients of a prosperous and healthy church? Passing by for my present purposes the more im-

(Continued on p. 7)

R. R. Bietz is one of the vice-presidents of the General Conference.

God "Understands, and Cares"

HAVE you ever felt lonely? Have you ever felt you don't matter? Have you ever felt that God is far away and is unaware of your needs?

Then this editorial is for you.

God is interested in you. He concerns Himself with even the smallest matters that affect your well-being. Said Jesus: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Matt. 10:29-31).

Within a few years of Jesus' setting forth the wonderful truth that nothing is beneath God's notice, the apostle Peter had an experience that proved it.

The apostle was incarcerated in a prison cell; not in an ordinary cell but in one carved out of living rock. Perhaps it was reserved for the most dangerous criminals. Perhaps it was designed to be escape proof. Perhaps it was farther from the prison entrance than any other cell. In any event, its door was barred and bolted. A door separating it from the outer prison also was bolted. And a third door, leading out of the prison into the street, also was bolted.

Peter was under maximum security. Not only was he locked in, he was guarded around the clock. Four soldiers—two chained to him and two at the door—were to prevent his escape. The soldiers worked in shifts, six hours to a shift. Thus 16 men a day carried the responsibility for Peter's "well-fare."

How long Peter was imprisoned we do not know. Apparently Herod at first intended to dispatch him quickly. Then he had second thoughts, and decided to delay the execution until after Passover. During this time the church prayed for Peter. They searched their hearts. They pleaded that God might somehow intervene.

And now it is the night before the execution. Tomorrow, unless something entirely unforeseen takes place, the veteran apostle will be slain for his faith. Escape is impossible. Rescue by church members is impossible. The only way that Peter can be delivered is by supernatural power.

"But man's extremity is God's opportunity," and angels of God are "watching over the imprisoned apostle."—*The Acts of the Apostles*, pp. 146, 145.

Suddenly, the blackness of the prison gives way to celestial glory as a mighty angel enters. The locked doors silently swing open to admit the heavenly visitor, then noiselessly they close behind him. The phenomenon is repeated at the second heavily bolted door. And then at the door of Peter's cell. The angel stands looking at the condemned apostle. Is Peter awake? Is he contemplating the horrifying events of the morrow? Is he thrashing around in a

nervous sleep? No, without benefit of a pill or a shot, Peter is sleeping. He is sleeping soundly. He is sleeping so soundly that even the bright light that fills his cell does not awaken him. His face reflects perfect trust in God. He knows God loves him. He knows Jesus is standing at the right hand of the Father. He knows that his brethren are praying for him. He knows that God can deliver him. (Often he has rehearsed the story of the three Hebrews in the fiery furnace.) He knows that if God considers it best not to deliver him, He will give him courage to face execution calmly with a testimony that will strengthen the faith of the believers and awaken conviction in the hearts of sinners.

But now the angel touches Peter's hand, and says, "Arise up quickly." Peter opens his eyes. A glorious being stands before him. He thinks of the vision he had experienced before his meeting with Cornelius. Is this another vision? He is not sure, but the chains and handcuffs seem to be gone from his wrists.

Having obeyed the angel's command to stand up, Peter continues to follow instructions as the angel says, "Gird thyself, and bind on thy sandals." When he completes this operation, he hears the angel say, "Cast thy garment about thee, and follow me." Peter puts on his coat and follows the angel. The doors open of themselves, as if controlled by a photoelectric eye, then close noiselessly after the angel and the apostle pass through. At last the two beings—one earthly and the other heavenly—have passed through the three sets of doors and are on the street.

The Angel's Tender Care for Peter

We leave the story at this point, for we want to emphasize Heaven's loving interest in those who serve God. To us the most remarkable aspect of Peter's deliverance is not that the locked doors opened automatically; not that the chains on Peter's wrists came off like wet spaghetti; not that the soldiers were unaware of their prisoner's escape; but the fact that God's celestial representative showed such tender interest in the welfare of the apostle. The angel knew that under the circumstances the apostle would be dazed, that he would forget that the night was cold and the pavement rough; so he spoke to Peter as would a parent to a child: "Put on your shoes. Tighten your belt. Slip into your coat."

"In the wisdom of God these things are recorded in sacred history for the benefit, not of angels, but of men, that as they should be brought into trying positions they might find comfort in the thought that heaven knows it all."—*Testimonies*, vol. 5, p. 749.

So let us take courage. Let us be buoyed up by the knowledge that angels from the courts of glory are with us. In the words of the hymn, God "understands, and cares."

K. H. W.

AIR POLLUTION THREATENS CATHEDRAL IN COLOGNE

COLOGNE—The twin-spired Cathedral in Cologne, largest of all German churches and one of the chief monuments of Gothic architecture in Europe, is seriously threatened by air pollution. According to a recent report, the cathedral stone work has been decaying so rapidly as a result of industrial pollution that the structure may have to be closed to the public. Sixty-six of its 106 main buttresses have been so badly eroded, said the report, that they are in danger of collapse "at any moment."

WYCLIFFE AGENCY OPENS A LINGUISTIC CENTER

DALLAS—The International Linguistic Center has been opened here by the Wycliffe Bible Translators and its Summer Institute of Linguistics.

Year-round linguistic training for men and women who will work in previously "unwritten" languages will prepare Bible translators for their work, and also provide research facilities in the fields of linguistics, literacy, and anthropology.

CATHOLIC LEADER WANTS SCHOOL LEADERS TO "HUSTLE"

ST. LOUIS—The U.S. Roman Catholic hierarchy's specialist in education, Auxiliary Bishop William E. McManus of Chicago, called here for a number of tactics, among them "bell-ringing recruitment," to halt the dropping enrollment in Catholic schools.

Speaking at the annual teachers' institute of the Archdiocese of St. Louis, Bishop McManus said the decline in enrollment in the nation's Catholic schools is so serious that, if not stopped, "our schools could all be closed by 1983."

The problem is complex, he said, because no one knows the precise reason for the decline—movement to the suburbs where Catholic schools are few, rising tuition fees, lower birth rates, or lack of confidence in the school system.

SEARCH FOR UNIVERSAL COUNCIL IS STRESSED

UTRECHT, THE NETHERLANDS—A German theologian, Juergen Moltmann, well-known as a "theologian of hope," pleaded here at the recent meeting of the Central Committee of the World Council of Churches for acceleration in the Christian search for a "truly universal council." However, an Iranian theologian, Bishop Karekin Sarkissian, of the Armenian Apostolic Orthodox Church, warned against moving too rapidly toward that goal.

TWO BEATEN TO DEATH IN A SECT CEREMONY

SYDNEY, AUSTRALIA—A sect leader, calling himself the "Messiah," had told his followers that two men, slain during a self-styled "religious" sect ceremony in a remote village on Papua-New Guinea, would "rise from the dead" on the night after their death. There were other, unconfirmed, reports that some villagers from Wulupu, about 500 miles northeast of Port Moresby, the capital of Papua-New Guinea, were jumping from buildings, clutching Bibles and proclaiming that God would protect them from harm.

GERMAN SURVEY REVEALS 97 PER CENT ARE DRINKERS

HAMBURG—Ninety-seven per cent of people over the age of 16 in West Germany are consumers of alcoholic beverages, according to a recent report released by the social-service division of the Evangelical Church in Germany (EKID).

Similar trends have been observed in Socialist countries. Ninety-seven per cent of a sample of 1,138 school boys and girls in East Germany, admitted to drinking alcohol. Those sampled were 10 to 15 years old.

This Week...

With this issue the REVIEW ends 1972, the one hundred twenty-second year of publication. We have tried to follow the Biblical injunction "Occupy till I come," and it's been a busy year.

We have kept readers abreast of the world movement of Adventism. We reported results of Five-Day Plans and MISSION '72 meetings. Missionaries have left their homelands for overseas, and old workers have returned. Churches have been dedicated, and new ministers ordained. Welfare vans have rushed to relieve suffering; school enrollments have increased. These have all been covered by the REVIEW.

Articles have admonished, corrected, encouraged, pleaded, informed, and comforted. And, in addition to putting out both a monthly and a weekly magazine, the five editors have traveled away from the office meeting appointments at churches, college campuses, forum meetings, workers' meetings, and camp meetings. Two editors were at Autumn Council this year in Mexico City. And two editors itinerated in the interest of a Spanish edition of the REVIEW.

This has been a good year. We have experienced God's promises fulfilled. But what happens now as 1973 begins? What else? We accept the challenge. As a church we have major challenges facing us. What happens in Zaïre, where 100,000 people—about half of them children who need a Christian education—are asking to become Seventh-day Adventists? What about Adventist education as it enters its second century? Will our church be able to use all the new members who are attracted to the message through MISSION '73? Will the SDA young people who leave the church—about 50 per cent—be merely a statistic?

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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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Is Manual Labor in Schools Outdated?

By ARTHUR O. COETZEE

[Written under the joint direction of Hewitt Research Foundation and Andrews University Department of Education.]

REACTIONS to Ellen G. White's counsel on manual labor in schools has varied from willing ignorance and unwillingness to implement them to charges of plagiarism. In order to understand the significance and timing of Ellen White's statements, we must take into consideration the pulse of history. This will at once prove or disprove the relevance of her statements for our day.

More than at any other time in history, the late nineteenth and early twentieth centuries brought us to a blending of the voices of education. As a result we have the synthesis and perspective of scattered educational knowledge and trends on matters such as the nature of man, individuality, and freedom. Through this drive for synthesis, we were brought face to face with the practice of eclecticism, that is, picking the best from the past for the synthesis of new meaning and completeness for the future. In such a synthesis of knowledge, the novel achievements of the past served as mere straws in the wind, indicating direction rather than being final and complete events in themselves.

From more remote origins, forces and knowledge that had long been conditioning educational thinking were compounded and brought to a focus. When the facts were gathered and the stage was set for the next scene of holistic synthesis, the religious revivals of the 1840's added the

"new" dimension of the "old" educational plan of the Bible to the manual labor concept. How significant that right here, and before John Dewey could synthesize and rationalize education into pure secularism, an uneducated woman with barely three years of formal education, arose to speak with authority.

What Luther and Calvin were to the Reformation, I consider Ellen White to be to modern Christian education. Backed by the facts, she called for a return to an education given and ordained by God.

From the early years of educational history, beginning with Plato, the question of man's nature and inevitably also the purposes of education have occupied the minds of thinking men. Does man consist of a body and a mind? If so which part is the most important? Should both be educated? How should one evaluate the position of the "intellectual" and the "worker"? There was also the possibility that body and mind could form *one* unity. What education should one then have and how would one account for people with different talents—some for academic work, others for practical work? For the answer, the forces of nationalism, democracy, organized labor, religion in general and revivalism in particular, adapted the findings and the conclusion of educators for themselves. It depended on which force was the strongest at the time and to be sure each force had a turn and enough time to reign and influence educational thinking!

Early Seventeenth-Century Stirrings

After centuries of emphasizing the training of the mind, educators turned once again to the training of both the mind and the body. John Locke (1632-1704) emphasized a balanced development of mind and body, though he showed a bias toward class differences by favoring no

more than work schools for the laboring classes. The eighteenth century and onward saw big changes in the approach to education. In addition forces such as the French Revolution, the Industrial Revolution, organized labor, democracy, and revivalism helped to shape educational practice and views on the mind-body dualism.

Johann Heinrich Pestalozzi (1746-1827) and Friederick Wilhelm August Froebel (1782-1852) began to emphasize self-expression and activity as important educational factors. They believed that the central nature of the child required him to be active. Said Froebel of work: "The debasing illusion that man works, produces, creates, only in order to preserve his body, in order to secure food, clothing, and shelter, may have to be endured, but should not be diffused and propagated. Primarily and in truth man works only that his spiritual-divine essence may assume outward form. . . . The young growing human being should, therefore, be trained early for outer work, for creative and productive activity. . . . Lessons through and by work, through and from life, are by far the most impressive and intelligible."¹

Pestalozzianism took a big spurt in the United States with the establishment of the Oswego Normal School in New York. Pestalozzi also exerted a big influence on the Swiss nobleman and educator Phillip Emanuel von Fellenberg (1771-1844). On his estate he instituted a school where trades and agriculture were actually taught at firsthand. He had the idea following Pestalozzi that object instruction nowhere so enlisted the native activities of the child as when objects were the tools and materials of the shop and the farm. Fellenberg's school was a great success, not only in the vocational curriculum it offered but in its being economically self-sustaining.²

Transplanted to the U.S.A., Fellenberg's idea took root chiefly in the manual-labor college. The object of this college was not so much to incorporate manual labor into the curriculum as to provide a means of self-support during a period of study devoted to the conventional curriculum. This movement was followed

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by the manual-training movement where greater emphasis was placed on vocational training.

Nineteenth-Century Revivalism

As a result of the revival meetings held by Charles G. Finney in the early nineteenth century, great importance was attached to preparing for the imminent millennium. Many young men of piety and talent wished to prepare for the ministry. The traditional school and the heavy expenses prevented them from getting the "right" training. George W. Gale, a minister, gathered certain young men around him so that he could teach them. They "paid" him by working on his farm! This idea finally developed into schools where students could work to cover their educational expenses. One such school was Oberlin College, established in 1833. While this school still exists today, it had by the year 1850 abandoned its "revivalistic characteristics" such as manual labor, emphasis on meatless diets, exclusion of tea, coffee, and condiments, spare use of cakes, and emphasis on healthful and modest apparel.

Theodore D. Weld, who assisted the founder of the school by collecting funds, was also the man who rendered the first and last report of "The Society for promoting Manual Labor in Literary Institutions" (Jan. 28, 1833). He gives a most elaborate explanation as to the objectives and reasons for having manual labor in schools. Important points made were these:

a. There is a positive relationship between the body and the mind. A balance between the development of the two should be stressed.

b. Work, besides giving health and exercise, will balance the development of the mind and the body.

c. Manual labor as a form of exercise is to be preferred to gymnastics and other exercises because it is natural and furnishes practical acquisitions such as a trade.

d. Manual labor prevents moral evils.

e. Daily exercises at different times of every day are necessary. (At Oberlin College students worked for approximately 5 hours a day—rising at 4:00 A.M. and after one-half hour of devotions started the day's activities.)

f. Labor is God-given.

g. Manual labor breaks down the class distinctions that exist.

h. Agriculture as a form of manual

labor is to be preferred above ordinary manual labor.

By 1872 when Ellen G. White wrote her testimonies (No. 22) regarding education, the dignity of labor had been established, and the body-mind dualism had been largely eliminated. The equality of all men and respect for individuality were firmly grounded. God's ideal of labor for man as part of his schooling had been emphasized. But, alas, the revival movement was by then already a spent force.

It was at this time that Ellen G. White, inspired by God, rose to speak with authority as a reformer⁸ to re-emphasize the guidelines of education to God's young church before John Dewey and others could send education on the secular route paved by Darwin's evolution. Let us briefly restate Ellen G. White's counsel on manual labor in schools:

Education an Ally to God

Ellen G. White looks upon education as an ally to God in restoring the broken relationship between God and man.⁴ Because man sinned in Eden, he lost the privilege of face-to-face communion, which was the highest form of education.⁵ She describes the human being as having within him that God-given desire to do the right. Opposed to this force for good, there is also a bent to evil, a force that man, unaided, cannot resist. This makes man prone to sin.⁶

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It is the function of education to help resist the evil in man and to bring him once again to an encounter with the living God.

Knowledge of God is obtained through a revelation of God via Christ⁷ and nature.⁸ The reason God gave manual labor to Adam and Eve even before the Fall may be found in the fact that God regarded labor as necessary for health and happiness,⁹ and as a means of acquainting man with God via His creation. If education therefore is to be an ally in the plan of redemption it must provide the atmosphere and the stage for the divine-human encounter to a certain extent.

Ellen White regards the church as the instigator of educational reforms.¹⁰ Even though the hour is late, she suggests that the reforms be carried out,¹¹ and with double the effort.¹² Of vital importance in the reform of education is the plan to balance the training of the mind and the body.¹³ The means whereby this can best be achieved is by requiring the students to do some manual labor at school.¹⁴ Agriculture as a means of manual labor was to be preferred because it brought one in contact with nature and nature's God.¹⁵

With the balance of mind- and body-training will come health. Those who do only physical labor are robbed of the vitality that the electric force of the brain gives to the body and are less able to resist disease, she says.¹⁶ She also says that those who do only mental work rob their bodies of the vigor and strength required,¹⁷ and enfeeble their nerves.¹⁸ Because of the harmful effects of overstudy, she suggests that mental study be neglected rather than physical labor, if one has to be neglected.¹⁹

Other results that will follow in the wake of the balance of mind and body are the acquisition of a trade,²⁰ habits of industry, and other desirable character traits,²¹ higher efficiency of mental labor,²² a safeguarding against evil and vice,²³ exercise and moral good,²⁴ involvement in the needs of society.²⁵ She counseled every school to have agriculture and manufacturing establishments connected with it, and competent teachers to train the young people. Every school should if possible have a sanitarium attached to it where children can learn simple health treatments and remedies.²⁶ Several hours of manual labor should be included every day.²⁷ Students should also have a share in the maintenance and routine work of the school.²⁸

For those who think that the expenses involved in such a venture are

too much, she counsels that *nothing* is too much in shaping the youth for the future, and that every effort should be made to reshape our education along the lines suggested.²⁰

In the light of a church wishing to be ready for her soon-coming Lord and wishing also to be of service to men, one can conceive of no more important message for God's church than the counsel on manual labor in our schools. It serves (a) to bring health and fulfillment, (b) to give a trade, (c) as a means of serving humanity and thus provides an entering wedge, (d) to prepare us for the coming persecution, (e) to make mental labor more effective and meaningful, (f) to produce an elevated breed

of men with stability of character, having perseverance, fortitude and courage to surmount obstacles. They would not be "swayed by a wrong influence, however popular." Above all, manual labor, especially agriculture, will provide an opportunity for the Divine-human encounter, the "highest" form of education. ♦♦

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When You're YOUNG

By Miriam Wood

THE DEMISE OF HONESTY *Honesty* is a word that's tossed around quite freely these days. Many claims are being made about its virtues (unarguable) and the praiseworthy (?) philosophies of those who interpret its meaning as giving them license to be boorish, rude, impertinent, and sometimes downright ugly. Well, interpretations of verbal honesty may differ, and mine undoubtedly does not parallel that of some other people, but surely there can be little difference of opinion on honesty in the realm of everyday person-to-person *living*. That is, there could hardly be much difference of opinion on the necessity for plain unadorned honesty. But I'm beginning to think some kind of demise of honesty has taken place, totally unannounced, no funeral rites held. I would at least like to have sent flowers.

Specifically, I've run head-on into so many incidents recently of what seems to me flagrant or thinly disguised dishonesty that it's really a problem to pick out the most repugnant ones. For a starter, though, there was the restaurant recently that advertised a "huge cup of hot chocolate" for "only . . . cents." One of the group I was with ordered the "huge" cup, and at first glance it really did seem to be just that. On close examination, though, after the thirsty one had downed the contents in what would have been an impossibly short time for "huge," he investigated the cup. Believe it or not, the cup had a kind of trick construction, almost a false layer at the bottom, so that the actual container quotient was SMALLER than a regular-sized cup. I can vouch for it. We tested it out with water. Then we sat back and watched the waitresses scurrying to and

fro with trays of the hot (lukewarm) sweet mixture, serving their eager innocent victims. Well, I'm sorry I'm not the type to engage in public demonstrations, for I'd like to have stood up and shouted, "Look everybody! That cup is a fraud!"

Healthwise, the drinkers were undoubtedly better off with the smaller quantity of chocolate, but that isn't the point. The point is dishonesty—planned and premeditated.

I'm still smarting from my gullibility with regard to a very attractive new container for a product that I've been using for several years. This is a personal item, not inexpensive, yet not prohibitive in price, either. When I discovered that I needed a new supply and dropped into the specialty shop where I buy it, I was delighted to see that it was packaged in a new container. It was so much *bigger*. Of course the price was somewhat higher, but then all prices are, these days, and I comforted myself all the way home with the thought that for once I'd gotten my money's worth.

Not so. When I examined the container closely, I discovered that the bottom of the little jar curved upward—only the outside rim contained the product. Perhaps I'm not giving a very clear description of the jar, but I can assure you that it had been *deliberately* designed to create the impression that the buyer was getting much more than he actually received.

One more example. When a recent sale in a large department store was advertised on king-sized puff coverlets, the price was so favorable that I made a special effort to be at the store when it opened. But I couldn't find my prize. When I appealed to a saleslady her airy

reply was, "Oh, we only had one or two of those; the rest are all regular-sized." Stunned, I could only stare in disbelief.

"Do you mean to say that all those advertisements were mailed to your customers and put in the newspaper under those conditions?" I gasped.

"Why, yes," she replied, obviously pitying my ignorance. "That's how we get lots of customers in."

For once, I wasn't a shrinking violet. I demanded that I be allowed to buy a comforter NOT on sale for the sale price, and my insistence won; at least the manager decided he'd better get rid of me in a hurry. The determined glint in my eye boded no good for the other potential dissatisfied buyers crowding about. He thought I just might "make waves"—and he was right.

Honesty still does exist, of course, in the hearts and performance of many people. That's what keeps the picture from being hopeless. I bought a new typewriter recently—new to me, but actually second-hand, and quite expensive. When I first began to shop around for my purchase I was given the name of one of the nicest young businessmen I've ever dealt with. He produced a typewriter for me, told me all its good and bad points, and remarked cheerfully, "This particular model is highly sophisticated and sometimes needs repairs. I'm giving you a six-month guarantee on both parts and labor. Please feel free to call me any time you need help."

Almost immediately I did need help; something went wrong. He was as good as his word. He fixed the typewriter.

I devoutly hope that every young Christian will help keep honesty alive in the world. Its existence seems threatened.

Put on Thy Strength, O Zion

(Continued from page 1)

portant ingredients, I want to emphasize a lesser, yet very important, strength of the church. I want to talk about the value, the meaning, and strength of Christian discipline in the church.

There are two methods of disciplining: (1) through example. A spiritual leader disciplines others by his example and influence. His good character often prevents others from violating the standards of Christ's church. (2) Through action—action through committees, boards, and groups. Sometimes, in spite of good example, discipline must go beyond mere example. It must inflict some kind of punishment that will lead to obedience.

The Israelites were strong so long as they trusted the Lord. What brought the massive walls of Jericho down? Was it the blowing of a ram's horn or the marching feet and loud shouts of the saints? The walls fell because the people took God at His word.

God will do great things for those who trust Him. The reason His professed people have no greater strength is that they trust their own wisdom and do not give the Lord an opportunity to reveal His power in their behalf.

A trusting church, then, is a strong church. Someone said, If I try I fail. When I trust, He succeeds.

The Israelites were strong as long as they were obedient to the commands of God. God told Joshua, "Only be thou strong and very courageous, that thou mayest observe to do according to all the law . . . turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. . . . And then thou shalt have good success" (Joshua 1:7, 8).

But after the signal victory at Jericho, Israel became weak. Joshua was sure of victory at Ai. God had promised it. So sure were Joshua's generals of success that they called on only 3,000 soldiers to take the city. Their confidence of course was shaken badly when the 3,000 were chased down the hill by the citizens of Ai.

What was the problem? Why the defeat? "Because He [God] had promised them the land of Canaan they felt secure, and failed to realize that divine help alone could give them success." "The great victory that God had gained for them had made the Israelites self-confident."—*Patriarchs and Prophets*, p. 493.

Isn't it true that God has given the remnant church many assurances in the Word and the Spirit of Prophecy that the church will reach the land of Canaan?

Have we not quoted statements such as "This is the last message. There are . . . no more invitations of mercy to be given after this message shall have done its work."—*Testimonies*, vol. 5, pp. 206, 207.

God has led the remnant church through many a frightening Red Sea and swollen Jordan. The walls of the enemy have tumbled down

time and again. However, we do well to remember that, although Israel entered Canaan's land, the doubters, the critics, the rebels, the indifferent and careless, died on the bleak sandhills of the wilderness.

Danger of Overconfidence

There is danger that as a church we too become overconfident because of God's promises to the remnant. We feel secure because we belong to the church, the organization. But God has never promised to make the organization a chariot on which we can ride to heaven. Speaking about the way to heaven, Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

The Israelites went from a position of strength to weakness when they became indifferent to the commands of the Lord.

Failing to recognize the difference between the holy and the common, Achan, contrary to the divine instruction, took of that which had been devoted to destruction.

For a while for Achan and his family and for the camp everything went along in a normal manner. God did not put a sign in the sky showing His displeasure. No thunder and lightning were directed at

The Meeting in the Air

By ROGER ALTMAN

When the tasks are done, and the gloaming
Is slipping into gloom;
When the shadows prance in an elfin dance
Across the firelit room;
When my thoughts hold a wistful longing,
And I hope for the better way,
I dream in the folding shadows
Of the resurrection day.

I sit by the ruddy embers,
With eyes on far-off things—
The throne of light, the seraphs bright,
With healing in their wings.
But the scene my fancy clings to
As I muse and ponder there,
Is the one where the scattered loved ones
Meet Jesus in the air.

I picture the silver bugle
Held in a nail-pierced hand.
From its gleaming throat pours the match-
less note
That the dead can understand;
And a chorus of golden voices,
Melodious past compare,
Will swell from the clouds of glory
At the meeting in the air.

I think if I had no kinfolk
Expecting me that day,
When the graves are rent and the angels
sent
To gather the glad array,
I should like to be near Jesus
At that blessed meeting place
Where the ransomed saints assemble
And see each other's face.

How the air will ring with rapture,
And the quivering earth resound
To the jubilee of souls set free,
And the joy of lost ones found.
For each heart will throb with music,
And death, and sin, and pain
Will fade like the mist of morning
In sunshine after rain.

When you feel the path is rugged,
And you know your step is slow,
When the clouds like lead hang overhead,
And the tears of failure flow;
Come apart in the hush of evening,
Away from the strife and care,
To the fireside, and in fancy,
See the meeting in the air.

Achan. Perhaps Achan rationalized that under the circumstances it was quite all right for him to give himself some under-the-table pay. He probably felt that he earned it for marching around Jericho. After all, he didn't hurt anyone. He kept the matter strictly within the family. Achan was like the twentieth-century situationists. He would have felt at home with the Fletchers, the Robinsons, and the Lehmans of our day. Many sociologists claim all culture and all societies are time structured and environmentally determined. Everything is temporal and relative.

The world has a blurred vision in regard to honesty and integrity. It no longer distinguishes between just dealing and double-dealing, between trustworthiness and untrustworthiness. By their example Adventists must show the world that there is a difference between right and wrong. "Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist."—*The Acts of the Apostles*, p. 511.

The Lord came to Joshua and said, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff" (Joshua 7: 10, 11).

A Time for Action

There is a time to lie on one's face and mourn, and there is a time to stand up and face the world. There is a time to call the assembly for prayer and there is a time to call the assembly for action. This was the time for action.

God called for a leadership of discipline. It was necessary for the church, as well as for the offender. In this particular instance something drastic had to be done.

Achan admitted that he had stolen, but only after God's computer came up with his number. Then it was too late. The record states, "And all Israel stoned him with stones, and burned them with fire" (Joshua 7:25).

There are times when separation of a member of the body is essential to save the body. It is better for the body to suffer the pain of surgery than the pain of death.

About seven years ago a relative of mine, a surgeon, was rushed to the hospital. Tests revealed that he had a malignant tumor in his stomach.

The attending surgeon removed the entire stomach and part of the spleen. Every trace of malignancy that he could find was removed. The patient was in much pain for many weeks and months. Today he is alive and practicing surgery. Had not every diseased part been removed, the rest of his body doubtless would have been conquered by this cancer.

Joshua was asked to remove the sin from the camp. This was not a pleasant task in Joshua's day, and it is not a pleasant task today. It is always more pleasant for the moment, at least, to ignore the disease, but the results can be disastrous.

Three Angels Flying

By NICHOLAS LLOYD INGRAHAM



In the midst of the heavens,
On the pinions of light,
See God's three angels flying
In His swift and might.

Wake you up for the judgment;
Separate from the world.
Out of darkness, my people,
Is the message that's unfurled.

Hear all three of the angels
Shout the imminent word—
Get you ready, He's coming;
Let the people all be stirred.

Lo, the angels are flying;
Let God's remnant join in
Urging souls be ready,
For Christ's coming again.

Helmuth Thielicke, the prominent German theologian says in his book *Life Begins Anew*, "Jesus did not say ye are the honey of the world, but rather ye are the salt of the earth. . . . People soften the harshness of guilt with an appallingly childish romanticism. They have retouched hell out of existence and only heaven is on the horizon. When it comes to the devil and temptation they stick their heads in the sand and go around with a constant set smile on their faces pretending they have overcome the world. It is not a good sign when people are all too admiring of their preacher, for then as a rule he has not been scattering salt from the pulpit. The people have not been bitten by that preaching. They have gone home thinking they were quite healthy and sound, that they had no wounds and that the good Lord has let them get away with the whole skin."—Pages 27, 28.

Loud, Clear, and Strong

The message from the Spirit of Prophecy comes through loud, clear, and strong: If we lack courage to reprove wrong or lack interest to purify the family of God, we will be held responsible for the evil results which come because of our neglect. "We are just as responsible for evils that we might have checked in others by exercise of parental or pastoral authority as if the acts had been our own."—*Patriarchs and Prophets*, p. 578. This instruction of course applies to every leader, not only to pastors.

Again, "Those who have excused . . . wrongs have been thought by the people to be very amiable and loving in disposition, simply because they shunned to discharge a plain Scriptural duty."—*Testimonies*, vol. 3, p. 266.

The people in Korah, Dathan, and Abiram's day preferred a leader who would lavish praises upon them. They wanted to hear about their good deeds. They were not interested in hearing about their sins, nor did they wish to be reproved for them. They said, in effect, "If only we would have a different leader. This man Moses we don't like. Why can't we have a man like Korah? If he were our leader we would have a direct and prosperous journey to Canaan's land." They blamed Moses for their wandering around in the wilderness. They found it hard to understand why Moses "had reprov'd the people as sinners, when they were a holy people, and the Lord was among them" (*Patriarchs and Prophets*, p. 397).

Although Moses was the meekest

man upon the earth, he was nevertheless firm. He stood for the right. He cared for the people's eternal interest.

God clearly revealed which type of leadership He approved. He made two openings for two kinds of leaders. For Korah's leadership of expediency He opened the earth and completely swallowed Korah and his family. For Moses' leadership of obedience He opened the heavens and welcomed him in through the pearly gates.

It is so easy and many times so convenient to let the desire for love of approbation muffle our denunciation of sin. This was Saul's problem. "His standard of right and wrong was the low standard of popular applause."—*Ibid.*, p. 650.

When the apostle Paul was convinced that there was wickedness in the church at Corinth he said, "Therefore put away from among yourselves that wicked person" (1 Cor. 5:13). Some say that severing people from the fellowship puts them in the category of a thing rather than a person. Persons should not be dealt with as things, and certainly I agree. However, Paul did not say that the wicked thing should be put out of the church. He said, put out that wicked person. Even though he was wicked, he was still a person, wanting to be loved and appreciated. The wicked man was using the church as an umbrella for his sin, and this was not fair to him or the church. The church does not save sinners by condoning sin. For the deliberate sinner to stay in the fellowship would give him a false security. Paul wanted to save the man. If possible he wanted him brought back into the fold.

Some say, Isn't the church a hospital to heal the sick and the wounded sinners? If, however, the patient has a contagious disease and comes to the hospital and refuses to be treated, he should not be allowed to spread his infectious disease to all the patients in the hospital.

Discipline in Love

We must discipline for only one reason, namely, to save people. To make discipline a means of helping people it must be administered in love. The same Paul who said in a firm and positive manner, Put him out, also gave us a good example of loving leadership to bring him back. "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. But if any have

caused grief, he hath not grieved me, but in part: that I may not overcharge you all. . . . Wherefore I beseech you that ye would confirm your love toward him" (2 Cor. 2:4, 8).

Love cares for people. Because it cares, it disciplines. It is not something flaccid. It is not to be identified with weakness or lack of initiative, forcefulness, and courage. "It means . . . a continuous attitude of concern for their well-being, joy in their spiritual growth, sadness over their sins, strong leadership, and firm, unyielding courage when the enemy of souls seeks to scatter the flock."—*SDA Bible Commentary*, on 2 Cor. 2:4.

Ellen White tells us that to deal with minds is the nicest work, but she also states, "All are not fitted to correct the erring. They have not wisdom to deal justly, while loving

mercy."—*Testimonies*, vol. 3, p. 269. She says further, "Into your discipline bring not a particle of harshness."—*Medical Ministry*, p. 180. On the other hand, "Love and kindness are worth nothing unless united with the discipline that God has said should be maintained."—*Counsels to Teachers*, p. 265.

That great expository preacher G. Campbell Morgan puts into a few words what I have tried to say: "The supreme business in all this discipline is not that of mechanical activity but that of spiritual tone and temper. . . . When the church exercises its discipline in that tone and in that temper, discipline becomes beneficent, gracious, producing purity, not only within her own borders but in the very lives of those whom it becomes necessary for her to discipline."—*Westminster Pulpit*, vol. 5, pp. 230, 231. ♦♦

FOR THE YOUNGER SET

Bees in the Santol Tree

By ESTRELLA MARCELLANA and ELLA RUTH ELKINS

"MOTHER, may we fly our kites? The other children are flying theirs," Rolando and Estila asked.

"You may. But don't get into mischief. Be careful where you play, and come home in time for supper."

"We will!" they promised as they bounded out the door, kites in hand.

Among all the kites up in the Philippine sky, Rolando's was the biggest. Because it had the longest string it flew the highest too. Rolando was very proud of it.

He allowed the others to take turns holding it. "It's really very strong," they said. "The string hurts our fingers."

The wind blew a little harder. Rosa, Estila, Pedro, and Juan pulled in their kites. They were afraid the wind might blow them away, but Rolando's kite wouldn't come down. Its pull was too strong for him. His fingers were hot and painful.

"Help me pull in my kite," he begged.

Everybody helped Rolando pull on his string. Then suddenly the string broke, and the kite whirled away. Up and down it went dragging half of its string. The children ran and tried to catch hold of the string, but the kite was moving too fast for them.

Suddenly the kite stopped whirling. The string became tight. Then the kite glided smoothly upward. The children stared in amazement. "Who caught the string?" they asked. Pedro, who was ahead of the others, shouted, "Rolando, your kite is saved. Look! Its string is caught in that santol tree."

The children ran to the tree and looked for the string. But then they saw something else.

"Ripe santol! Ripe santol!" Pedro shouted joyfully. "Let's pick them!"

"How about my kite?" Rolando pleaded.

"We can untangle it later, after we finish eating the santol fruit. Anyway, the wind has died down," Juan replied.

Up they climbed into the santol tree. They picked the yellow santol fruit and ate as they picked.

Pretty soon they couldn't eat anymore, so they began to fill their pockets. The boys even put some inside their undershirts.

As the children came down from the tree with their fruit, Estila saw something hanging low from a branch.

That's not a santol fruit. It's too big, its color is different. It looks more like a small drinking jar, she thought to herself.

She got a long stick and hit the object hard, trying to knock it from the tree. Suddenly angry bees came swarming out of a little hole and surrounded the children.

The children's screams could be heard far and wide as they swatted in every direction. Estila ran toward home screaming at the top of her lungs. No one thought about Rolando's kite as they raced away chased by the bees. "Odooy-y! Odooy-y!" cried the children as they brushed bees from their swollen eyelids and lips.

Rolando and Estila got home in time for supper. But they were in too much pain from the bee stings on their lips and faces to eat one bite. And how Estila wished she had thought more about mother's caution to be careful where they played.

REAL LIFE OR ILLUSION ?

By E. H. J. STEED

Jesus said, "I am come that they might have life, and that they might have it more abundantly."

THE wise man, Solomon, said, "A man that hath friends must shew himself friendly."

That's right, you are doing the courteous thing when you introduce yourself to someone you don't know.

Would you like to know an effective way of introducing strangers to the Adventist Church? To this

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important message for these times?

There's no need for embarrassment, apologies, or excuses when you have a simple know-how approach.

Indeed there are many ways to go about the business of introductions, but Seventh-day Adventists have been given some clear guidelines.

Concepts for Real Life

Regardless of race, color, or creed, the majority of people love

life. They want to discover the solution to life's problems, to get the most out of life, and, if possible, find the answer to the life-eternal concept.

That's basically why people do the things they do. Knowing the true meaning and purpose for life is your key to making the scene and smoothly bringing about an introduction for lasting friendship.

But how do you get this across? Think about it for a minute. What do most people regard as living—parties and fun, entertainment, physical relaxation, emotional excitement, and having things? Translated into everyday practices it is often wine, women, and song, alcohol, tobacco, and drugs, illicit sex, gambling, and greed.

Some follow this line simply because they have been ensnared, deceived, and beguiled. But more than that, they are hungry for life, for something better. In their souls a loneliness, evident among people everywhere today, cries out for real life.

Here's the Good Word

So take your cue. Make your introduction with the temperance approach. Use this as the "entering wedge," the introduction deluxe.

As temperance is the positive principle of self-control in and through Christ, you are to "represent the Christian life as it really is; . . . make the way cheerful, inviting, interesting."—*Temperance*, p. 212. This means presenting the "attrac-

What means this light that springs from human brain
And sends man far into the stratosphere,
That gives to him a name and fame that's vain
And fills his soul with dark, foreboding fear?
It plays with cyclotrons and nuclear power
And flings its shining orbs through outer space,
But cannot give in this portentous hour
The stamp of trust and peace upon man's face.
It hurls stark death with accuracy, and yet
It fails man's greater need of hope to set
His troubled soul at rest and end his strife,
Is this the last great sign that God will send
As portent of the wondrous Light of life,
Ere light eternal dawns and then the end?

What Means This Light?

By CLIFFORD B. HOWE

tions of the Christian life" (*ibid.*). "Present the principles of temperance in their most attractive form." —*Ibid.*, p. 240.

By pointing up the good life "by example and precept lead them to see the beauties of the better way." —*Ibid.*, p. 249.

Rather than attacking their way of life, you are introducing them to what Adventists do; for "when temperance is presented as a part of the gospel, many will see their need of reform." —*Ibid.*, p. 238.

Many accept as real life what is in fact an illusion. Deception is the hallmark of Satan, man's greatest enemy. Working subtly, he is deceiving many into believing that they have real life when, in fact, they are slowly but surely losing life.

How can a man tell whether his life is genuine or merely an illusion? He needs guidelines that are more than human opinion.

For manufactured articles, the maker's specifications and standards are usually the best guidelines for successful performance. Man was made a fourfold being, possessing physical, mental, social, and spiritual powers.

Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

Again the Word of the Lord says, "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die" (Eze. 33:15).

The fact is, man was created to live in harmony with natural and divine law. To know and understand these laws and receive divine power to live in harmony with them is indeed the key to real life.

Man's loss of self-control through disobedience brought disharmony, disease, and death.

Temperance or self-control comes into the life through the working of the Holy Spirit. (See Gal. 5:22-24.) Spirit-controlled man will desire to know and follow God's principles of natural and divine law.

One's eating, drinking, dressing, working, in fact, one's every act of life, will be governed by these principles. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

In a large measure our eating and drinking does affect our concept of the genuine life. Even ordinary simple indulgences lay the foundation of disorder. Stimulants in tea, coffee, cola, meat, and spices may give an agreeable feeling. But the nervous system has been exerted, and it borrows power for present use from its future reserve of strength.

"The appetite is educated to crave something stronger, which will have a tendency to keep up and increase the agreeable excitement, until indulgence becomes habit, and there is a continual craving for stronger stimulus, as tobacco, wines, and liquors. The more the appetite is indulged, the more frequent will be its demands, and the more difficult to control. The more debilitated the

system becomes, and the less able to do without unnatural stimulus, the more the passion for these things increases, until the will is overborne, and there seems to be no power to deny the unnatural craving for these indulgences.

"The only safe course is to touch not, taste not, handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks. . . .

"If we could realize that the habits we form in this life will affect our eternal interests, that our eternal destiny depends upon strictly temperate habits, we would work to the point of strict temperance in eating and drinking." —*Counsels on Health*, pp. 124-126.

Habits of intemperance, however innocent they appear, create an illu-

LITTLE SINS

By AUDRA MAE CURTIS

As I sat meditating, with the Bible in my hand,
I saw a small white cloud appear; it was the angel band
Descending from the courts of heaven with our triumphant King,
With regal splendor coming back to this old world again!
With stricken eyes I gazed upon the blessed Saviour's face;
I could not stand the brightness of His majesty and grace.
A thousand thoughts passed through my mind; I sank upon my knees
And tried to pray, but time was past; in vain my frenzied pleas.

It could not be that I was lost—for I had loved Christ so.
Those little sins, from others hid, that I would not let go!
Before the Master comes, I'd thought, the victory I will gain.
Probation's precious time was gone; my idle words were vain.
Oh, I had kept the Sabbath day, was held in high esteem,
An active member of the church; no one would ever dream
About those secret little sins held close within my heart;
An idol now they had become, with which I could not part.

Yes, I knew all the prophecies—had read the admonition
About those very little sins that Ellen White had given.
I knew I should get rid of them, but Satan whispered, "Wait."
With broken heart, I knew it was forever now too late.

Then as the bright cloud nearer came, I saw my loved ones rise
From graves where they'd been sleeping.
As I stood with tear-dimmed eyes,
No tongue could tell the anguish, remorse, and bitter pain—
Because of secret little sins, I'd ne'er see them again!

Beloved forms that had grown old in service for the Lord,
Now in the twinkling of an eye to health and youth restored.
With upraised hands my friends stood near, their faces shining bright,
For them the coming of the Lord was welcomed with delight.
Slowly their feet left the earth to join the risen throng;
That happy meeting in the air I'd dreamed about so long.
Christ now was drawing nearer; but from Him I tried to hide!
The saints were all with Jesus now—but I was left outside!

A piercing scream burst from my lips, rude hands were shaking me,
"Wake up," I heard, "you've had a dream."
Oh, could it really be?
Yes, now with grateful, humble heart, I give to Christ my all;
That in the final judgment day no sin, however small,
Will rise up to condemn me then, as in that dreadful dream.
For someday soon the Lord will come, His faithful to redeem
From this old weary, sinful world; O dear ones, do not wait
To get rid of those little sins, until it is too late!

sive sense of well-being which leads toward further intemperance.

"Do not live any longer as the gentiles live. For they live blindfold in a world of illusion, and are cut off from the life of God through ignorance and insensitiveness. They have stifled their consciences and then surrendered themselves to sensuality, practicing any form of impurity which lust can suggest. But you have learned nothing like that from Christ, if you have really heard his voice and understood the truth that Jesus has taught you" (Eph. 4:17, Phillips).

True temperance, self-control through Christ, is the Christian's safeguard against the illusion of the enemy, giving him clear vision and vigor to enjoy real life here and hereafter.

From Genesis to Revelation the Bible puts the spotlight on God's command to His people to sanctify themselves. Paul summarized the message thus: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). "For this is the will of God, even your sanctification, that ye should abstain from fornication" (1 Thess. 4:3).

The Importance of Sanctification

The call is for separation from the corruption of the world. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17).

The Christian becomes cleansed

"from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

Sanctification "is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life. It requires that our habits of eating, drinking, and dressing be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies—not an offering corrupted by wrong habits, but—'a living sacrifice, holy, acceptable unto God.'" — *Temperance*, p. 19.

"God requires that His people shall be temperate in all things. Unless they practice temperance, they will not, cannot, be sanctified through the truth."—*Ibid.*, p. 252.

The Self-controlled Life

Temperance as a fruit of the Spirit is none other than the self-control restored to man to live above the attractions of the world, the lusts and desires of the carnal heart, and the attacks of the enemy, which war against the soul.

"One of the most deplorable effects of the original apostasy was the loss of man's power of self-control. Only as this power is regained, can there be real progress."—*Temperance*, p. 102.

"Those who do not feel the necessity of engaging in the work of overcoming upon the point of appetite will fail to secure precious victories which they might have gained."—*Ibid.*, p. 167.

Temperance, meaning self-control, is indeed the key—one of the secrets of a successful Christian life. This foundational experience must be wrought in the life through the Spirit, or the battle will be lost.

"Our means, our time, our strength, and our influence are needed. Shall we take hold of this work, and live to glorify God and bless our fellow men? Shall we build up the Lord's kingdom in the earth?"

"There is need now of men like Daniel—men who have the self-denial and the courage to be radical temperance reformers. Let every Christian see that his example and influence are on the side of reform. . . . And let all remember that our happiness in two worlds depends upon the right improvement of one."—*Ibid.*, p. 273.

A renewed emphasis of the doctrine and practice of temperance will do much to safeguard the Christian against the allurements of the world.

"Shall there not be among us as a people a revival of the temperance work?"—*Ibid.*, p. 234. ♦♦

God Walked Into My Garden

By IRIS THOMPSON SCHNEPPER

It was so balmy outdoors that I stepped into my garden to see why the mockingbird was singing so lustily. There he sat on the uppermost branch of the blooming peach tree. He was about to burst his fat little chest as he sang loud and clear. I wondered how he could be so happy when it was just a short time ago that we found his mate dead in the yard.

If he could sing, why not I? Even though I have been ill for many months, I can now walk outside and enjoy the garden. This activity gives life and health to my soul. God knows what is best for us, so why do we ever complain? We can't always have sunshine, for into each life some rain must fall.

There was the perfume of the lemon and orange trees, the delicate shades of peach blossoms, and snowy plum trees in their new dresses. The goldfinches were flitting about the Rosemary picking up their breakfast cafeteria style, staying high on the bank out of reach of the cat.

My husband was enjoying the garden too. His happiness reminded me of what a poet has written:

"Whoever makes a garden has, oh, so many friends!

The glory of the morning and the dusk when daylight ends,

The wind and rain and sunshine, the dew and fertile sod,

For he who makes a garden, walks hand in hand with God."

—Anonymous

Jesus used the illustration of the grapevine, declaring, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5).

What a lesson! Our Saviour offers us life eternal if we are connected to Him. When we are grafted to Him we can partake of His strength. The Master Gardener tenderly watches over us, and we may bear the fruits of the Spirit.

In writing about the Master Gardener, Ellen White penned, "God prunes us with sorrow, with disappointment and affliction, that the outgrowth of strong, perverse traits of character may be weakened and that the better traits may have a chance to develop. Idols must be given up, the conscience must become more tender, the meditations of the heart must be spiritual, and the entire character must become symmetrical."—*Testimonies*, vol. 4, p. 354.

Yes, after surveying the garden this warm spring day I lifted my voice in praise, for God not only walked into my garden, He walked into my heart.

WHY BOTHER TO PRAY?

By JUDY SAVOY

SOMETIMES I don't know how I can stand it," a woman complained to me.

"Have you prayed about it?" I asked.

"Oh, I don't bother to pray anymore," she confided. "My prayers over my problem were never answered, so I just gave up praying."

I felt sorry for this woman. One of life's greatest blessings is an open line of communications between ourselves and the Father above. When a person gives up prayer he shows a lack of understanding. Prayer not only puts us in touch with God; it forces us to recognize our dependence on Him. The woman who stopped praying was really admitting that she no longer depended on God for her well-being and happiness. Since God didn't give her what she thought she needed, she determined to get results through her own efforts.

On the other end of the spectrum is the religious teen-ager who told me there's no need for praying. "God knows what we need, so why bother?" he insisted. "Just leave everything to Him."

But this is taking God for granted, expecting Him to hand over all the necessities of life. A person with this outlook misses three wonderful facets of Christian life—(1) communicating with God, (2) acknowledging one's needs, and (3) returning thanks.

Ten years ago, I had never even heard the term *Seventh-day Adventist*. I believed in God, but in ignorance kept the wrong day. I also smoked, and my marriage was falling apart. Every night I repeated the

prayer I learned in babyhood. Then one day I became acquainted with an Adventist neighbor who gave me Bible studies. Soon I was keeping the true Sabbath. I gave up smoking. And while it's true that we receive a certain peace of mind from knowing we are doing what is right, it was in learning to pray that I found the greatest happiness. Giving up the prayer I had repeated from infancy, I spoke to God from my heart. And He began answering my prayers in ways I had never experienced before.

God Opened the Way

One such answer came shortly after I was baptized. My husband and I were invited to spend a weekend with a friend we had known many years. Betty and I had gone to Sunday school together in the Congregational church when we were tots, but we hadn't seen each other for fifteen years. And since we corresponded only sporadically, we had never discussed religion.

Being a new Adventist and having my husband against my religion, I spent much time in prayer before the trip. I prayed especially for strength and for the Holy Spirit's guidance.

No sooner had we arrived at Betty's house than my husband began ridiculing my new religion. Immediately, the others began to question me. Betty got out her Bible and asked me several questions that had recently bothered her. Instead of rebuking me, she kept asking more. The Holy Spirit helped me locate all the verses I wanted, even though I was still new at learning them myself. Betty's husband kept saying, "I think it's wonderful."

It was a wonderful weekend. All the way home, my husband fumed because the whole visit had centered around Bible discussions and religion. But my heart was singing. For Betty had arranged to start Bible studies with the Adventist Bible worker in her community. Instead of a nightmare, the trip had been very enjoyable to me; and the Holy Spirit had remarkably guided.

That was nine years ago. I still find my greatest strength in prayer. The Lord has blessed me richly too. Though my first marriage failed, I now have a faithful, loving husband, three healthy children, and a happy, Christian home. An all-knowing God helped me to re-arrange my life.

When I ponder the blessings God has poured out on us, I see how magnificent are His works. Some of our acquaintances have more money than we, but they are not as happy. We have a warm house, durable clothing, good food, and are able to send our children to church school.

When people give us things, we are grateful to them. But we believe we should give God the larger thanks. Isn't it *He* who works on people's hearts to make them generous? People have attributed the Lord's blessing to us to the fact that we pay tithe and eat the best diet. While it's true that we try to live up to the light we have and hope for God's blessing with it, we also feel that the Lord waits for our prayers. Better yet, we think He likes to give us things.

With this in mind we have made prayer an essential part of our home life. Naturally, we believe our prayers will be answered. But we hadn't realized the effect this had on our visitors until a remark by a four-year-old whom we were babysitting called this to our attention. Before driving the children to school, I prayed first as our custom is. One of the things I prayed for was that we wouldn't have a flat tire that morning.

"My mommy never prays, and we have lots of flat tires," said our four-year-old guest when we hadn't gone very far. At the time, I smiled at her remark. But thinking it over later I realized the truth of her statement. Her family is financially prosperous. They can afford good tires. Yet the little girl said they have lots of flat tires. But we are the ones who prayed. And for the past two years, our only flat tires have occurred in

Judy Savoy is a housewife in Springfield, Massachusetts.

the driveway and not on the highway.

One day about four years ago, we were on the way home from the beach in Rhode Island when our brakes failed. We were involved in a three-car accident and could have been killed. The children insist that God saved us because we had morning worship. They also insist that if we had prayed before the trip the accident wouldn't have occurred.

Now that we are in the habit of praying, the children are the first to ask, "Is it time for worship yet?" While the habit of praying is good, praying by habit can be dangerous. God wants to communicate with thinking people, not parrots who merely repeat yesterday's prayer.

There are several other habits or attitudes that can threaten a successful prayer life. One is presumption. The man who prays for protection during his drive to work, and then speeds recklessly when he reaches the highway, is clearly presumptuous.

Another habit is praying while we cherish sin in our hearts. Still another is trying to use prayer to erase wrongs we have committed. We should first make the wrong right and then pray for forgiveness.

One of the greatest temptations

I've found that comes to one who prays is that of using God. Ellen White indicates that we should not ask God in prayer to do for us what we can do for ourselves (*Child Guidance*, p. 452). It's so easy to make prayer a crutch and leave all the work to God.

"I asked God to help me on my social studies test, and He didn't," my son said.

"Did you study beforehand?"

"No. I forgot to bring my book home."

"Well, don't expect God to do your homework for you," I said.

And that goes for us too. As Christians, our aim is to study God's Word and be ready to face perplexities. In the time of trouble, how can the Holy Spirit bring to our minds texts we've never studied? We have to do our part.

People have different reasons for praying. Lately, I've found a new reason for praying. We have many relatives and friends whom I would like to see embrace the Advent message. Yet I can't go up to them and say, "Don't you know you're keeping the wrong day?" or "You know, you're worshipping the beast!" My prayers have given me a way to witness to these people without being offensive. I don't even have to men-

tion the Bible. This is how it works:

While taking a second-year French course I wondered which things to study for the final exam. After praying earnestly, I was impressed to get out my first-year French book and brush up on the grammar rules concerning partitives, demonstrative pronouns, and disjunctives—rules I hadn't mastered too well the first year.

While we were traveling to school that evening my driver told me of the hours she had spent poring over the translation in the last chapter. I felt a little silly that I had neglected the translation to study simple grammatical rules. But when I looked at the mimeographed test sheets the instructor handed us, I felt certain that the Lord had had His hand in my affairs. Only the first page of the test contained a translation. The remaining four pages were on the very things I had studied—partitives, demonstratives, and disjunctives. Had I not studied them that morning I would have floundered on four fifths of the exam.

A Painless Lesson

After the test I stood in the hallway with several of the other students all of whom were grumbling about the test.

"Wasn't it nasty of the teacher to quiz us on pronouns?" one of them asked me.

"You know, it's a strange thing," I began. And then I told them my prayer experience. Their eyes widened! It's true I didn't get to teach them about the Sabbath, and I'll probably never see most of them again. But they got a painless lesson on God's power.

On the way home I had a chance to witness to my driver. Like the others, she was amazed. When relatives asked me about my French course, I had still more opportunities to witness. I even told my experience to a woman who had stopped praying, and I heard through the grapevine that she has begun to pray again. So even though I can't give Bible studies to everyone I meet, the Lord opens other means of witnessing. If prayer helps me, why shouldn't it help the people I meet?

Parents who have not made prayer an integral part of their family life, should begin at once. They need to make a hedge around the members of their family before they leave their houses each morning. They should involve their family in praying for others. The statement, "The family that prays together stays together," has been proved true. ♦♦



Prayer at Noonday

By MARY O. THORNTON

My Lord, I cannot feel Thee as near
In the noonday heat as in the morning clear.
Tired thoughts clutter my mind,
And I forget to be patient and kind.
Loving Father, draw Thou near.
Drive from my heart all thoughts of fear;
Help me, in distress, to be content—
To remember trials are Heaven-sent,
Not to destroy but to refine.
Lord, revive this heart of mine.

THE INVISIBLE ATMOSPHERE AROUND EVERY PERSON

"The influence of every man's thoughts and actions surrounds him like an invisible atmosphere, which is unconsciously breathed in by all who come in contact with him."—*Testimonies*, vol. 5, p. 111.

"Many do not discern and appreciate how great is the influence of each one for good or evil."—*Messages to Young People*, p. 29.

Recently, an esteemed employee of the Review and Herald Publishing Association died. Another employee went to the funeral home where he was lying to pay his respects and offer his sympathy to the widow. While they were talking of her husband the widow said, "He thought a lot of you."

As the one to whom these words were addressed walked to his car he was deeply thoughtful and feeling profoundly humble. What had he said or done, he wondered, to make the man feel that way? There had not been any close association between the two—only that casual type of contact that came through occasional brief work relationships or chance meetings. Yet an unrealized impact had been made; an influence had been apparently exerted that had not for a moment been thought of.

An Unrecognized Talent

Probably most people do not realize how strong is their influence. It is frequently an unrecognized talent. Many may reason, Who am I, anyway? My job is not all that important. I swing no great weight in the world. I do not have a magnetic personality. My words are not such that people hang upon them because of their wisdom. I am not noticed by others all that much.

The trouble with this reasoning is that it is false. No matter how unimportant we may think our jobs are, we are influencing someone by the way we do them if in no other way. No matter how colorless we may believe our personalities are, someone's way of life is being colored by them. No matter how commonplace we may fear our words are, what we say does affect people, by the tone of the voice if in no other way.

We have all noticed how some people seem to stimulate in us a spontaneous pleasantness; others, our intellect; others, our sense of responsibility; others, somber feelings; and so on. This helps us to understand that

everybody we contact affects us in certain ways, even though unsensed by us in some cases. Similarly, everyone we contact is affected by us.

There are times when we do not want to think that what we say or do or how we act influences others. We may sometimes want to do our own thing, insulated so far as its effects on others is concerned. "I shrank from the thought," wrote Cardinal Newman on one occasion, "whenever it was brought home to me, that I was influencing others." But influence others he did. And so do we.

In this context we can appreciate the following words: "Paul urged his brethren to ask themselves what influence their words and deeds would have upon others and to do nothing, however innocent in itself, that would seem to sanction idolatry or offend the scruples of those who might be weak in the faith."—*The Acts of the Apostles*, pp. 316, 317. He wrote to the Philippians of being "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:15).

The Importance of Consistency

A cardinal element in a telling Christian influence is consistency. "A consistent life alone can command respect."—*Counsels on Health*, p. 559. "The continuity of Christian influence is the secret of its power, and this depends on the steadfastness of your manifestation of the character of Christ."—*The Ministry of Healing*, p. 494. (Italics supplied.)

Writing of Martin Luther's influence upon the people of his day and the reason why men followed him when the Reformation began, Merle D'Aubigné states in his *History of the Reformation of the Sixteenth Century* (vol. 2, chap. 8): "The firmness with which Luther relied on the Holy Scriptures imparted great authority to his teaching. But other circumstances added still more to his strength. In him every action of his life corresponded with his words. It was known that . . . [his] discourses did not proceed merely from his lips; they had their source in his heart and were practiced in all his works."

Today, as we move about in our families, our church, among friends, casual acquaintances, or among those with whom we work, we are surrounded by an aura of influence. What is the quality of that invisible atmosphere?

T. A. D.

LETTERS

... to the Editor

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

TITHING SOCIAL SECURITY

The letter "Tithing Plus" [Oct. 19] reveals a misunderstanding of Social Security when it suggests that one may pay and receive nothing in return.

Every day that a worker is covered by Social Security he is getting protection. He receives income protection in case he might

become disabled and unable to work. He purchases the protection of survivor's benefits for his family in case he is either disabled or dies.

Carried to its logical conclusion, the author's reasoning would lead one to deduct many items from his income before he paid tithe. Tithe would not be paid on the income used to purchase term insurance. After all, one might live beyond the expiration of the policy. The premiums for automobile liability would be deducted, unless one was being sued. Major medical insurance premiums would be subtracted from income as long as the individual had remained healthy. Contributions made to certain pension plans would be deducted from income, because the person might never live to realize any benefit.

The question is put in greater perspec-

tive when one realizes the amount of tithe one would pay on Social Security costs. In 1971 the most money that anyone paid in Social Security tax was \$585. Tithe on this amount was only \$58.50. Was this a crushing burden, too much for anyone to pay?

GREGORY MATTHEWS

Woodbridge, Virginia

INDIFFERENCE AND INDULGENCE?

"What Shall Our Children Read?" [Sept. 28] was most timely. Some of our denomination's grade schools and academies subscribe to magazines that violate Biblical and Spirit of Prophecy principles on philosophy, fiction, advice, and advertising.

One wonders whether parents feel no responsibility for awareness of what is fed

the minds of their children. Such conditions seem indeed to be due to indifferent laity and indulgent leadership, as suggested in a recent letter to this column.

ALBERT C. KOPPEL

Washington, D.C.

The proponents of fiction state that Mrs. White did not write against "good fiction" but only against "trashy, sensational, romantic," and other types of "bad fiction." Yet here she clearly says that "truth is what our youth should read and study, not fiction" and that "when the mind is stored with Bible truth, its principles take deep root in the soul, and the preference and tastes become wedded to truth, and there is no desire for debasing, exciting literature."

It is of interest too that even though Mrs. White uses such expressions as "exciting and sensational stories," "trashy and exciting tales" and "highly-wrought fictitious stories," she selected *Robinson Crusoe* and "fascinating stories even of real life such as *Uncle Tom's Cabin*" apparently as examples of the type of reading she was warning against.

Before I became a Seventh-day Adventist I read *Robinson Crusoe*. As my memory serves me, the book is very tame reading compared to the type of fiction regularly read and recommended by the proponents of "good fiction." I would judge that if these two works of fiction were not specifically mentioned by name by Mrs. White, they would both pass muster as examples of "good fiction" that meet all of the current criteria for this class of fiction in our schools.

HERSCHEL C. LAMP

Phoenix, Arizona

SABBATH HOSPITALITY

This summer my husband (not a Seventh-day Adventist) and I, together with my two sisters and brother-in-law, took a five-week trip in a motor home through the Northwest and into Canada. We spent a wonderful Sabbath in a different place each week. What impressed us all so much was the fact that, without exception, we were invited out each Sabbath for dinner and an afternoon of wonderful fellowship. The dinner was either planned by the church itself or by individuals who felt a burden for showing Christian love to visitors!

My husband will never forget the warmth and Christian love shown to us each Sabbath and has related this to many of his friends.

CLOEY WALLS

Bloomfield, Indiana

THOUGHTLESSNESS HURTS

A teacher spent a while at my home last summer. Once, and once only, she let a remark slip out that told me much.

"Never since I taught in — have I been invited to the home of one of the parents for Sabbath dinner," she said.

Almost incredible, I thought. She had taught in our Seventh-day Adventist center for more than 20 years. The school authorities had continued to hire her for one of the so-called hard grades. True, there were formal visits and parent-teacher discussions across her desk. Friendly, fun-loving, living for her children, she had worked on until

there were silver threads among the gold. How much it would have meant to this teacher to be invited into the family circle to enjoy children and parents together and to have this added tie of fellowship between her and her children.

Not intentional. Just thoughtlessness. But at least for the sake of the children should not the church school teacher rank high on our social list?

EDITH JAMES

Yucaipa, California

INDUCING LUST

The word *modesty* is used loosely with a wide range of meaning. Jesus defined it clearly in Matthew 5:28. When a woman creates an atmosphere of lust by reason of her dress or by her conduct, is she not immodest and also guilty of sin? "Whoever entices to sin is his [Satan's] agent."—*Testimonies*, vol. 5, p. 137. Is the woman wearing the miniskirt or pantsuit, then, without sin?

IVAN E. HOLM

Sutherlin, Oregon

COMMUNION SERVICES

Recently I was a visitor on a Sabbath when the church was having communion service.

During the short sermon I decided that I would leave before the ordinances because the next week ordinances were scheduled in my home church.

However, many times during the sermon these words came to me silently but urgently: "If I wash thee not, thou hast no part with me." Finally within my heart I answered, "All right, Lord, I'll take part if someone asks me."

After the sermon I immediately went to the lobby. But another person followed and asked whether I had a partner. I said, "The Lord must have sent you." She replied, "Something kept telling me, 'Go and ask that woman.'" She said she would never forget that experience and neither have I. Yet I always wondered why. Now I think I know.

Twice recently I was a visitor at a large church at the time the ordinances were celebrated. Directly after the sermon they had communion. Wondering why they did not have foot washing, I asked my son, who is a member. He said that for this ordinance members go directly from Sabbath school.

On my second visit I checked the bulletin, and the foot-washing service was listed but with no directions printed or spoken.

So now I wonder, Shouldn't visitors know? In the light of my previous experience I would believe the answer is Yes.

BERNA WHITE

Glendale, California

A TEACHER GRADES GRADING

Recently I have become very frustrated over the whole marking system. Someday I would like to work at a school that has the courage to throw the whole thing out the window. I think we have ample evidence that it is a hindrance rather than a help to learning. I wish that every elementary teacher would read John Holt's work, especially his chapter called "The

Tyranny of Testing" in *The Underachieving School*.

Short of doing away with A-through-F grades, I wish that parents and students could be persuaded not to regard them so highly. In the last school where I was, a great many students and parents seemed to regard a C as a failing grade. This seems to me to be a great pity. I had several parents accost me because their girls got C's in physical education. The argument was that they had never received a C in anything else, so surely there must be a mistake. I think the mistake is in assuming that the child is going to find everything in school (or life) uniformly easy. A great disservice is done a child when he is made to feel a failure for a C grade.

I do feel that good scholarship should be noticed and commended, but I feel it should be kept definitely low key. When the report card comes home with all good marks, it is entirely appropriate to notice and comment and even reward with a treat or article of clothing or something else the child has wanted. It is a different thing, and I believe a mistake, to say in advance, "If you get no mark lower than a B, I will give you this or that." This is nothing short of bribery and, rather than stimulating a joy for learning, makes the student a rather impersonal storage tank for isolated facts. It makes him the quibbler over half-points who is such a pain to every teacher.

CHARLOTTE MOON

Collegedale, Tennessee

MORE ON MUSIC

In "Music Committee Reports" [Sept. 14] is this question: "Why this upsurge of interest in the type of music to be used in the Seventh-day Adventist Church in the seventies?"

Sabbathkeepers one hundred years ago were having a similar problem with their choice of music. Why? The youth "have a keen ear for music, and Satan knows what organs to excite to animate, engross, and charm the mind so that Christ is not desired" (*Testimonies*, vol. 1, p. 497).

ALEXA MARSHALL

Weslaco, Texas

CHRIST THE EXAMPLE

We need to follow the Saviour's instruction "Look unto me." To follow any person is dangerous because, unbeknown to you, his "light" may be about ready to go out.

ELEANOR KROGSTAD

Berrien Springs, Michigan

I was a member of this church as a youth, and I looked around at other members, at their sins, laxness, and dishonesty. I said, "If these are God's people I want no part of them." As a result I left the Lord for more than 15 years.

But Jesus did not forget me, and in time He called me back to Him. When I returned I didn't once consider the unfaithful members; this was a one-to-one relationship. I must confess and forsake my own sins, not those of my brethren and sisters. I deeply regret the 15 wasted years. There is no happiness outside of Christ.

DOROTHY SHAFER

Lakeport, California

Hundreds Attend Detroit Cooking School for Non-Adventists

By ERNEST N. WENDTH



Above: Following each class of the Detroit, Michigan, nutrition school attendants had questions to ask. **Above, right:** Free samples helped non-vegetarians to discover how tasty meatless foods can be.

Above: So many people attended the Detroit cooking school that two separate schools had to be held. **Right:** Displays of literature describing healthful living drew many people.

That an "open door" to good public relations is available to Seventh-day Adventists through cooking schools for nonchurch members is the belief of Dr. and Mrs. Arthur Weaver, of the Plymouth, Michigan, church, who recently completed such a school in Detroit and received so many responses they had to arrange for a second section.

The school was an outgrowth of one conducted in Pontiac last fall, which an unusual number of nonmembers wanted to attend. This caused Mrs. Weaver to ponder the possibility of a school strictly for non-Adventists, an idea that she talked over with her husband.

Dr. Weaver, who is an associate pro-

Ernest N. Wendth is public relations, medical, and radio-TV secretary of the Michigan Conference.

fessor of the Department of Surgery at Wayne State University and chief of staff at a nearby Veterans Administration hospital, had been keenly aware of the growing public interest in a vegetarian diet and felt that Adventists could help best to meet this need. So he concurred with his wife's idea, and Detroit's first cooking school specifically for non-Adventists was born. When the Weavers finally announced the school the story was carried by radio, television, and newspapers.

The husband-and-wife team began their planning about three months before the school was to be held. The actual starting date was determined by openings available on local radio and TV interview shows, where the Weavers could explain what the school was all about. During the past few years the doctor had conducted numerous Five-

Day Plans, which led to appearances on radio and TV and to many newspaper articles. He had made friends with many media people and was thus able to have good newspaper, radio, and television promotion.

As a result of the media coverage, requests to attend the nutrition school began to pour in immediately. Telephone registration at Southfield Junior Academy became so great that help had to be recruited to assist in taking the calls.

More Than Was Anticipated

An attendance of about 200 people was anticipated, but with the rapid requests for reservations it became apparent that twice this number would be attending. The demands necessitated another section. One group met on Monday and Thursday nights. The

second section, which also averaged about 200 persons, met on Tuesdays and Wednesdays.

People came from as far as 40 miles away to attend the school. One young person became interested in a vegetarian diet "after taking a course in yoga." Another came because "meat was too expensive," while a third person felt it to be "a great sin to eat an animal." Most came because they wanted to learn better eating habits.

A large number in the audience were men. Some were there because they had to bring their wives, but one attended the last evening because his wife couldn't be there and she didn't want to miss anything. He was instructed to take notes, copy recipes, and report back to her. A surprising number of young people came. An offering was taken. It was explained that the meetings were free but contributions were welcome. The offerings, running between \$40 and \$80 a night, amounted to more than the expenditures. In addition, more than \$500 worth of Adventist literature on healthful living was sold.

The help of the church members contributed in no small degree to the school's over-all success. About 25 people were involved daily at the academy gymnasium, where the meetings were held, while others assisted in their homes by preparing the sample dishes for each evening's tasting tables.

The evening's program consisted of a nutrition lecture by Dr. Weaver and food-preparation demonstrations by his wife. Also assisting in the lectures was Mrs. Walter R. Olson, a dietitian who told the audience how to plan a balanced diet. Representatives from Loma Linda and Worthington Foods talked about their products and supplied items necessary for food samples, drinks, and gifts.

Question-and-answer periods were a time of vigorous audience participation. It is not possible to know the full influence of this cooking-school evangelism, but 11 people have asked for Bible courses.

A Boost for Health-Food Stores

One result was very evident. Health-food stores throughout Detroit found a marked increase in business, with some completely selling out their supplies of soy milk. (Samples had been given out each evening at the school.) Supplies of other products were also sold out or were dangerously low. Health-food store owners called the Metropolitan church to see whether the church store could help in meeting the demand or in getting word to health-food representatives to rush additional supplies to them.

One hundred and fifty-five families were represented in the return of questionnaires that were passed out. Of these, 42 requested a complimentary subscription to *These Times*, the "Adventist magazine that would help them understand the church better";

13 expressed their willingness to pay for their own subscription to *Life and Health*; while 22 wanted more information about Veg-a-weigh, the weight-reduction club founded in Battle Creek, Michigan, and based on a vegetarian diet.

Dr. Weaver feels that should programs such as this be duplicated in every major city they would be as successful as the one in Detroit. The current interest of young people in vegetarianism would make the program "particularly welcome in university towns," he believes. He also feels that the home-economics departments of our academies and colleges could make many friends for the church by pre-

sending programs in their surrounding areas.

Another unique result of the program was the reaction of many Adventists. The publicity given by the media and the interest developed by nonmembers have caused numerous church members to request such schools.

Dr. Weaver and his nurse-wife, Natalie, have dedicated their lives to a program of health evangelism. They feel today's world is ready for our cooking schools and that this can be a point of contact that we should not neglect. "If we do fail," they say, "someone else will step in, and the Adventists will lose a golden opportunity for Christian witness."

Two-Term Mission Volunteer Plans Further Overseas Service

By JANE ALLEN



Jane Sabes, of Adelphi, Maryland, has done volunteer service in Adventist hospitals in Africa and Hong Kong. In Hong Kong she recently set up a medical laboratory at the new Stubbs Road hospital.

Jane Sabes, of Adelphi, Maryland, who recently returned from a volunteer mission stint in Hong Kong, plans to go right back into mission service when she completes a graduate program at the Medical College of Virginia.

Jane is a medical technologist who has already worked in two missions. The first time was three years ago when she in-

terrupted her sophomore year at Columbia Union College to do a four-month relief term in the church-owned hospital in Benghazi, Africa. About a year ago she left for a one-year term at the new Adventist hospital in Hong Kong.

Jane's task was to establish a laboratory in the new hospital in less than twelve months' time. That meant ordering supplies and equipment, drawing up floor plans, designing cabinets, and training technicians.

"Everything had to be done," Jane says, "everything—from putting in doors to stocking chemicals and writing a policy book for the hospital."

She says the biggest obstacle she had to face was waiting for equipment to arrive, which had been ordered from the United States, England, Germany, Australia, and Japan.

Jane is one of hundreds of Adventists who have volunteered their services to the five-year-old program called Adventist Volunteer Service Corps (AVSC). It differs from a regular mission term in that it is shorter—usually one or two years—and is completely voluntary.

The AVSC worker provides all his own expenses for transportation, passport, visas, and inoculations, and then he works without pay for the entire term.

"No Small Thing"

"It is no small thing for a person to do as these volunteers do," states D. S. Johnson, an associate secretary of the General Conference. "He is actually 'out of work' for one year, receives only a stipend and accommodation, and must live on his savings."

Another volunteer at the Hong Kong Hospital, Evelyn Rieber, from California, used to tell Jane, "You've got to

Jane Allen is editorial assistant for Tell magazine, published by the Public Relations Department of the General Conference.

learn not to be so youthfully impatient."

Miss Rieber, a retiree, represents another type of AVSC volunteer. Elder Johnson explains that after a church member retires he or she may express a desire to continue to serve in some way. Some who volunteer are qualified teachers, ministers, nurses, doctors, carpenters, or secretaries.

Although the volunteers come in all ages and with varied backgrounds, Jane describes the volunteers at the Hong Kong Adventist Hospital as a team that combined the action of youth and the devotion of retired workers.

Ask her whether she accomplished what she set out to do, and she will give you an emphatic Yes. "When I left Hong Kong the laboratory was completely equipped and staffed, including a national replacement for me."

The physician who is directing the lab now is not an Adventist, but is a Christian. Jane explained to him that Sunday is the busiest day in the lab, and she asked whether he would be willing to work that day. He assured her that he would be happy to, provided he could worship with the Adventists on their Sabbath.

Replaced by a National

Pleased with finding a national replacement, Jane describes her philosophy of mission work. "If I am needed in some area I'll go and do the job, but if the time comes when a national worker can take my place, then it is time to move on. There are many other places in the world that need help."

The year in Hong Kong was not without its hurdles, but Jane managed to cross them successfully, including her examination for the American Society of Clinical Pathologists, which is generally given only in the United States.

Upon passing the test she became a registered medical technologist and was able to perform laboratory tests she might not have done otherwise. These included drug analysis for the American consular, chemical tests on the local water supply, which she did when she wasn't busy setting up the lab at the hospital, and helping at the nearby Man Yee Clinic and at the Tseun Wan Hospital.

For her first eight or nine months in Hong Kong, Jane averaged 17 working hours a day, sometimes never leaving the building, because she lived in the hospital.

"You don't really accomplish anything in one year unless you work 16 or 17 hours a day," she explains. "You just get to know the people, and it's time to go home."

Jane went to Hong Kong because she has wanted to be a missionary since she was a little girl. The four-month term in Africa confirmed that desire. At home she plans to work one year before beginning graduate studies. Then she hopes to go to another part of the world where she is needed.



Women undergoing training for the New York City Adventist Nurse Service Agency observe nutritious food demonstrations in the New York Center. The Service has been lauded as the best of its kind in the city by reputable hospitals and social-service agencies.

Nurse Agency Serves the Sick and Discouraged of New York

By JUNE CROFT

The telephones were ringing in rapid succession on a busy morning in March. Rapidly jotting down pertinent information, the answering nurse made a professional evaluation from information given by a husband who was facing the problem of his wife's terminal illness.

"Which home health aide should I send?" pondered the nurse at the Adventist Nurse Service Agency in New York City. "There's Mrs. Calander,* who lives in the same section of the Bronx. She is very dedicated and has a way with the sick, bringing spiritual comfort as well as good nursing care. She is a widow needing employment right now, especially with two sons to rear and educate."

In answer to the call, Aide Enid Calander went to the bedside of Mrs. Rosenthal. As she busied herself with personal care, she softly sang, "Then the hand of Jesus touched me . . . He touched me and made me whole. He touched me, and oh, the joy that fills my soul." The patient asked her to sing it again and again. When Mrs.

Calander asked whether she wanted prayer, Mrs. Rosenthal replied, "Yes, pray for me." Every day the patient asked her nurse to pray, and always after the prayer she would say, "I feel so different inside, so different!"

There were nights when after working the day shift Mrs. Calander would return to the Rosenthal home by taxi to make her patient comfortable. Often Mrs. Rosenthal would request, "Please pray with me." Mrs. Calander would read the Bible to her, and the response would be, "How wonderful that message is!"

During one of these opportune moments Mrs. Calander said to her patient, "I am telling you the truth, Mrs. Rosenthal. Jesus is the Messiah. He has come the first time and when He comes again He is going to take us home to be with Him. There will be no more illness, no more hospitals, no trouble anywhere in the heavenly city."

"Teach Me to Pray"

"Teach me to pray," Mrs. Rosenthal requested. Then she called upon Jesus and spoke with Him as her personal Saviour. Shortly after this experience she telephoned her family and some of her friends and told them of her belief. To Aide Calander she said, "I am saved through Jesus Christ, and I know there is no reason to be afraid. I am so happy."

*The names of people and places have been changed in most cases.

June Croft, R.N., is director of the Adventist Nurse Service Agency operating out of the New York Center, New York City.



A student home-health aide, preparing to serve with the New York City Adventist Nurse Service Agency, practices a nursing procedure under a nurse supervisor.

As the months passed, Mrs. Rosenthal's appetite waned. More and more her discomfort increased. The prayers of Aide Calander were often heard. Kindly she would admonish her patient, "Just bear up on the wings of the Messiah," and thus a measure of comfort and relaxation was obtained.

Mr. Rosenthal was impressed. He said, "I have met people of all faiths. But if I ever decide to go to any church, it will be the Seventh-day Adventist."

In the last few hours of the sufferer's life, she said, "Mrs. Calander, I'm going to live next door to you up there. I just love you. I'm all right!"

Her sister said, "I didn't believe in anything, but now I really believe in God, and I believe that God sent you to my sister. You know, we had the money, but we could not give her that which you gave her."

The experience of Mrs. Calander is only one that aides of the Adventist Nurse Service Agency, operated at the New York Center, New York City, have had. Set up several years ago, the agency operates a nurse's registry, which places RN's and other trained personnel in homes and institutions in Metropolitan New York, Westchester County, and Long Island. Director of the agency is June Croft, R.N. Associated with her are RN's Audrey L. Arnold and Zoetta Hausner. A number of the most reputable hospitals and social-service agencies in the New York area have said that the Adventist Nurse Service Agency is the best of its kind in the city.

A leading university hospital has phased out its home-care department and refers its patients to the Adventist Nurse Service Agency because it likes the way our workers serve. Hospitals appreciate being able to relieve bed

shortages and families are made happier knowing that their loved ones are cared for in familiar surroundings.

A lawyer called the agency to describe the plight of his aunt, who had been revived in the New York Hospital emergency room from an overdose of sleeping medicine. This was her second attempt at suicide. We were asked to send around-the-clock nurse's aides to the hospital.

In answer to the question, "What does your aunt enjoy doing? Are there books or magazines our aide could bring in?" her nephew replied, "Her whole life has been involved in the financial world and her investments. She's like a walking computer. Nothing would please her more than the *Wall Street Journal* or the financial section of the *New York Times*."

Supportive Optimism

For months Adventist nurse's aides quietly lived their lives of gentle supportive optimism in the room of Mrs. Fetzer. Eventually she was transferred for a short time to a nursing home, then was allowed to go home. She was still suffering from depression and needing constant supervision. A sleep-in aide, Mrs. Ruth Harvey, lived with her as a friend. One day as Mrs. Harvey sat reading her Bible, Mrs. Fetzer said, "Oh, Mrs. Harvey, I wish I could believe in that Book as you do!" Mrs. Harvey read to her some of the promises God has given us. One was from Isaiah 41: "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." From chapter 49 she read, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands."

"Do you know what this means?" asked Aide Harvey. "God has written your name in the palms of His hands." From that time on Mrs. Fetzer was a different person. Previously she had not believed in God. Now she did, and often she and her companion prayed together. After three months of reassurance, Mrs. Fetzer had such peace of mind that she no longer needed a nurse's aide.

A social worker in a large medical center called to ask for 24-hour nursing care for a woman who had had surgery. This woman's son was a doctor. Nurse Audrey Norvell was sent and skillfully cared for her for ten months.

In her busy life Mrs. Nevins, the patient, had seldom found time to attend religious services. Every morning when Nurse Norvell began her day she would say, "Now we are going to pray so that we will have a good day." Reassuringly she would say to her patient, "God can do everything for you. He sent His Son to die for us, and by the love of Jesus

we will be saved." As the days passed, Nurse Norvell shared the *Signs of the Times* and *Message Magazine* with her patient. Mrs. Nevins carefully considered the beliefs of Seventh-day Adventists as listed on the back of a church bulletin. She was greatly impressed by a telephone conversation with an Adventist pastor during which he prayed with her. The family was highly pleased with Nurse Norvell's care, with the way she prayed for her patient, and the many little things she did for the sick woman's personal comfort.

Several days before Mrs. Nevins passed away she told Nurse Norvell she believed everything she had told her. At the last Mrs. Norvell was at her bedside long hours, holding her hand, and repeating the precious promises that had come to mean so much. Too weak to speak, Mrs. Nevins would smile in response.

At the agency we can see how God is leading. In a most remarkable way competent nursing persons become available to serve as difficult and pressing requests for service come in.

To the homes of the poor as well as the wealthy, influential, and famous, go these kindly medical missionaries. Voices full of gratitude respond with glowing praises, such as "Bless you!" "She is just wonderful!" "Thank you from the bottom of my heart!"

In 1892 Mrs. White wrote in *Medical Ministry*, pages 300 and 301: "In every large city there should be corps of organized, well-disciplined workers; not merely one or two, but scores should be set to work. *But the perplexing question is yet unsolved, how they will be sustained.*" (Italics supplied.)

Today this problem has been solved in New York City. To date, approximately 800 persons have taken the 65-hour home-health-aide course, and hundreds are serving all over the city. Not only do they serve in a missionary capacity, but they receive modest wages. This is at a time when Sabbath observance, unions, and unemployment are posing monumental problems to many Seventh-day Adventists. Should not Adventist nurse service agencies be found in cities and towns wherever it is possible to establish them?

Adventist Nurse Service Agency health aides are presented with the General Conference's Home Health Aide Certificates upon completion of the training course.



PHILIPPINES:

Thousands Learn of SDA Temperance Principles

Thousands of people in Tagbilaran, Bohol, Philippines, and the surrounding areas know about the temperance principles of Seventh-day Adventists as a result of the public relations activities of a young Adventist student.

Last summer Dan N. Lim, a graduate of Philippine Union College, took some subjects at the Bohol University in Tagbilaran to qualify him for his law course. The summer students, numbering some 3,000, unanimously elected Dan, the youngest of three candidates, as president of the student body. He ran on an antitobacco, anti-alcohol, antidrug platform.

One evening some time later Dan telephoned the Central Philippine Union office in Cebu, appealing for help for a temperance rally in his school in Tagbilaran.

D. M. Niere, temperance department secretary of the Central Philippine Union Mission, and Dr. Manuel Tornilla, Jr., medical director of the Miller Sanitarium and Hospital and medical secretary of the union, responded. Dan introduced us to the president of the school. The president was so impressed with our program that he directed that classes be suspended so that all the students could attend our meeting. The whole student body, teachers, and members of the public attended. The following day we were kept busy with appointments. Dan brought us to the office of the largest radio station in the city. The manager offered us a one-hour broadcast as a public service. While Dr. Tornilla and I alternated on the program, answering questions by telephone, Dan went to another radio station and negotiated for free time. As soon as we finished the first program, Dan took us to the other station. There we had a similar experience of answering the questions by telephone. We stayed for nearly two hours at the second radio station.

At noon that day we were taken to the Rotary Club. There Dr. Tornilla outlined the danger of smoking, drinking, and drug dependency to the club members. Following his speech he was asked questions.

Meanwhile Dan had arranged with the Divine Word College, operated by the Catholic sisters, for us to lecture to the students. When we arrived at the school at 2:00 P.M., hundreds of students were waiting for us. Dr. Tornilla lectured to 700 students on the fourth floor, and I was kept busy showing films to 300 students on the first floor. Then we changed over. I showed my films to the 700, and Dr. Tornilla lectured to the 300.

Our last appointment was with the townspeople in the town plaza. In spite of the exceedingly warm weather some 2,000 people were in attendance, of

whom 50 per cent were youth and children.

Thus, as a result of Dan Lim's efforts, we were able to present our temperance principles to 5,000 people from all walks of life—this in addition to the thousands who heard us during the two and one-half hours of broadcasting over the two radio stations.

D. M. NIERE
*Temperance Secretary
Central Philippine Union Mission*



The Don Yettie family were the first people to be baptized into the Adventist Church in Bahrain. From left: Joyce, Mrs. Yettie, Susan, Mr. Yettie, and Winston.

BAHRAIN:

Five Are First to Be Baptized in Sheikdom

The first Seventh-day Adventist baptism on the island sheikdom of Bahrain in the Persian Gulf took place on Sabbath afternoon, November 4. Baptized were Don Yettie, his wife, and three children.

Don Yettie was born in an Adventist home in India and attended Adventist schools. However, he did not take his stand for Christ with the rest of his family. The world absorbed his attention. He married a Catholic girl, and they moved to Bahrain to seek their fortune. Don found employment with Cable and Wireless, Ltd., and through the years was promoted until he gained a responsible managerial position.

Two years ago he could have retired with many benefits. However, a new retirement plan was inaugurated that would provide increased benefits if he gave the company five more years of service. He chose the latter.

Then the Holy Spirit began working on his heart. Though two children were grown and away from home, he gathered the three younger ones and his wife around him for regular family worship and Bible study. Because of Mr. Yettie's earnest prayer and consecration, God was able to bring about the conversion of Mrs. Yettie and the children. He sent word out to Robert Darnell, president of the Middle East Union, that he was interested in baptism and membership.

On the first visit to Bahrain of three members of the Middle East Union TEAM (Thrust for Evangelism Among Muslims), Harley Bresee spent several evenings with the Yettie family in Bible studies. When the TEAM conducted a Five-Day Plan to Stop Smoking clinic there in May, R. W. Taylor, Ministerial secretary of the Afro-Mideast Division, had further studies with the family. At that time Mr. Yettie determined to make arrangements with his employer to keep the Sabbath.

In a recent letter Mr. Yettie refers to the new retirement scheme that was initiated two years ago, then adds, "As I have resigned I have lost all these benefits." Later he adds, "My choice in deciding to serve God must get first preference."

When his manager remonstrated and pointed out the deprivations his family would undergo he replied, "The family as a whole were all aware of the consequences and are prepared for whatever God has in store for us."

He was then offered a higher salary, with the suggestion that if he could give more money to his church he could be excused for working on Sabbath. He replied, "My church does not have salvation for sale."

Mr. Yettie concludes his letter: "You can see from this that we have been put to a severe test, but we thank the Lord that He has been with us and prevented us from changing our decision to serve Him."

It was a thrill to officiate at the baptism of Mr. and Mrs. Yettie, Joyce (16), Winston (14), and Susan (12), thus increasing our membership on this hitherto unentered island by 100 per cent.

KENNETH OSTER
*Evangelist
Middle East Union*

West German Chancellor Visits Old Folks' Home

In August, Willy Brandt, chancellor of the Federal Republic of Germany, visited Haus Wittelsbach, the Adventist Old People's Home situated at Bad Aibling in the Bavarian Alps. He was welcomed by J. Hildebrandt, president, South German Union Conference.

After visiting two old sisters who are confined to their beds, Mr. Brandt addressed a group in the chapel.

As a little souvenir, Mr. Brandt was given a book, *The Seventh-day Adventists: the Organization and Work of a Worldwide Movement*, and a brochure outlining Adventist welfare activities.

JOACHIM HILDEBRANDT
*President
South German Union Conference*



World Divisions

AUSTRALASIAN DIVISION

★ The Darwin, Australia, church reports it has raised more than \$4,000 for 1973 Ingathering. This is \$600 more than was raised in 1972.

★ The Australasian Division, the General Conference, and the Papua-New Guinea Union Mission have allocated a total of \$10,000 to be used by the Papua-New Guinea Union Mission for famine relief. Several of our ministers and workers are laboring in a voluntary capacity dispensing government aid to stricken areas.

★ TV Personality Alastair Duncan is the narrator for the Australasian Division film, *Heart of the Pacific*, a Pacific Islands Adventist mission film released recently. It was produced by Eric Were. The film commentary was recorded at Advent Radio-Television Productions, where music and special sound effects were also added.

M. G. TOWNEND, PR Secretary

EURO-AFRICA DIVISION

★ Seventy-two persons have been baptized thus far this year in the Franco-Belgian Union, and 35 in the French Swiss Conference.

★ The Portuguese Parliament recently passed a new law on religious liberty that will permit Adventists to be officially recognized as a church and to develop their educational work. At the present time six Portuguese young people are studying at Spanish Adventist Seminary in Valencia, Spain. The seminary has 65 pupils.

E. E. WHITE, Correspondent

INTER-AMERICAN DIVISION

★ Cliseria Morales, cashier of the Pacific Mexican Mission, was so impressed by the EVANGELISM '72 program that she held a series of meetings by herself, and as a result a Sabbath school has been organized with 15 members. It is expected they will soon be ready for baptism.

★ A strong evangelistic program is going on among the Xahualica, Maya, and Zona Mazahua tribes of Mexico. Three hundred and eighty-nine of the tribespeople have been baptized so far in 1972, and 430 are members of Sabbath schools.

L. MARCEL ABEL, Correspondent

SOUTHERN ASIA DIVISION

★ During the past year Seventh-day Adventists in South India have distributed 10,600 copies of the Bible according to the secretary of the Bangalore Branch of the Bible Society of India. This places Adventists first among the denomina-

tions distributing Scriptures in the area.

★ Three new primary schools have been opened recently in the State of Kerala, South India.

★ Ministers and laymen of the Kerala Section, South India, began 39 evangelistic campaigns during October.

★ G. J. Christo, president of the Northern Union, India, reports that the Government of Nepal granted permission for the continued operation of the Scheer Memorial Hospital, Banepa, Nepal, for another two years after the existing contract expired last August.

★ Cottage meetings conducted by B. S. Chauhan and Lakhan Singh in Ghaziabad and Agra, Northern India, have resulted in 11 baptisms.

★ The greatest evangelistic endeavor ever attempted by Seventh-day Adventists in the Northern Union of India is to be held in 1973. One hundred and twenty evangelistic workers in the union accepted the challenge at recent institutes to lead the 9,000 members of the union into total involvement. Some one twelfth of the earth's population lives in the territory of the Northern Union.

★ The Ruby Nelson Memorial Hospital, Jullundur, North India, has been designated an official TB center at the request of the district health officer. Co-operating with the National Tuberculosis Eradication program, the hospital began screening patients on the first day of this appointment. Two hundred and fifty workers of a nearby factory and all the members of their families were checked that day.

★ June Peters, a Seventh-day Adventist from Sri Lanka, formerly known as Ceylon, has gone as a missionary to Kenya. She is the first Adventist from this country to serve in a mission field.

★ Orval R. Scully, Seventh-day Adventist Welfare Service director in Bangladesh, and Fred Bischoff, Adventist Volunteer Service Corps worker with SAWS, conducted the annual Week of Prayer at the Kellogg-Mookerjee High School, Jalirpar, Faridpur, Bangladesh, recently. Twenty-nine students and one adult were baptized by Elder Scully on the final Sabbath. This was the largest baptism in the history of the Kellogg-Mookerjee High School.

A. J. JOHANSON, Correspondent

TRANS-AFRICA DIVISION

★ The Sentinel Publishing Company in South Africa has published a special edition of the *African Signs of the Times*. Thirty-six thousand five hundred copies have been sold.

★ For the first time in the history of the graduate school of business at the University of Stellenbosch, Cape Province, South Africa, the annual presentation of gold medals was moved from Friday evening because the recipient of the only gold medal for the Master's

degree in business administration was Bernard Ficker, a Seventh-day Adventist. Mr. Ficker is a teacher in the business department of Helderberg College.

★ Dr. Ray Foster has launched a leprosy-control project in the Kalabo District of the Western Province of Zambia. Nurse Marion Joseit and Medical Assistant David Kalumba will visit villages in a four-wheel-drive Land Rover purchased especially for the project.

DESMOND B. HILLS, Correspondent

Atlantic Union

★ One year ago the Concord, New Hampshire, Adventist church began a Community Services program under the leadership of Adeline Higgins. Since that time some 2,000 pieces of clothing and bedding have been distributed. A good working relationship has been established with the city welfare department, the district nurse, the Community Action program, and the parole board.

★ Last summer the Northeastern Conference education department sponsored a six-week pilot program to give special reading and math instruction two hours a day, five days a week, to pupils in grades 4 to 8 from the conference schools in the New York area. Sandra Herndon, coordinator of the project, is director of the conference reading program. The special pilot team included Benito Hodge, principal; Ira-lyn Trott and Joseph Archer, reading; Calvin Campbell and Gladwyn Trott, math; Glorie Garrett and Edward Herndon, arts and crafts. In addition to new instructional materials, Beverly and Laverne Small volunteered to reinforce the skills that were being taught. Plans are being formulated to expand the program for the summer of 1973.

★ A new Northeastern Conference church was organized recently. It is situated on Washington Avenue in Brooklyn. Simon Johnson is the pastor.

EMMA KIRK, Correspondent

Canadian Union

★ A new careers building has been completed at Canadian Union College.

★ Three large vans loaded with clothing arrived in Toronto during the week of November 12-18 for use at the Canadian-Ugandan relief center being operated by the Ontario Conference. Elder and Mrs. W. P. Cook were in charge. More than 500 refugees from Uganda have been helped in about three weeks' time with clothing, bedding, household items, and furniture.

THEDA KUESTER, Correspondent

Columbia Union

✦ W. A. Higgins, an associate secretary of the General Conference Publishing Department, was the guest speaker at a literature evangelist rally conducted by the Potomac Conference publishing department in Wytheville, Virginia, recently. Fourteen people signed cards asking for information about the literature-evangelist ministry. During the meetings literature evangelists and laymen made a Bible-study survey in the community.

✦ Beginning literature evangelists in the Columbia Union recently attended a training school held at the Review and Herald Publishing Association. Guest devotional speakers were Alva R. Appel and Lorenzo Grant, legal association secretary and MV associate secretary, respectively, of the Columbia Union; Donald Jacobson, of Columbia Union College; and Ed Glenz, of the Potomac Conference.

✦ The Jackson, Ohio, church recently celebrated its fiftieth anniversary.

✦ George Rogers and his Ohio Conference literature evangelists made a gain in sales of \$82,000 for the first nine months of 1972 over the comparative period of 1971.

✦ Lane Damazo, of Frederick, Maryland, is Chesapeake Conference Pathfinder of the Year 1972.

✦ Dedication services were recently held for the new Adventist church in Shrewsbury, New Jersey.

✦ Elizabeth Cobb, of Salem, New Jersey, was recently elected vice-president of the South Jersey Dorcas Federation.

✦ A proclamation signed by the Erie, Pennsylvania, mayor, Louis J. Tullio, celebrating 100 years of Christian education by the Seventh-day Adventist Church, was presented to Winton Anderson, pastor of the Erie church, by Joseph Robie, assistant to the mayor, at special ceremonies held recently in the mayor's office.

✦ The Reading, Pennsylvania, Adventist Book Center held a grand opening recently for the public. In addition to the store in Reading, the center operates a branch at Blue Mountain Academy, Hamburg, and a bookmobile to service the churches of the Pennsylvania and Allegheny East conferences.

✦ Members of the Scranton, Pennsylvania, church recently honored their Congressman, Joseph McDade, of Pennsylvania's tenth district, for his outstanding work in the aftermath of the floods that hit the Keystone State this summer. Morten Juberg, public relations secretary of Columbia Union Conference, presented the denomination's Community Services Award to the Congressman.

MORTEN JUBERG, *Correspondent*

Northern Union

✦ The Beach, North Dakota, church sponsored two booths at the Golden Valley County Fair last autumn. The first booth featured the Voice of Prophecy Wayout program. The Dorcas Society was featured in the second display, which showed the relief work done by the society. Some 1,000 pieces of literature were distributed.

✦ Members of the Dorcas Society of the Minneapolis, Minnesota, First church conducted a free rummage distribution in the yard of one of the members to provide used clothing to people with low incomes. Thousands of pieces of clothing were distributed, and many pieces of literature were given away.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ David Taylor is the new associate youth director for the Central California Conference. He was previously with the Southeastern California Conference.

✦ Don Sutton, pitcher for the Los Angeles Dodgers, has spent time with the Pacific Union staff in temperance rallies and drug-abuse education programs. Also appearing on the programs are Dr. Bernell Baldwin, of the Loma Linda School of Health, and Robert Boney, of the White Memorial church. Director of the program is Miller Brockett, health services secretary of the Pacific Union Conference.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ Workers of the Georgia-Cumberland Conference reported a total of more than \$203,800 raised for Ingathering in the 1973 campaign. The report was given at a meeting recently held at Georgia-Cumberland Academy, Calhoun, Georgia.

✦ An estimated 350,000 Georgians came in contact with Seventh-day Adventists at the Southeastern State Fair booth sponsored by the churches of the greater Atlanta area and the Georgia-Cumberland Conference. More than 1,000 persons registered requesting additional information about Seventh-day Adventists; 9,000 pieces of literature were distributed; 650 persons requested Family Bible Plan studies; and 112 expressed interest in the Five-Day Plan to Stop Smoking.

✦ Florida Conference evangelist C. Dale Brusett completed a series of meetings in

Fort Lauderdale in mid-November. One hundred and sixty-six persons became members of the church through baptism and profession of faith.

✦ LaVoy Garner baptized 13 persons as a result of the evangelistic meetings he conducted in Lakeland, Florida. He was assisted by a layman, Kenneth Cronley.

✦ Dr. Richard Toler and M. A. Tyner recently conducted a Five-Day Plan to Stop Smoking at Charlotte, North Carolina. More than 60 persons attended; 50 of them succeeded in quitting smoking.

✦ Students from the Kilgore Elementary School, Charlotte, North Carolina, raised one fourth of the Ingathering goal for their church. Twenty-six of the students solicited \$60 or more each.

✦ The South Central Conference was recently honored for having raised its subscriptions to *Message Magazine* to the highest in the history of the journal. The conference has also reached its highest single-copy sales of the magazine through the literature evangelists.

✦ Alumni Homecoming was held at Southern Missionary College the first weekend of November. Raymond H. Woolsey, SMC graduate of 1951 and an associate book editor of the Review and Herald Publishing Association, and Robert H. Wood, a pastor at Des Moines, Iowa, were the featured speakers. Dr. Melvin Campbell presented a report on SMC student-missionary activities, and a special offering was taken for the college's Nicaragua project.

✦ As many as 600 attended a Voice of Prophecy Crusade held in Greeneville, Tennessee, which ended recently. Sixty have been baptized as a result of the meetings. Bill Hoffman was the speaker. He was assisted by the local pastor, Trevor Hoover; Andy McRae; and a layman, J. L. Gudger.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ A. R. Mazat, periodical manager of Pacific Press Publishing Association, was the guest speaker for the Texas Conference Health and Community Services fall Federation meetings held recently.

✦ The Tulsa, Oklahoma, church opened a new Community Services center in the city recently. Mr. and Mrs. William Bailey, of the Tulsa Royalties Company, who are interested in the humanitarian work conducted by Seventh-day Adventists, cut the ribbon at the dedication service. Guest speakers included C. W. Skantz, president of the Oklahoma Conference; Cyril Miller, secretary of the Southwestern Union Conference; and Vera Wolfe, State director of Community Services.

J. N. MORGAN, *Correspondent*

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July to December, 1972

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List of Abbreviations

E Editorial	RC Report to the Church
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Mud-and-Straw Church in Botswana Is Replaced by New Building

An old mud-walled, straw-roofed church, in which Adventists at Mahalapye, Botswana, worshiped for years, has been replaced by a new building. The new church is built on the banks of a river overlooking the town. The children in front of the building are Missionary Volunteers attending a meeting held on the occasion of a visit of the Trans-Africa Division and Zambesi Union MV secretaries.

DESMOND B. HILLS
MV and Public Relations Secretary
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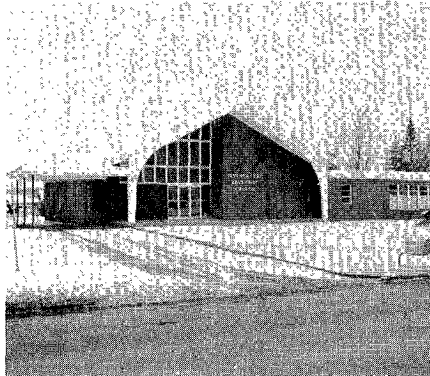
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Church Is Dedicated at Utica, New York

Utica, New York, Adventists dedicated their new church building on Sabbath, October 28. The church's history goes back to 1912.

D. S. Johnson, an associate secretary of the General Conference, and A. J. Patzer, New York Conference president, were among the dedication speakers.

H. A. UHL
PR Secretary
New York Conference

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Selfishness: examining ourselves re. Sin Has a Mother. Otto H. Christensen, Oct 19: 6

Service, for God: attitude toward reward necessary in. Covetousness Replaces Self-denial (E). Kenneth H. Wood, Dec 7: 2

Seventh-day Adventist: incidents relating to soldier becoming. Door Was Unlocked. Dennis B. Crabbe, Dec 7: 9

Seventh-day Adventist Church: is it fulfilling God's purpose today? Solomon and the Church Today (E). Kenneth H. Wood, Nov 23: 2

Seventh-day Adventists: lack of reverence of in church. Man in God's House (E). Thomas A. Davis, Sep 14: 10

necessity of staying by standards to prosper. Everything Will Be All Right (HH). Robert H. Pierson, Aug 10: 2

their need of impressing people by their lives rather than their institutions. Concrete or Character? (HH). Robert H. Pierson, Sep 14: 2

Sex: why premarital is wrong. What's Wrong With Premarital Sex? (YA). Dallas Youngs, Aug 10: 12

Sexes: discussion of role of in modern world. Male and Female: Preserving Sex Identity. Marcella Anderson, Aug 24: 4; 31: 6

Sin: in the church, attitude toward. Pro-Good or Anti-Bad—Which Focus? (E). R. D. Vine, Nov 23: 12

in the church, must be rooted out. Ai, Achan, and Us (E). Kenneth H. Wood, Oct 26: 2

need to expose it for what it is. Turning the World Upside Down. Eugene Lincoln, Dec 14: 10

solving the problem of. Divine Solution. Theodore Carcich, Jul 27: 6

Smoking: lawsuit against church for statement re., report of. F.Y.I. (E). Kenneth H. Wood, Jul 20: 2

statement explaining Adventist Church's stand on. What About Low-Tar Cigarettes, Filter Cigarettes, Cigarette Filters, and Reduced Use of Tobacco? A Statement by the General Conference Officers, Jul 13: 8

Soul-winning: contrast in methods of. A Right Way and a Wrong Way (FL). Mable Hillock, Jul 6: 9

Speculation: business, discussion of danger of. Financial Speculation—One of Satan's Snares (E). Kenneth H. Wood, Nov 16: 2

Spirituality: effects of deterioration of. When Comes the Crisis (E). Kenneth H. Wood, Sep 21: 2

Sports, competitive: effect of playing upon young children. Is Winning "the Only Thing"? (E). Herbert E. Douglass, Jul 20: 10

Stewardship: discussion of. Thrill and Blessing of Liberal Giving. J. O. Wilson, Dec 14: 6

interview with General Conference stewardship secretary. Stewardship Is for Everybody. Herbert E. Douglass, Jul 20: 12

obligation of North American SDA's to give more to missions. "Brethren in America . . . Wake Up!" (E). Kenneth H. Wood, Aug 24: 2

Stocks, and bonds: discussion of buying by SDA's. Christian and Marketable Securities. Wilfred M. Hillock, Oct 26: 4

Success: what it is. Success: Just What Is It? H. B. Lundquist, Aug 3: 8

Suffering: seeing God's love in. God's Love and Human Suffering (E). Thomas A. Davis, Jul 27: 12

Teachers: meeting parents of students. Those Conferences (FL). Vera E. Johnson, Oct 19: 10

Teaching: an evaluation of methods of. Why We Need a Nongraded School. Alice Goertzen, Nov 23: 8

Television: influence of. Television and Youthful Behavior (FL). Clarence Dunbebin, Nov 30: 8

Temperance: the happy way of living. Real Life or

Illusion? E. H. J. Steed, Dec 28: 10

Ten Commandments: a compact of love rather than a rule of authority. The Ten Commitments (E). Thomas A. Davis, Jul 6: 11

discussion of Reader's Digest's article which refers to weight of stone table of. How Heavy Were the Tables of the Ten Commandments? (E). Don F. Neufeld, Sep 14: 10

second table of, written by God. Who Wrote the Commandments on the Second Tablets? (E). Don F. Neufeld, Sep 21: 12

Thanksgiving: thankfulness at. Thankfulness at Thanksgiving (E). Thomas A. Davis, Nov 23: 12

Tongues: discussion of purpose of in 1 Cor. 14. Tongues a Sign for Whom? (E). Don F. Neufeld, Nov 2: 14

E. G. White's experience with man and wife who spoke. Ralph Mackin Story. Arthur L. White, Aug 10: 1; 17: 4; 24: 7

Trust: in God. Can We Trust God? Victor A. Anderson, Dec 14: 4

Truth: how one discovers. Truth Is Self-authenticating (E). Herbert E. Douglass, Oct 19: 12

the ultimate goal in the search for knowledge. Truth the Ultimate Goal. Don F. Neufeld, Aug 10: 4

Victory, Christian: how it is gained. Formula for Victory (E). R. D. Vine, Jul 13: 14

Voting: the attitude Christians should have regarding. Christian and the Ballot (E). Kenneth H. Wood, Oct 19: 2

White, E. G.: her part in development of manual labor in education. Is Manual Labor in Schools Outdated? Arthur O. Coetzee, Dec 28: 4

writings of: what gives confidence. Unshakable Confidence Is Possible (E). Herbert E. Douglass, Sep 28: 12

Witnessing: a means of helping others. Power Outflowing. Elbio Pereyra, Oct 5: 13

Worship: meaning and practice of. Power of Worship. R. R. Bietz, Oct 5: 15

necessity of corporate. God, Man, and Worship (E). Thomas A. Davis, Aug 17: 14

Youth: influences of people that keep God from reaching. Why God Can't Reach Skip. Ruby Ratzlaff, Aug 17: 1

Adventist: and relationship to counter-cultures. Adventist Youth and Counter-cultures (E). Herbert E. Douglass, Nov. 30: 10

Poetry

Altman, Roger. Meeting in the Air. Dec 28: 7

Brasier, Inez. Heart and an Inn. Dec 21: 13

Curtis, Audra Mae. Little Sins. Dec 28: 11

Harris, Amy E. Praise Him! Nov 30: 9

Howe, Clifford B. Path to Glory. Aug 17: 11

Ingraham, Nicholas Lloyd. Three Angels Flying. Dec 28: 8

Kimbel, Dolly. Fall Journey. Oct 12: 16

Koester, Carl H. To Yield. Sep 28: 8

Price, Merle. Christmas Faith. Dec 14: 17

Ratzlaff, Ruby. Night. Dec 21: 12

St. Clair, Joyce. Heart Cry. Oct 5: 14

Testa, Kathy. Good Morning, Lord. Nov 2: 14

Thompson, Francis. To a Snow-Flake. Dec 7: 1

Thornton, Mary O. Prayer at Noonday. Dec 28: 14

Waterman, Grace Lara. First Snowfall. Dec 14: 12

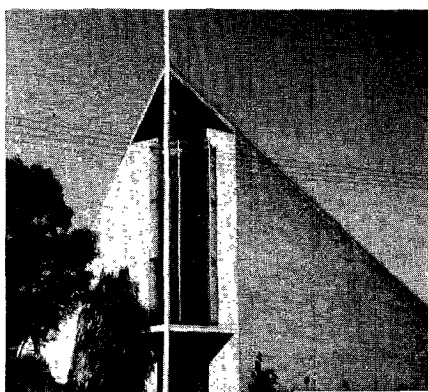
Watts, Kit. Shoreline Prayer. Oct 12: 1

Sydney, Australia, Has New Adventist Church

A new church was officially opened in Sydney, Australia, recently. The Ryde sanctuary was purchased from the Presbyterian church a few years ago and added to and improved.

Among the participants in the opening were C. D. Judd, Trans-Tasman Union Conference president, and F. T. Maberly and W. H. Simmonds, president and secretary-treasurer, respectively, of the Greater Sydney Conference.

M. M. STEWART
PR Secretary
Greater Sydney Conference



(Conference names appear in parentheses.)

Mr. and Mrs. Forrest Anderson, staff, Minneapolis Junior Academy, Minneapolis, Minnesota, from Union College, Lincoln, Nebraska.

Rudy Haak, M.D., staff, Parkview Memorial Hospital, Brunswick, Maine, formerly assistant professor of anesthesiology, Loma Linda University Hospital, Loma Linda, California.

Bruce Hincley, pastor (North Dakota), formerly pastor (Oklahoma).

Robert Kinsey, assistant publishing secretary (Northern Union), from same position (Oregon).

John M. Morrison, pastor (Minnesota).

Larry Ross, medical technologist, Porter Memorial Hospital, Denver, Colorado, from Maryland.

Mr. and Mrs. Curtis Wiltse, staff, Minneapolis Junior Academy, Minneapolis, Minnesota, from Andrews University.

From Home Base to Front Line

North American Division

Robert W. Burchard (SMC '59), returning as administrator, Hong Kong Adventist Hospital, Hong Kong, Ann Iris (nee Maxwell) Burchard, and two children, of Duluth, Georgia, left San Francisco, California, August 27.

Emmett L. Tetz, to serve as relief physician and teacher, Afghanistan Medical School, Jalalabad, Afghanistan, Yvonne Tetz, and three children, of Loma Linda, California, left San Francisco, California, September 3.

David R. L. Astleford (KC '49), returning as publishing and public relations secretary of the East African Union, Nairobi, Kenya, Della May (nee Schueler) Astleford, and four children, of Abbotsford, British Columbia, Canada, left Vancouver, British Columbia, September 12.

Jean Jacques Bouit (AUC '62), returning as Bible teacher-pastor, Ivory Coast Secondary School, Bouake, Ivory Coast, Mildred Olang (nee Jordal) Bouit (AU '63; Fresno State College '69), and two children, of Roysc, Norway, left Oslo, Norway, September 27.

Floyd H. Brigham, to be relief physician, Empress Zauditu Memorial Hospital, Addis Ababa, and Minnie C. (nee Faselers) Brigham left New York City, October 3.

James M. Hammond (SC State '60), returning as president, North Ghana Mission, Carol L. (nee Howard) Hammond (Oakwood '57), and four children, of Carbondale, Illinois, left New York, October 3.

Donald R. Halenz (AU '57; Va. Poly. Inst. '62), returning as president, Mountain View College, Malaybalay, Philippines, Geraldyn Elaine (nee Spalding) Halenz (Radford Community Hospital '60), and three children, of Gobles, Michigan, left Los Angeles, October 4.

Haskell Jones, to be X-ray and lab technician, Andrews Memorial Hospital, Kingston, Jamaica, Jo Ann (nee Gibbons) Jones (Madison '57), and child, of Memphis, Tennessee, left Miami, October 5.

Richard Wesley O'Fall (CUC '61; AU '62), to be OFASA director of Chile Union, Santiago, Chile, Betty Mae (nee Eldridge) O'Fall (CUC '60), and four children, of Angwin, California, left Miami, Florida, October 5.

Eliezer Benavides (LLU '52), returning as pastor-evangelist, Colombia-Venezuela Union Mission, Medellin, Colombia, Esperanza (nee Ayala) Benavides, and three children, of Santa Ana, California, left Miami, Florida, October 6. Son, Armando, remains in the United States.

P. W. Dysinger (LLU '55), special appointment as health educator, Southeast Asia Union Mission, during sabbatical leave from Loma Linda University, Yvonne May (nee Minchin) Dysinger (CUC '56), and four children, of Loma Linda, California, left Los Angeles, California, October 8.

Gordon E. Bullock (PUC '50), returning as treasurer of the North Philippine Union Mission, Manila, Luella Ann (nee Benson) Bullock (PUC), and Mabel G. Bullock, mother, of Petaluma, California, left Los Angeles, California, October 17. Daughter, Cynthia, left Los Angeles, August 24, en route to Far Eastern Academy in Singapore.

Charles R. Stafford (LLU '60), returning as teacher, Heri School of Health Education, Heri Hospital, Tanzania, Ruth Yvonne (nee Emery) Stafford (WWC School of Nursing '58), and four children, of Kirkland, Washington, left Seattle, Washington, October 17.

Larry Losey (WWC '72), special appointment as radio operator, Mountain View College, Philippines, of College Place, Washington, left Seattle, October 18.

L. Lucile Haskin (AUC '30; New York U. '53), returning as teacher, Solusi College, Bulawayo, Rhodesia, of Sepulveda, California, left Washington, D.C., October 21.

Ronald C. Gregory, M.D. (LLU '44), to serve as physician-medical director, Haad Yai Hospital, Haad Yai, Thailand, and Mary Louise (nee Lee) Gregory (CUC School of Nursing '43), of Lakeport, California, left San Francisco, October 22.

Joseph Carr Johannes, M.D. (LLU '29), returning as physician, Antillean Adventist Hospital, Curaçao, of Burbank, California, left Miami, Florida, October 22.

Gary N. Nichols (Concord Commercial College), special appointment as teacher for English Language School, Seoul, Korea, of West Boylston, Maine, left Los Angeles, California, October 24.

Eugene M. Stiles (PUC '59), returning as auditor, Southern Asia Division, Helen Leone (nee Hauselt) Stiles (PUC), and two children, of Santa Cruz, California, left San Francisco, October 29.

Johnny D. Johnson (AU '54; U. of Ill. '56), returning as pastor-teacher, Adventist Hospital, Ile-Ife, Nigeria, Ida Adelaide (nee Clemmons) Johnson (AU '48; Roosevelt U.), and one child, of Chicago, left New York, October 30.

William Edward Jones (SMC '52), to serve as secretary-treasurer, Ghana Conference, West Africa, Patty Lou (nee Hoover) Jones, and two children, of Pierre, South Dakota, left Washington, D.C., October 30.

Carl B. Watts (UC '49), returning as president, Japan Union Mission, Yokohama, Japan, and Lois May (nee Shepherdson)

Watts (UC '49), left Los Angeles, October 30.

Donald F. Page, M.D. (UC '31; LLU '36), returning as physician, Bella Vista Hospital, Mayagüez, Puerto Rico, and Thelma I. (nee Ogren) Page, of Littleton, Colorado, left Miami, Florida, October 31.

Claran H. Jesse, M.D., to serve as relief physician, Far Eastern Division, and Marjorie Jesse, of Loma Linda, California, left Los Angeles, November 1.

Sinclair John Pinnick, to serve as food engineer, Spicer Memorial College, Poona, India, and Hazel Pinnick, of Mount Vernon, Ohio, left New York, November 1.

Robert C. Bird (PUC, AU), returning as educational worker, South China Island Union Mission, Taipei, Taiwan, Diana Lee (nee Rickards) Bird (PUC '64; Fresno State College), and one child, of Erie, Colorado, left Los Angeles, November 4.

Emma Binder (LLU), to serve as relief nurse in Karachi Adventist Hospital, Karachi, Pakistan, of Onaka, South Dakota, left New York, November 5.

T. Brooke Sadler (PUC '63; AU '67), returning as principal, Lakpahana Adventist School and Seminary, Mailapitya, Ceylon, of Gobles, Michigan, left New York, November 5. Mrs. Sadler and two children will be leaving for Ceylon in December.

F. Carl Schneider, M.D. (CUC '67; LLU '71), to serve as physician, Penang Adventist Hospital, Penang, Malaysia, Agnes (nee Lintner) Schneider (CUC; LLU), and one child, of Dayton, Ohio, left Los Angeles, November 6.

J. D. Westfall (AU '55), to serve as servicemen's-center director, Vietnam Mission in Saigon, Elizabeth Marie (nee Elstrom) Westfall, and one son, of Berrien Springs, Michigan, left Los Angeles, November 13. The two older sons flew to Singapore on August 21 to attend Far Eastern Academy.

Leland Leroy Kaufholtz (LLU '68), returning as farm manager, Colegio del Pacifico, Sonora, Mexico, Vernell Ordene (nee Evans) Kaufholtz (LLU '68), and two children, of Loma Linda, California, left Mexicali, Mexico, November 14.

E. T. Gackenhimer (Broadview Theological Seminary '30), to serve as stewardship and trust-services secretary, West Indies Union, Jamaica, on basis of the Sustentation Overseas Service plan, and Bernice M. (nee Bengston) Gackenhimer (Broadview College '30), of Amarillo, Texas, left Miami, November 20.

Elton H. Wallace (PUC '43), to serve as teacher, Helderberg College, South Africa, and Evelyn Edwina (nee Kraft) Wallace (PUC '43), left San Francisco, November 22.

Edna Leone York (AUC; New Eng. San. and Hosp. '37), returning as director of school of nursing, Karachi Hospital, Pakistan, left Los Angeles, November 26.

Adventist Volunteer Service Corps

Jerry G. Pilon, of Riverside, California, to be accountant, Far Eastern Island Mission, Agana, Guam, left San Francisco, May 23.

Student Missionaries

Willard D. and Sherry James (LLU), of Riverside, California, to be pastor and nurse, respectively, in the South Peru Mission,

Puno, Peru, left Los Angeles, California, July 16.

Edward John Neudorf (AU), of Berrien Springs, Michigan, to be youth evangelist, Cambodia, left Vancouver, B.C., September 13.

Kevin Eugene Wagner (WWC), of Farmington, Washington, to assist in the Davis Memorial Hospital, Georgetown, Guyana, left Miami, Florida, October 11.

Lowell Eugene Hazelton (WWC), of Walla Walla, Washington, to be a teacher at Malamulo College, Makwasa, Malawi, left Pendleton, Oregon, October 18.

James Wilbur Goodchild, of Berrien Springs, Michigan, to be agriculturalist at Hanke Junior Secondary School, Selukwe, Rhodesia, left Detroit, October 23.

John Eugene Skidmore (PUC), of Angwin, California, to be a teacher of grades 5-8, Beirut Overseas School, Lebanon, left San Francisco, October 29.

C. O. FRANZ

Church Calendar

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
Thirteenth 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
Children's Day	April 28
Health and Welfare Evangelism	May 5
Church Lay Activities Offering	May 5
Disaster and Famine Relief Offering (Alternates With Servicemen's Literature Offering)	May 12
Home Foreign Challenge	May 19
North American Mission Offering (Alternates With Christian Record Offering)	May 19
Bible Correspondence School Enrollment	June 2
Church Lay Activities Offering	June 2
Inner City Offering	June 16
Spirit of Prophecy Day	June 23
Thirteenth Sabbath Offering (Inter-American Division)	June 30
Medical Missionary Day	July 7
Church Lay Activities Offering	July 7
Midsummer Mission Offering	July 14
Dark County Evangelism	August 4
Church Lay Activities Offering	August 4
Oakwood College Offering	August 11
Lay Preacher's Day	September 1
Church Lay Activities Offering	September 1
Missions Extension Offering	September 8
Review and Herald and Insight Campaign	September 8-October 6
Bible Emphasis Day	September 22
IMV Pathfinders	September 29
Thirteenth Sabbath Offering (Australasian Division)	September 29
Church Lay Activities Offering	October 6
Health Emphasis Week	October 6-12
Voice of Prophecy	October 13
Sabbath School Visitors' Day	October 20
Community Relations Day	October 20
Temperance Offering	October 27
Church Lay Activities Offering	November 3
Week of Prayer	November 3-10
Annual Week of Sacrifice Offering	November 10
Ingathering Crusade Launching Day	November 17
(Campaign dates: November 17-January 5, 1974)	
Ingathering Crusade	December 1
Church Lay Activities Offering	December 1
Stewardship Day	December 15
Thirteenth Sabbath Offering (Trans-Africa Division)	December 22

South America Surpasses 300,000 Membership Mark

During the third quarter of 1972 the South American Division passed the 300,000 membership mark. The most recent report lists 303,364 members.

Enoch Oliveira, division secretary, in his annual report to the South American Division Council, stated that 65 years were required for the South American Division to reach the first 100,000 in membership. Eight years were required to reach the second, but the third 100,000 were added in only five years.

The South American Division includes the South Brazil Union, which is one of the largest union conferences in the Seventh-day Adventist world church. During the third quarter of 1972, 2,761 new members were baptized in that union, thus increasing its membership to 100,335.

DAVID H. BAASCH

SDA Pastor Begins Weekly Radio "Talk-show"

A desire to help people with deep problems has brought a Rochester, New York, radio station and a Seventh-day Adventist pastor together in an hour-long radio talk show. The station is WAXC, and the pastor, Dick Jewett, of the Bay Knoll church, Rochester. Each Sunday at 11:00 P.M. Pastor Jewett comes on the air with a guest and discusses a specific problem.

In the opening broadcast the pastor chose to discuss with a clinical psychologist who is a member of his church the subject of suicide. When Pastor Jewett opened the lines for people with real problems to call, the telephone lines were immediately jammed.

WAXC stated that this was the first time that a minister or member of the religious establishment had agreed to do a live broadcast in the public interest without sectarian bias. By projecting sincere concern without ulterior motivation the pastor expects both his church and his own ministry to become favorably known in the community.

WALTER R. L. SCRAGG

Stanborough Press Reports Big Gains

Sales of Ellen G. White books for the two-year period between May 1, 1970, and October 31, 1972, amounted to \$83,045.69, reports Howard Burbank, sales manager of the Stanborough Press in Grantham, England. During the preceding corresponding period the sales amounted to \$13,982.51.

Included in the above figures were more than 500 sets of *Testimony Treasures*, volumes 1-3, used in connection with Testimony Countdown programs in the British Isles.

Approximately one fourth of the above figures were accounted for by a

mobile book sales program especially for church members. This program has proved highly successful in Great Britain.

Regular book sales by literature evangelists during the first nine months of 1972 show a gain of 30 per cent over the same period in 1971.

The Stanborough Press is the officially designated distributor of English denominational books for the Northern Europe-West Africa Division and is directly associated with the Review and Herald Publishing Association. Ernest A. Pender is the manager.

D. A. DELAFIELD

Burma Union Makes Exceptional Advances

K. Paw, leader of our work in Burma, was unable to attend the quadrennial council of the Southern Asia Division at Poona, India. But he sent a report from his field that indicates that during the quadrennial period 31 new areas have been entered. Baptisms during the period amounted to 1,779. This brings their present church membership to 5,435. Elder Paw announced his intention to retire at the end of this year. He has given long years of service to the work in Burma and has played a major role in promoting all of the interests of the church in Burma.

F. C. WEBSTER

Washington Sanitarium Changes Its Name

The Washington Sanitarium and Hospital, Takoma Park, Maryland, will become the Washington Adventist Hospital, January 1, 1973. This change of name, voted by the hospital board of trustees September 28, 1972, will identify the institution with the church.

The hospital has used the name "Sanitarium" since its opening June 13, 1907. At that time "sanitarium" accurately denoted the type of care being provided in an Adventist medical institution. Today the word does not carry the same connotation for the general public as it has, but implies long-term chronic care, rather than the acute care as presented by a general hospital. The board feels the change better represents the patient-care now offered by the hospital to the community.

CREE SANDEFUR

N. A. Ingathering Report—4

Total reported as of the fourth week of the 1973 campaign: \$4,808,380.64. Total for the corresponding period of last year: \$3,886,653.03. The fourth week's report for this year shows a gain of \$921,727.61 over last year. The per capita for the North American Division is \$10.46.

The amount raised this week was \$1,006,447.86 as compared with \$895,111.60 raised the fourth week of last year.

The highest union gains this week are: Pacific, \$192,496.28; Columbia, \$166,735.37; Lake, \$109,842.31.

Six conferences have per capita above \$20: Alabama-Mississippi, \$25.76; Newfoundland, \$22.35; Kentucky-Tennessee, \$22.27; Carolina, \$22.03; Hawaii, \$21.28; Manitoba-Saskatchewan, \$20.78.

Ten unions and 50 conferences show gains.

C. C. WEIS

IN BRIEF

★ **New positions:** C. B. Mensah, secretary, West African Union, formerly lay activities and temperance secretary of the same union. ● A. S. Jorgensen, field secretary, Australasian Division, formerly theology teacher, Avondale College. ● S. H. Macfarlane, auditor, Australasian Division. ● M. G. Townend, secretary, combined departments of Radio-TV and public relations, Australasian Division, in addition to his responsibility as secretary of the Sabbath school department. ● W. T. Andrews, secretary-treasurer and auditor, Western Pacific Union Mission, formerly assistant treasurer and auditor, Central Pacific Union Mission. ● J. C. Bessa, Jr., associate Ministerial secretary, South American Division, formerly Ministerial secretary, South Brazil Union. ● Walter Streit-horst, executive secretary, Brazil Confederation, formerly president, East Brazil Union. ● D. M. Borba, president, East Brazil Union, formerly president, Central Brazil Mission. ● A. Roda, president, Philippine Union College. ● O. C. Edwards, vice-president for academic affairs and development, Philippine Union College, formerly, president of the college.

★ **Death:** Jack Harvey, M.D., December 10, Blantyre, Malawi, Africa, as the result of an airplane crash. Dr. Harvey was medical director of the Malamulo Hospital and Leprosarium.

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