

Review

MARCH 1, 1973

ADVENT REVIEW AND SABBATH HERALD ♦ GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



A MODERN APPROACH TO SABBATH SCHOOL

WITNESSING

By LOUIS B. REYNOLDS

SABBATH SCHOOLS have shown the way to successful soul winning without large expenditures of funds. In 1971 121,900 people were baptized through the efforts, at least in part, of our Sabbath schools. We conducted 75,000 branch Sabbath schools and 8,000 Vacation Bible Schools, all of which introduced us to interested people, many of

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Louis B. Reynolds is an associate secretary of the General Conference Sabbath School Department.

"Make Us a King"

To justify a questionable decision or course of conduct Christians frequently say, "There is no explicit inspired statement forbidding it," or, "No moral principle is involved." The inference is that in the absence of a specific prohibition or violation of moral principle, the decision or course of conduct is acceptable to God.

The argument is specious, and may gradually lead Christians as individuals or as an entire church to forsake the distinctives that are to separate them from the world. It may eventually blur the sharp line that should separate the followers of Christ from the world and make them virtually indistinguishable from the society and culture in which they are to bear witness.

Perhaps no better illustration of this is to be found than Israel's experience in demanding a king. A well-organized delegation of "the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations" (1 Sam. 8:4, 5).

Had God specifically forbidden His people to have a king? No. In fact, through Moses He had predicted that eventually they would have a king (see Deut. 17:14-20). Was it morally wrong to have a king? No. Why, then, was it a sad day in the history of Israel when they asked for a king?

For several reasons. 1. The request revealed discontent with an aspect of national life that was a mark of their special relationship with God. The people (including leaders) were ashamed of the fact that they were different, that they had no king "like all the nations." For a long time they had cherished sinful pride; now it broke out into the open. For a long time they had been looking for a pretext for demanding a king; now Samuel's age and the apostasy of his sons provided it (see *Patriarchs and Prophets*, p. 604).

2. The request revealed that the people were unwilling to heed divine counsel; they wanted their own way regardless of God's wishes and the evil consequences that would result from their decision. One needs only to read 1 Samuel 8:10-18 to see how willing the people were to fly in the face of reason and God's counsel in order to satisfy their pride. Samuel pointed out that a king would interfere with their personal lives, he would arbitrarily appropriate the people's possessions and families for his own ends, he would oppress his subjects until they would cry for relief. But in spite of all this the people said, "Nay; but we will have a king over us; that we also may be like all the nations" (1 Sam. 8:19, 20).

3. The request revealed an increased dependence on man and a decreased dependence on God. A monarchical form of government would give this trend new impetus. "It would tend to turn the minds of the people from God. They would trust more to human strength, and less to divine power."—*Patriarchs and Prophets*, p. 606.

How clear it is from this experience that a course of action may be wrong even if it has not been explicitly forbidden by God or if no moral principle is violated. Other considerations may be determinative. Most important, perhaps, is that the special relationship be-

tween God and His people requires them to be different. This difference is not a cause for embarrassment. It is not a burden. It is a difference of advantage.

For example, Moses had said to the Israelites: "This is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people" (Deut. 4:6). If the people would obey God's commandments and permit His Spirit to transform their lives, the nations around them would note the contrast. They would see that physical, mental, and spiritual prosperity results from serving God. They would recognize that Israel's government and life-style were superior to their own.

Tragically, Israel did not sense the privilege of being different. They "adopted many of the customs of their heathen neighbors and thus sacrificed to a great degree their own peculiar, holy character. Gradually they lost their reverence for God and ceased to prize the honor of being His chosen people."—*Ibid.*, p. 603. Finally they demanded a king "like all the nations." Like what nations? Like the *heathen* nations!

A Call to Be Different

The lesson should not be lost on us. Today, as in yesteryear, voices are heard protesting the differences between the church and the world. "Become like the world to win the world," they say.

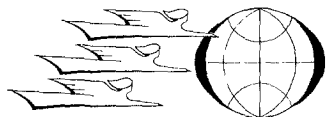
But the call of Revelation 18 is a call to be different. It is a call to "Come out." This means that members of the remnant church are not to be satisfied with the level of spirituality attained by other Christians; they are to exceed it. Seventh-day Adventist ministers are not merely to preach Christian sermons, they must preach Adventist sermons—sermons that sound a note of certainty and hope, that call attention to the soon coming of Jesus, that emphasize the importance of Christ's priestly ministry in the heavenly sanctuary, that set forth clearly the distinctives of the three angels' messages.

Likewise, Seventh-day Adventists should keep the Sabbath, not as other Christians keep Sunday, but according to the guidelines set forth in God's Word. The fact that Sundaykeepers listen to radio and watch television on their day of rest is no reason for Sabbathkeepers to do so on the Sabbath. The fact that Sundaykeepers buy and sell on their holy day is no reason for Adventists to desecrate God's Sabbath in this way. The fact that Sundaykeepers use their day for travel and amusement is no reason for Adventists to appropriate the holy Sabbath for these and other secular pursuits.

From today's perspective it seems strange that the Israelites did not realize that it was a privilege to be different from the nations around them, in not having a king. But the same tendency still exists. Too many of God's people today fail to prize their unique relationship with God. Too many try to defend their conformity to the world by arguing that "God has not explicitly forbidden it" or "there is no moral principle involved." The time is here to reverse this trend. Modern Israel must not disappoint God by demanding a "king," as did His people of old.

K. H. W.

Review



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This Week

Our cover and pages 4 and 5 this week are featuring the new series of Bible study lessons "Profiles in Faith" that have been prepared by the Sabbath School Department of the General Conference. All of the art work and photographs used in our layouts are taken from the lesson pamphlets, which are among the most visually attractive publications the Sabbath School Department has produced. These lessons are designed to be used by pastors and other qualified teachers in teaching classes of non-Adventist visitors in Sabbath schools across North America as part of the increased Sabbath school

evangelism program. The art work, photography, and layout for these lessons were done by Concerned Communications, a company formed by young Adventist artists.

Leo R. Van Dolson continues the series, "Adventure in Bible Study," with the article "The Inductive Method of Bible Study" (page 8) this week.

Elder Van Dolson began denominational work in 1947 immediately after serving his two years of military service with the U.S. Army. He had completed his B.A. degree at Pacific Union College in 1945, and began in the Washington Conference as a ministerial intern. He moved to the Oregon Conference a year later and served there until going to Japan in 1951. He was ordained during his tenure in Oregon.

For some time he was a pastor in Tokyo, then in 1955 he joined the staff of the Japan Union Mission with headquarters in Kobe, as mission evangelist. While in Japan he was responsible for the building of the Osaka Evangelistic Center, and he was the first director of it. His wife, Bobbie Jane, began the English classes that proved to be a success as an evangelistic tool. The English classes are now taught mostly by student missionaries.

In 1960 Elder Van Dolson joined the faculty of Pacific Union College as a religion teacher. Leaving there in 1969, he became a health-education teacher in the School of Health at Loma Linda University.

Elder Van Dolson, who holds his M.A. and B.D. degrees from the Seminary, his M.P.H. from Loma Linda University, and his Ph.D. from Claremont Graduate School, is a member of a number of professional societies. He has contributed to most of the major denominational magazines and has worked in a number of evangelism field schools, jointly operated by Andrews University and Loma Linda University.

In addition to his work at Loma Linda, he is associate managing editor of *The Ministry* magazine.

Lorraine Juberg, author of "She Dreamed of Motherhood" (page 6), is herself a mother of three children. In addition to her homemaking responsibilities, she is a free-lance writer—often writing material that is used without a byline. She does free-lance layout work, at times assisting her husband, Morton J., the public relations secretary of the Columbia Union.

Mrs. Juberg was an honors graduate from high school and went to work immediately in the newspaper office of her hometown, Greybull, Wyoming. When an Adventist evangelist came to town, advertised his meetings in the paper, she decided to go. After her baptism she attended Union College, where she continued working on the staff of the local publication—this time, of course, on the college paper. She has continued making contributions as church press secretary in every church where she has been a member.

Mrs. Juberg has been active also in children's work, specifically in Sabbath school, Vacation Bible School, and camp-meeting divisions. For a total of ten years

she has conducted children's choirs both in Michigan and Maryland.

This week we publish the last of Kenneth Oster's series on the history of the Moslem religion in the Middle East. With the background he has presented, *REVIEW* readers are more knowledgeable about and sympathetic toward the problems facing a Christian in Moslem countries. Thrust for Evangelism Among Moslems (TEAM), the evangelistic organization headed by Elder Oster, is facing major challenges and needs the prayers of every Seventh-day Adventist.

Contemporary Poet Rod McKuen has written, "If you love somebody tell them." And we think that is pretty good advice. Duane Hamilton, author of the tribute "To My Wife" (page 16), wrote that little piece and gave it to his wife just to say, "I love you." Surely she knew she had been a treasured person when she died a few years later.

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Letters

[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 presented do not necessarily represent those of the editors or of the denomination.]

Week of Prayer Change

Re "Prayer Versus Reading" [Jan. 4]. I agree one hundred per cent with Kirby Davis. I have been an Adventist for only a little more than a year, but the effectiveness of the Week of Prayer meeting is greatly diminished by only reading an article.

We should have a series of individual prayers and testimonies, at least. In 1972 our motto was "Reach Out"; let's do that, by changing the manner in which our Week of Prayer programs are conducted.

DIANNE R. LLOYD
Chicago, Illinois

New Format

We enjoy the new format of the 1973 *REVIEW*. We are glad that you took the occasion to move out of mechanical typesetting into the electronic age.

HAROLD N. APLIN
Collegedale, Tennessee

The latest issue of the *REVIEW* just came, and I want to congratulate you heartily for the new format and various improvements that you have made. The new type face is very legible and can be easily read. The different departments divide the journal into interesting sections. Also I like the editorials and the pictures of the editorial staff. It gives us an idea of how you all look and makes this section more personal. Shortening the length of the articles is a good idea also. I

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S. S. Witnessing

Continued from page 1

whom later studied the message in Sabbath schools and within a few months were baptized into the church. In the process we raised \$15 million to help our vast mission program and thereby also involved our members in the greatest program to win souls.

In many places public evangelism is becoming increasingly difficult. Ministers in some of the large municipalities report that they cannot obtain permission to erect a tent anywhere within city limits. Renting a hall to which large groups of people might come they say is either prohibitive in its expense or otherwise impractical for religious purposes. Two years ago an earnest evangelist in the West said he found "five times the same effort bringing less than one fifth the fruit" of other days.

Whatever may be the situation in any particular area, the soul-winning opportunities of the Sabbath school ought not to be neglected. Here is a field not far away, but at home; not inaccessible, but ready at hand; a field not slow in growth, but already white unto the harvest. It contains the material for effective evangelistic work—the people who are near the kingdom, yet not within its walls. What would the pastor who expects to open a series of meetings give if he could be sure of seeing on the opening night 100 people before him who are not church members? Yet that is what many pastors might see in their own Sabbath school on Sabbath morning. There are without doubt many times that number in most large cities who have studied Voice of Prophecy or Faith for Today Bible courses or who have purchased our literature or visited our hospitals who would be glad to come and study the Bible if they were invited to do so.

The pastor's Bible class is ideal for this unique ministry, and the Profiles of Faith lessons recently prepared by the General Conference Sabbath School Department are admirably suited to this type of indoctrination. There are 28 lessons in the series. The pamphlets are printed in four colors and are linked with 11 books to help visitors become thoroughly acquainted with the Adventist message. Profiles of Faith is a year-round evangelistic activity creating its own interests in

casual visitors and guests as well as following up interests from Bible courses and other contacts.

To be effective, the pastor's Bible class must meet regularly. If a pastor cannot be present every week, a local elder or a Bible instructor may teach this class.

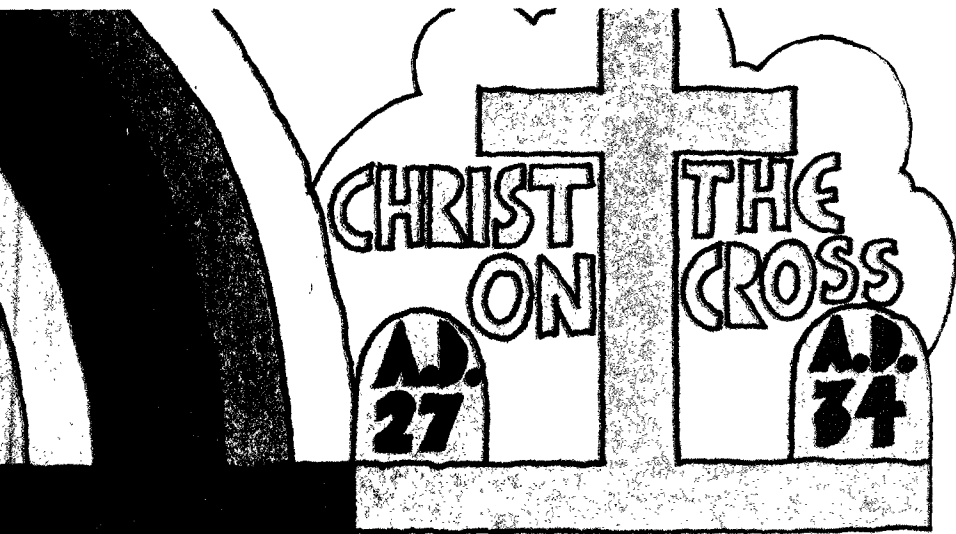
The people in the Sabbath school whom we awkwardly and not with perfect justice call unconverted are not all children. Many of them are young people from 16 to 25, who must either be brought into church soon or they will drift away from its influence. And the children, from 16 down to 8 and 9—why should they not be brought to Christ and grow up as His disciples?



On one occasion a pastor received into the church almost an entire pewful of children and young people. After the service a deacon remarked, "I sized up the lot and concluded that there was less than \$5 of missionary magazine subscriptions in the whole crowd!" In answer the pastor said to him, "When you joined the church someone may have said the same thing; but you know that when you came into the church you brought a great deal more than \$5 with you!"

I have not before me the names of all the young people I have baptized, and I do not know where they are today; but I have a list of a dozen boys and girls whom I received into the church a generation ago. Two have gone from this country as missionaries of the Adventist Church, one man and his wife in the literature ministry have brought more than 500 souls to Christ—one of





whom has become a minister, two of whom have become wives of ministers, others have become church treasurers, Sabbath school superintendents, church school teachers, and other leaders in the church.

Visitors' Days

There should be held not once in the year but several times Visitors' Day and Decision Day in the Sabbath school. Following are a few suggestions as to how they may be made effective.

1. The dates for Visitors' Day in the fall and spring are fixed by the General Conference. But other Visitors' Days may be planned so that one is held as often as once a month or once a quarter.

2. On the appointed day the teachers should assemble for prayer half an hour before the opening of Sabbath school. A strong effort should be made to have every teacher present at this premeeting, and in it every teacher should offer a prayer for his own class and the school.

3. Arrange decision meetings on another day for each division of the Sabbath school, with appropriate exercises for the children.

4. After the lesson, allow some time—agreed on beforehand—for teachers to talk personally with members of their class regarding the duty of immediate consecration to Christ and confession of Him. It is assumed that several visits in the home have been made by the teacher prior to Decision Day.

5. Let the pastor make an appeal for decision. He should let the decision be made calmly, thoughtfully, or in whatever form may be deemed wisest.

6. In the most successful Decision Day I have heard of the teachers rose one by one and gave some such report as this: "There are eight people in my class, of whom seven are present. Three are already members of the church, and three others have today indicated their desire to accept Christ and be baptized."

7. Let the names and addresses of those who have pledged themselves to the service of Christ be taken by the teachers and given to the pastor; and immediately after Sabbath school let a meeting of these people be held under the guidance of the pastor. These people could be transferred to the pastor's Bible class for instruction prior to baptism.

The methods of doing God's work are many. The Sabbath school should be made all that it is possible for it to be as a winner of souls. □

SHE DREAMED OF MOTHERHOOD

By LORRAINE JUBERG

"THAT GIRL'S strong-mindedness will someday get her into trouble!" Busy with travel preparations, 20-year-old Rebekah smiled as she overheard her grandmother's remark. She understood the reluctance of "Mother Milcah" for her to leave at once on a 500-mile trip to meet her bridegroom.

Rebekah's firm pronouncement, "I will go," had set this ancient Aramean household into a scramble. Relatives and servants were scurrying double time to gather up and pack the prospective bride's belongings. The young women who were to accompany Rebekah and her nurse Deborah had to think fast. Besides personal effects they must pack provisions for the many traveling days ahead.

Matriarch Milcah was pleased that Rebekah had agreed to marry into the household of Abraham, her husband's brother. But both she and Laban, the brother of Rebekah, had pleaded more time to prepare for her departure. They thought it unbearable to send Rebekah away without the customary wedding festivities.

This unexpected turn of events had begun with the late-afternoon arrival of a man named Eliezer at the nearby well of Nahor. As the heat of the desert day began to wane, Rebekah went down to the well with other women for their usual chore of carrying water. Coming up the incline with a pitcher on her shoulder, Rebekah discerned the weariness of the aged stranger and took notice of his caravan. He had been watching her, and he asked for a drink of the cool spring water. Of a courteous and friendly nature, she readily assented. Then for good measure she offered to water his ten thirsty camels.

It was no small job to draw and carry this quantity of water and

pour it into the troughs, but Rebekah was glad to be of help. She was healthy and accustomed to hard work. Eliezer sat as if entranced and permitted this lithesome dark-haired beauty to wait on the animals.

He had been sent from Beersheba in southern Palestine by his master, Abraham, to find a suitable bride for 40-year-old Isaac. Anxious to choose wisely, Eliezer had prayed to God for a sign. In amazement he witnessed Rebekah's words and actions exactly fulfill his petition!

Then he learned she was of Abraham's brother Nahor's family. Eliezer was overjoyed! He had been commissioned to choose a maiden from this family.

In appreciation for her kindness, Eliezer gave Rebekah some expensive ornaments.

She graciously invited Eliezer to lodge the night inside their protective walls.

Right there, near the well, Eliezer bowed to the ground and prayed aloud in thanksgiving to God for answering his prayer. This revealed to Rebekah the true nature of his visit. When she discovered he was of Abraham's household, she ran in excitement to tell her family the news.

A Momentous Decision

Brother Laban took quick note of her costly gifts and hurried down to the well to bring the traveler to their dwellings.

When the men of the household were told the whole story they agreed that Eliezer had been led of God and promised they would not hinder him from taking Rebekah to wed Isaac. At their affirmative response, Eliezer offered another prayer, praising God for His guidance.

He presented Rebekah with more gifts. Milcah and Laban did not refuse the presents he also gave them. In the morning, as preparations for the trip were completed, they both dismissed their misgivings about so suddenly sending Rebekah far away.

The family pronounced a farewell blessing on Rebekah—typical of their culture. A numerous posterity was considered the greatest of favors, while their fondest desire was that Rebekah partake of the blessings God had promised to Abraham and his seed.

This vision of motherhood—bearing children who would be heirs of the promise—was foremost in Rebekah's mind as she rode a camel with her retinue.

Years later Rebekah, now an aged mother, stood at the edge of the field watching her 77-year-old son walk away into the desert wasteland. Tears trickled down her cheeks. She was not accustomed to giving in to her emotions, but right now it seemed as if her whole world was crumbling around her. She was seeing what might be the last glimpse of her beloved Jacob as he made his way northeast toward her childhood home, 500 miles away.

His form faded into the distant hills. For another moment she stayed there pondering, "Why have my dreams for him collapsed in this way?" Then in acceptance of what had to be, Rebekah turned and trudged back to her tent-dwelling.

Inside the tent she slumped on a cushion. In her mind's eye she saw Jacob traversing the dusty hills and plains through the daytime heat and nighttime cold. She knew the route. He would be going back almost the same way she had come some 97 years before.

Seated indoors in the fading twilight, as if detached from self, Rebekah went back through the events of those years.

She was 20 years of age, young and idealistic. Her home life in Haran was happy. Like every other member of the family she shared in the work. They were hospitable people and often entertained strangers. Though surrounded by idolatrous nations, her family preserved some of the worship of the true God. Her heart was pure and her determination was

"That girl's strong-mindedness will someday get her into trouble."

Lorraine Juberg is a part-time free-lance writer and layout artist in Takoma Park, Maryland.

to please God. She hoped someday to marry a kind, godly husband. She would be a good wife and a mother to exemplary children. Her husband would be wealthy and supply well the needs of his family.

She had often heard of God's dealings with her great-uncle, Abraham, a godly man of wealth. His servant Eliezer's unexpected visit to Haran began the fulfillment of her dreams. To marry the son of the great Abraham seemed too wonderful to be true! In deciding to accompany Eliezer to Beersheba, she unselfishly put first the interests of her future husband.

On the long, uncomfortable trip, she eagerly anticipated meeting Isaac. She envisioned a loving, appreciative husband. She wondered what he would look like.

A Happy Meeting

When at last Eliezer's caravan approached its destination she surveyed the territory of her new home and felt at ease. Then she saw him! Her husband-to-be! Conforming to custom and modesty, she quickly veiled her face and dismounted from her camel.

Isaac had been watching and praying. When he saw the ten camels with their passengers and burdens, he came forward.

Theirs was a delightful love story. Their early years together were mostly happy. Isaac was all she had hoped for. He loved her. He recognized her capability and let her supervise the household. Their only frustration was in not having any children for 20 years.

But God answered Isaac's prayer. Before the twins were born an angel assured Rebekah that she was to be the progenitor of two nations. She felt honored to produce offspring who were heirs of the promise.

In those days she possessed child-like faith. She cherished the words of the angel that her last-born, Jacob, would gain supremacy over the first-born, Esau. All these years Rebekah held the burning desire to see Jacob obtain the birthright and the wealth and prominence that went with it. She also believed he was best fitted for the spiritual leadership it entailed.

She and Isaac were of opposite temperaments. He was of a quiet and submissive nature. Her favorite son, Jacob, mirrored Isaac's characteristics. Isaac favored Esau, who was forceful and outgoing, like his mother.

This partiality caused friction in the home. Especially was Isaac stubborn in the matter of which son should receive the birthright. She

clearly remembered the prophecy of the angel and knew it should go to Jacob. But Isaac would not listen.

To prevent his making a terrible mistake she coaxed Jacob into deceiving his nearly blind ailing father. While Esau went out hunting venison in anticipation of celebrating the birthright feast with his father, she connived for Jacob to get to Isaac first. Jacob's disguise deceived his father, and Isaac unwittingly pronounced the coveted birthright blessing on Jacob.

But her carefully planned scheme backfired. Esau soon discovered he had been supplanted, and he was furious! Now Jacob was forced to flee for his life. At the thought of Esau's wrath, Rebekah trembled.

She had so wanted God's will to be done. When Isaac was determined to give the blessing to Esau she had to do something—or did she?

Could God have worked it out in His own way?

And Isaac? He knew she had tricked him; he was hurt—but he did not reprimand her. He accepted the outcome as the providence of God.

The realization of Isaac's gentleness and his loveliness of character made Rebekah feel shabby inside. She tried to pray but sensed a barrier between herself and heaven.

"What has happened to me?" she agonized.

Her memory flung out at her words that stung her conscience: "Someday that girl's strong-mindedness will get her into trouble."

In painful succession her mistakes flashed rapidly before her: Through the years her self-will had gotten out of bounds. Isaac let her have her own way, and she exploited his goodness. She placed too much importance on earthly wealth. Her partiality to Jacob had alienated Esau. She had lied.

At the ugly memory of her recent deception, she shuddered.

Perhaps for the first time in her life, Rebekah felt stripped of her self-assurance. In tearful remorse (see *Patriarchs and Prophets*, p. 180), she sought the One who can make all things work together for good.

"O God," she prayed, "restore in me a clean heart." □

Connie and the Fourth Commandment

By RUTH P. CLAYMORE

Stories About Connie—3

CONNIE learned all of the Ten Commandments. But while she knew what some of them meant, others puzzled her.

One Sabbath, soon after Mother was baptized, Connie asked if she could go to the store for a drawing book so she could draw.

"Not today, dear," Mother replied. "This is the Sabbath day."

Connie was surprised. What did the Sabbath have to do with buying a book? The day of the week had never made a difference before. She was always very happy to go to church on Sabbath morning. But many times after they had gone to church on Sunday, Mommy had gone shopping.

Mother saw the look on Connie's face. She gently lifted Connie up on the couch and sat down beside her.

"Let's say the commandment about the Sabbath together and I'll try to help you understand."

Together they repeated, "'Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work . . .'"

"Connie, say the days of the week."

Puzzled, Connie said, "Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday."

"Very good!" smiled Mother. "Now which number is Saturday?"

Connie counted fingers, then replied, "Saturday is the seventh day."

"Right again! And the seventh day is the Sabbath, isn't it? Now what does this commandment tell us about work on that day?"

"We mustn't do any work on the Sabbath day. But," Connie burst out, "it's not work to buy a book."

Patently Mother continued, "The Sabbath is a day for worshiping God, for talking and thinking about how much He loves us. We have six days in which to do our own work and buy things. The Sabbath is a day for us to learn to love God a little more by seeing the beautiful things He has created for us, and by going to Sabbath school and church, and by doing good deeds for others. When we do unnecessary work and business on the Sabbath, we are not keeping God's day holy."

Connie was beginning to understand. The long walks that they had started taking on Sabbath afternoons and the flowers that they took over to sick Mrs. Smith were helping them love Jesus more.

With a sparkle in her brown eyes, she looked up at Mother. "I think I'll find some more baby animal pictures to paste in my scrapbook. That will help me keep the Sabbath holy." Happily she slipped off the couch.

FOR THE YOUNGER SET

The Inductive Method of Bible Study

LEO R. VAN DOLSON

JEAN AGASSIZ was not only a great scientist, he also was a tremendously inspiring teacher. The following story, as told by one of his students, has come to be regarded as a classic in introducing the basic principles of inductive study. (Based on the story entitled "The Student,

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the Fish, and Agassiz," *American Poems*, pages 450-454.)

A student of natural history enrolled under Agassiz, informing the professor that he was interested in all departments of zoology, but especially in insects.

"When do you wish to begin?" Agassiz asked.

"Now," the student replied.

Removing a huge specimen jar from a shelf, the professor said, "Take this fish and look at it; we call it a haemulon [hem-yu-lon]. By and by I will ask what you have seen."

He gave the student specific instructions on how to care for the specimen and left, leaving behind a very disappointed budding entomologist who couldn't understand why he had been assigned a fish to study.

In about ten minutes the student decided he had seen all there was to see in that fish and went in search of the instructor to inquire what to do next. But the professor had left the museum, and the student could do nothing but return to gaze steadfastly at his mute companion. After about an hour the fish began to look loathsome. He turned it over and around, looked in its ghastly face. No matter how he looked at it, it seemed uninteresting to him. Deciding it was almost lunchtime—although only about 11 o'clock—he replaced the fish in its jar and enjoyed a lengthy lunch period.

When he returned, the student learned that Professor Agassiz had been at the museum but had left again and would not be back for several hours. Finally he mustered enough courage to study the fish again. He felt its teeth to see how sharp they were and then began to count the scales. Then a happy thought struck him—draw the fish. As he went about his drawing he was surprised to discover new features in the creature.

It didn't seem long until the professor returned. Noting that the student was busily engaged in his

drawing, he commented, "That is right. A pencil is one of the best eyes."

Then Agassiz asked, "Well, what is it like?"

The student eagerly rehearsed the structural details, only to be both astounded and disappointed at his instructor's evaluation.

"You have not looked very carefully," the professor commented earnestly. "Why, you haven't seen one of the most conspicuous features which is as plainly before your eyes as the fish itself. Look again! look again!" And, with that parting advice, Agassiz left the student.

But the student had been inspired to new effort and soon began to realize how just his instructor's criticism had been. Toward the close of the afternoon the professor returned. "Do you see it yet?"

"No," was the reply, "I'm certain I do not. But I do realize how little I saw before!"

"That's next best. Put away your fish and go home. Perhaps you'll be ready with a better answer in the morning. I'll examine you then before you look at your fish."

The student was dumfounded. Not only must he think of that fish all night, but the next day he must take an examination without a chance to review his discoveries. He passed a restless night, but early in the morning he seemed to sense the answer that he supposed the professor was looking for.

The next morning Professor Agassiz seemed eager for his student to see what he saw. To his anxious inquiry the student replied, "Do you perhaps mean that the fish has symmetrical sides with paired organs?"

"Of course! Of course!" The professor seemed thoroughly pleased, and proceeded to deliver a rather lengthy lecture on the importance of this point.

The student at last ventured a question concerning what he was to do next and was chagrined at the answer, "Oh, look at your fish!"

For three long days the fish was placed before the student's eyes, and the young man was forbidden to look at anything else. Repeatedly Agassiz emphasized, "Look, look, look!" And the student later came to realize that this was the best lesson in "entomology" he ever received.

The fourth day a fish of the same group was placed beside the first, and now the student was required to note comparisons of resemblance and differences. Others followed until a legion of jars covered the table, and the odor from those jars had become a pleasant perfume to him.

Agassiz' training in the methods

of observing facts and their orderly arrangement was ever accompanied by the urgent exhortation not to be content with them; and the student concluded after eight months of such study, "It was almost with reluctance that I left these friends and turned to insects; but what I gained by this outside experience has been of greater value than years of later investigation in my favorite groups."

In this story can be found the basic outline to be followed in any scientific investigation. The scientific approach involves the three following steps in the order listed:

1. Observe.
2. Interpret.
3. Apply.

It is these basic steps and this scientific approach which the inductive method of Bible study attempts to utilize.

Long ago counsel came to Advent-

ist students to discover and understand for themselves the truths God has placed in His Word. The following quotation is only one of many that might be cited: "We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know 'what saith the Lord.'"—*The Desire of Ages*, p. 390.

Method Not New

The steps that follow are not essentially new. Many who read this material will realize that they have been more or less using some, or perhaps even all, of these techniques for years.

However, before listing specific steps, I should point out that there are many methods of Bible study and that any method, faithfully followed under the guidance of the Holy Spirit, is certain to prove worth while.

The method here suggested, however, actually includes more methods of Bible study than the term "inductive Bible study" might seem at first to indicate. The inductive method of approach to any type of study is to observe first and then draw conclusions.

By contrast, the deductive method begins with a general principle or conclusion and then observes to find out whether or not it is true. The first is the process of discovery, the second is that of proof. Actually both have their place and are needed in Bible study, and are included in what I term "inductive Bible study." This method emphasizes the inductive approach first, which leads the student to discover truth for himself, and then uses deduction to substantiate that which has been discovered. Analysis is followed by synthesis, and this in turn by application, so that when the study is completed, the scriptural message

When You're Young

By MIRIAM WOOD

The Sins of Charming People

"The sins of charming people"—I came across this expression recently, though I can't remember just where. The words were so compelling that I haven't been able to get them out of my mind. They conjure up all sorts of ideas and possibilities. Would the sins of charming people be different from the sins of uncharming people? Would they exert a different kind of influence?

As I have continued to think it over, it seems to me that while the sins themselves might be no different from those of other people, the influence these sins exert—or that the charming sinners exert—might be considerably more malignant, considerably more powerful. Because, you see, charm works its own special magic. In support of this hypothesis, I remember hearing a psychologist say that in addressing a baby, to whom words have no intrinsic meaning, one could say in a loud, grating, ugly voice accompanied by a fierce frown, "You're the most adorable baby I've ever seen." The baby would instantly begin to weep in dismay and terror. But accompanied by a beneficent smile, a gentle, soft voice—charm, if you please—the infant could be successfully told: "You are the ugliest little baby it has ever been my unhappy privilege to encounter." You've guessed it. The baby would very likely smile, coo, and accept the doubtful compliment. What made the difference? Charm.

Examples of what can be done in

this area are found in the world of merchandising all around us. For instance, there is the world of high style. When you come right down to it, a woman's dress is made of a length of cloth, ornamented or not, and sized to specifications. That's it. But a dress hung for sale in a dirty warehouse has little appeal for the buyer. However, if the same dress is displayed in a luxurious shop all deep-plush carpets, crystal chandeliers, velvet sofas, and immaculately groomed salespeople—not forgetting the fragrance of an exotic perfume—it appears to be something so desirable that it becomes a frantic necessity to feminine shoppers. The difference lies in the charm of the setting.

Clothes aren't the only example of the influence of a charming setting. How about automobiles? It surely can't be sheer accident that causes car dealers to furnish their showrooms as beautifully as possible, including carpeted floors. And it is obviously not by accident that cars on display are polished to within an inch of their lives; even the dust on the tires that has accumulated on the short drive from the delivery point to the showroom has been wiped off. The car, of course, granted that it is new and unused, would be no different if it were covered with mud, sitting on a weed-infested vacant lot. It would still be desirable and valuable. But its desirability wouldn't be at the same level; the difference, of course, lies in the charm (or lack of it) of the setting.

Obviously, then, charm does make a difference in the secular world. It

most assuredly has made a difference in the Biblical world. Our first parents were tempted by a serpent who was described as the most beautiful of all the creatures in the Garden of Eden. If at that time ugly animals had existed, let us suppose that Satan had assumed the disguise of an armadillo. Would Eve have been likely to succumb to his blandishments? Hardly. But the gauzy, glittering wings of the serpent, his diamondlike body—his CHARM—brought about her undoing.

It seems to boil down to this: the sins of charming people just do not seem sinful. They seem like delightful little peccadilloes, small weaknesses that only a boor would even notice. Sin? We don't use that brutal word in connection with such people.

How tragic this fact can be for a young person in today's world. Specifically, I'm thinking of a young friend of mine who has dropped out of the church and forsaken his formerly firm belief in everything worth while, all because he was convinced by the sins of charming people that wine with his meal was "the only gracious way to dine." At first he had grave misgivings, but he said, "My friends were so charming in every way, I simply couldn't connect their actions with sin." From there he went on to heavier drinking, and from there—well, you know the familiar story. Probably it has happened to many other young people in the same way.

It seems to me that a young Christian needs to be on guard against the sins of charming people lest he forget that sin is sin, no matter what its disguise or setting.

is not left at loose ends but is tied together and made personally significant to the one studying.

Specific Steps

The following specific steps are recommended in this approach:

1. *Prayer.* Because the finite mind, without the guidance of the Holy Spirit, cannot possibly grasp the deep and meaningful truths of revelation which concern the character or works of the Infinite One, it is essential that the first step in any approach to Bible study be prayer for guidance, which God has promised to those who ask in faith. Ellen G. White emphatically states: "Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given."—*Steps to Christ*, p. 91.

2. *Reading.* This step includes reading not only the specific passage involved but also the context, along with other Bible passages possibly essential to the understanding of the portion being emphasized in the study.

Each passage should be read at least three times: First, for an over-all view. The second time for a grasp of the author's basic approach and outline. The third time for attention to details.

3. *Outline.* In order more fully to understand what the author of the passage is saying, an attempt should be made to develop a four or five point outline of the section being studied. Using a Bible that breaks the chapters down into paragraphs can be a help in doing this.

4. *Observations and Questions.* It is at this point that the truly inductive analysis begins. The previous steps suggested are preliminary, yet essential, in preparing the way to make the study more rewarding and meaningful and in leading eventually to the personal discovery of what the Bible is really saying. The student must train himself through practice to become a careful observer, for this step is the critical one which determines success or failure, depth or superficiality, in the study program.

In general, observations made under this step about the passage should be more than the trite, superficial type that most people usually settle for in personal Bible study. They should reflect careful and prayerful attention to every word, phrase, and implication of the text being studied.

These observations should be recorded immediately before they are forgotten. Questions of clarification

of words, phrases, and passages will naturally arise as one studies in this observant way. These, too, should be written down before they are forgotten. Questions should not be asked for questions' sake, as this may lead to irrelevant ideas and sidetrack the study. The questions when answered must clarify the meaning of the text.

Particularly important are questions that deal with definitions, reasons, implications, relationships, and progression. At this point one is not to spend time looking up answers. If the answer is not readily apparent, he should go on with the observation-type study. Many of the questions will be cleared up as study progresses.

5. *Review.* After the above methods have been carefully applied to the section being studied, it is time once again to take an over-all look at the materials now compiled. The student should go back over the materials, reading observations made and doing his best to answer questions raised. In the light of his total understanding of the section being studied he should now be surprised at how many of his questions he is able to answer.

6. *Comparisons.* Next, a little additional thought and study will help the student to find the relationship of the passage under study with preceding or following passages or with other Scripture references containing similarities or differences.

7. *Summary.* After analysis comes synthesis. One effective way of accomplishing this is to attempt summarizing the entire section being studied in just a few words or sentences of your own.

8. *Check Authorities.* Now, the student is probably thinking, at long last is the time to turn to authorities. He has done all he can and gone as far as he can on his own. But the job is not finished yet. He is now eager to test his discoveries and ideas against those of scholars who have spent many years in study. And he will undoubtedly be surprised to note that he has come up with many ideas that they have found. Perhaps he will also find areas of disagreement. He shouldn't be quick to discard his own concepts. In many cases his opinion is as good as anyone else's—and is, of course, more personally meaningful since it is his own.

9. *Application.* This final step is in reality the most important step, and personal Bible study is not really of value to us until we apply the truths being discovered to our own lives and circumstances. □

Continued next week

TEAM—6

Moslems and Massacres

By KENNETH OSTER

OUR ITINERARY took us into the areas bordering Old Armenia. My traveling companion was an Armenian orphaned in boyhood in the tempestuous years following the Bolshevik revolution. As we drove over hill and dale we saw constant reminders of massacres and exterminations and genocides. This bridge or that hill or that gorge had witnessed scenes where many hundreds of Armenians or Christians had been hewn down by the Kurds, the Turks, or the Moslems.

"Oh, Brother Oster," he confided, "the atrocities that our people suffered at the hand of the Moslems would fill several volumes!"

How do certain historical incidents line up with the observations made last week that Moslems have shown a high level of tolerance to Christians living in their respective countries? For an answer, let us look briefly into the very heart of the Ottoman Empire during the reign of Sultan Abdul Hamid II (1876-1909). The luster of the empire's heyday had long since tarnished. The Sick Man of the East was in his death throes, yet lingered on, desperately fighting for life. August 11, 1840, his authority was virtually surrendered to foreign powers.¹ With a weak central government anarchy set in, and everyone looked out for himself.

In a booklet published in June, 1897, a Turkish statesman, Murat Bey, traced all the evils of the Ottoman Empire to two main sources: Abdul Hamid,² the reigning monarch, and the great powers.³ Perhaps there is more than a kernel of truth to his defense. As regards the

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first of his accusations, we too would shudder to have Christianity judged by the lives and actions of Charles V, Louis XVI, or even Innocent III or Urban II. Murat Bey, a leader of the exiled Young Turks organization, felt the compulsion to explain to the rest of the world that the Turks were not the terrible ogres they have so often been made out to be in the popular conceptions. He vigorously denied the allegation that the Moslem faith was responsible for the condition of the empire, and headed one of his chapters thus: "Islam is fundamentally liberal; fanaticism is not a natural consequence of Islam."⁴

Prince Ahmed Riza, another aspirant to Turkish resurgence and leader of the Young Turks in Paris, complained bitterly that no one took the part of the poor Turk, "who suffers as grievously from the iniquitous reign of Abdul Hamid as do any of the other inhabitants of the Sultan's realm."⁵

In his work *The Young Turks* Ernest E. Ramsour, Jr., American Consul General in Izmir, Turkey, referring to this situation, states: "There was really a great deal of truth in what Ahmed Riza said, for, although the plight of the minorities, particularly the Christian minorities, in the Ottoman Empire was most unenviable under Abdul Hamid, the situation of the average Turk was not a happy one."⁶

Murat Bey was not the only one to see the fingers of foreign powers meddling into the affairs of Turkey. W. E. D. Allen succinctly observes: "The 'slaughter and obliteration of a great part of the Armenian nation' were the 'logical and morbid sequence' of a 'game of plots, incitements and solicitations, of counterplots and massacres' carried on between the Russian, Ottoman, and Persian Empires for over 300 years."⁷

Significant also is Russia's southward drive in an endeavor to obtain a warm-water port.⁸ Catherine II (1762-1796) seized rich strategic Ottoman lands along the entire northern coast of the Black Sea and compelled the Sultan to recognize Russia's right to intercede on behalf of his Christian subjects.⁹

Hovannisian, a contemporary Armenian historian of note, commenting on the Russian move from the viewpoint of Armenian independence, which by this time had become a passion with his people, states: "The conquest of Transcaucasia by the expanding Russian colossus was an important step toward Armenian independence. To most Armenians of Turkey and Persia, Romanov Rus-

sia symbolized an advanced civilization and society, a champion of Christendom against Islam, and the hope for emancipation."¹⁰

He further comments: "Along the entire route, Armenians welcomed the Russian troops as liberators and rejoiced that the day of deliverance was at hand. . . . Because they had welcomed the Russian advance, many Armenians in Kars and Erzerum feared Moslem reprisals."¹¹

Armenians were engrossed in politics. They were ready to sacrifice life itself for "the realization of their most sacred goal—freedom and autonomy for Turkish Armenia."¹² Armenians came to be looked upon by the Turks as foreign agents, dedicated to the forcible overthrow of the government.

Ramsour deplores the severity with which Armenians were treated, but also emphasizes "the coldblooded calculation with which the Armenian revolutionaries deliberately offered up thousands of their people in a vain attempt to achieve their ends."¹³ The Armenians were determined to attract the attention of the European powers, even if they had to resort to the large-scale uprisings of 1894 and the sacrificing of thousands of their own people in reprisals.¹⁴

In a carefully documented account William L. Langer demonstrates conclusively that the massacres were deliberately provoked by the Armenian revolutionaries themselves.¹⁵ The Armenian question reached its climax in August, 1896.¹⁶

Present Status and Future Prospect

The present mood of the indigenous minorities in the Middle East is one of apprehension. The Armenians, of whom we have spoken, are a different race, language, religion, and ethnic background from the masses among whom they live. The ancient Gregorian Armenian Christianity of the fourth century,¹⁷ has admittedly suffered an apostasy similar to that of most of Christendom. Situations have forced them into a politico-national enclave often odious to governments under which they live.

At a recent initiation ceremony in connection with a baptismal service in one of the Christian missions, the Moslems being accepted into the fellowship of this church were required to partake of both wine and pork to prove they were no longer bound by the strict dietary restrictions of Islam! The appellations "Armani" (Armenian) and "Masihi" (Christian), which are synonymous in the thinking of the man on the

street, invariably conjures in his mind the liquor dealer or the *galbas foroosh* (pork seller). To ask a Moslem, then, to become a Christian, is tantamount to asking him to lower himself to a loathsome level!

The obvious place, then, for the Seventh-day Adventist to begin is with the health message. As the thinking Moslem begins to see the contrast in the health and dietary standards of Adventists, it is hoped he will come to realize that there is also a marked difference in matters of faith and attitudes toward them. The Adventist brother has committed himself to God and has completely overcome the hatreds and prejudices that rankled in the hearts of other "Christians."

This, then, is the image we endeavor to fix in the mind of our Moslem friends—an Adventist, not the ordinary run of popular Christianity, but one who loves him and is interested in his immediate welfare as well as his eternal happiness.

The Five-Day Plan to Stop Smoking or a series of health lectures serves as an opening wedge. This contact is carefully followed up by a health correspondence course prepared by Dr. Herschel Lamp, former secretary of the medical department of the Middle East Division. After a lapse of a few weeks a second series of spearhead meetings is conducted with the same group on noncontroversial subjects, to be followed by a second correspondence course on ancient prophets. After another interval of a few weeks, during which they study these Moslem-oriented lessons, the third series of meetings is held, laying the groundwork of Bible doctrines as they parallel Koranic teachings. Thus the Moslem will come to realize that not only in Christianity has there been a terrible apostasy but also in Islam, as teachers and leaders have gradually diverged from the straight path and original purity of Abraham the Hanif, the pure. □

Concluded

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- ³ *Ibid.*
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- ⁷ W. E. D. Allen, *History of the Georgian People* (1932), p. 164, as cited in George E. Kirk, *A Short History of the Middle East* (New York: Frederick A. Praeger, Publishers, 1964), footnote, p. 59.
- ⁸ L. S. Stravinos, *The Balkans Since 1453*, p. 178 ff.
- ⁹ Richard G. Hovannisian, *Armenia on the Road to Independence* (Berkeley and Los Angeles University of California Press, 1969), p. 8.
- ¹⁰ *Ibid.*, p. 7.
- ¹¹ *Ibid.*, pp. 8, 9.
- ¹² *Ibid.*, p. 23.
- ¹³ Ramsour, *op. cit.*, p. 10.
- ¹⁴ *Ibid.*, p. 9.
- ¹⁵ William L. Langer, *The Diplomacy of Imperialism* (New York, 1935), vol. 1, Chaps. V and X, quoted in Ramsour, *op. cit.*, footnote on p. 10.
- ¹⁶ Ramsour, *op. cit.*, p. 31.
- ¹⁷ Hovannisian, *op. cit.*, p. 2.

1972: In Retrospect

Each year we devote an editorial to an overview of those events of the preceding year that are of special interest to people concerned about fulfilling prophecy and the signs of the times. We do this for two reasons: we all need to see the immediate past in perspective; and we need to refocus our understanding on the main issues that are currently deeply shaping the future.

Nineteen seventy-two was a great year for surprises and contrasts. President Nixon's visit to China, sharing courtesies and common concerns with Mao Tse-Tung, and later to Moscow to clarify mutual world objectives with Commissar Brezhnev will have to be the year's, if not the decade's, greatest double-barreled surprise. For those who think that probation for all mankind will close in the midst of global warfare, the prospects for some kind of international détente may be disconcerting. But as the Bible and Ellen White emphasize, the work of Satan will best be done in the glow of world peace, when the future never looked brighter (see 1 Thess. 5:2-11 and *The Great Controversy*, pp. 38, 338).

At the same time, perhaps the year's greatest disappointment was the sickness in the stomach we felt when it seemed necessary to those most directly involved to resume the bombing in North Vietnam. After many weeks of euphoria, in which the promise "peace at hand" seemed to bring the ultimate relief, we learned all over again that if there is to be a lasting peace before the end of time, it may require the direct resources of more than mortal man. Satan himself will direct the finale in spectacular ways that no man can yet clearly see.

The year's great anomaly must be the astounding fact that the movie film *The Godfather* in just a few short months, has become the greatest moneymaker of all time, surpassing the long-time record holder, *Gone With the Wind*. Here is a film that has glamorized raw physical power, thuggery, and criminal efficiency, drawing millions to the box offices around the world. In this very same world last year, letter bombs were cruelly mailed to unsuspecting recipients; innocent travelers were gunned down in airport massacres such as the 26 at Tel Aviv; the cream of a nation's young men were killed in a senseless confrontation during the Olympics; a berserk man hammered his hate into Michelangelo's *Pieta*; and the killings continued to mount in the tragic Northern Ireland impasse.

Education Makes Man's Sin Merely More Sophisticated

What we see ever more sharply is the opposite of the evolutionist's once-vaunted optimism. Education, legislation, and time do not in themselves change the heart of man—they merely make his sin more sophisticated.

When members of the Religion Newswriters Association (United States) were polled regarding their selection of the top religion news stories of 1972, they picked the continuing controversy between conservatives and moderates in the Lutheran Church-Missouri Synod as number one. Here the issue is drawn between Dr. J. A. O. Preus, president of the denomination, and Dr. John Tietjen, head of Concordia Theological Seminary, St. Louis, where Dr. Preus charges a majority of seminary professors are doctrinally lax.

Second place went to the increasing role that women are playing in the religious world. Sally Priesand became the first woman to be ordained as a rabbi in the

United States. Episcopal bishops of the United States voted 74-61 in favor of ordaining women, but others feel that severe division would be imminent if the 1973 General Convention approved ordination of women.

The withdrawal of the United Presbyterian Church from the Consultation on Church Union (COCU) placed third. The irony of this severe setback to church union is that COCU was initiated in 1960 by Eugene Carson Blake, then chief executive officer for the United Presbyterians.

The next seven issues in order of interest generated in 1972 were: the abortion controversy; Key 73, the broadly based evangelical effort moving across many denominational lines, planned for 1973; parochial school aid; restructuring of several Protestant denominations; spread of Oriental and satanistic religions and astrology; the Jesus Movement; and campus evangelism.

For Seventh-day Adventists, three deep currents deserve continued attention. The surge of spirituality in public life and college campuses that developed unpredictably several years ago shows no signs of abatement. Groups within established religious communities are intensifying the spiritual revival. Religion is no longer a has-been issue as it seemed to be for most of the 1960's. Openness to discussion and tolerance for the new is making it easier for those who move out with a sense of mission and a message that all men need to hear.

Phenomenal Rise of the Charismatic

One of the specific areas of intensified religious activity is the phenomenal rise of the charismatic or neo-pentecostal movement. No longer cabined within the traditional Pentecostal churches, the charismatic movement crosses almost all denominational lines, including the Roman Catholic Church. Nearly 12,000 people attended the Sixth International Conference on the Charismatic Renewal in the Catholic Church, held at Notre Dame. A Lutheran charismatic conference in Minneapolis drew 6,000 participants. An ecumenical charismatic rally in Stockholm gathered 10,000. The implications of this intense involvement with seemingly supernatural manifestations are far reaching.

But 1972 was also a strong year for evangelism. While the Adventist Church was busy with MISSION '72, Explo 72, perhaps the largest gathering of young people in the history of the world for the purpose of learning the techniques of better gospel witnessing, was held in Dallas, Texas, during June. Astronaut James Irwin, a Southern Baptist layman, entered the field of evangelism full time.

Throughout 1972 plans were being laid for Key 73, a nationwide interdenominational evangelistic thrust to run throughout 1973. Probably no evangelistic program has been more thoroughly planned or more widely involved with so many people. More than 130 denominational bodies and other religious groups, including a number of Catholic dioceses, are participating.

The closing of the gulf between Catholics, Protestants, and Jews continued inexorably. Churchmen assessed the results of Vatican II after ten years (see editorial, November 16, 1972) and saw significant ecumenical advance. Indicative of this changed climate was the preaching of Archbishop Michael Ramsey of Canterbury at St. Patrick's Cathedral in New York. On a visit to England, Cardinal Jan Willebrands stayed at Archbishop Ramsey's London residence, Lambeth Palace, and became the first Catholic since the Reformation to say Mass there.

The way is being well paved for the induction of the Roman Catholic Church into the National Council of Churches (United States) and into the British Council of

Churches—everyone within these groups feeling that such a move would greatly improve the effectiveness of these traditional Protestant bodies.

The lines of prophecy that Seventh-day Adventists have taught for more than a century are moving relentlessly toward a time convergence when all that will happen does happen. Such will be the climactic end of all things earthly prior to that moment when Jesus sets up His kingdom of glory.

H. E. D.

Thoughts on Christian Victory

The cryptic accounts of exploits recorded in the Bible sometimes make us wish that more were chronicled. For example, there are a few words in 2 Samuel 23 that relate an adventure of Eleazar, the son of Dodo the Ahohite, one of David's mighty men. The record of a one-day battle he fought with the Philistines is compressed into part of one verse: "He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day" (verse 10).

The lesson for us in this brief account is apparent. As the chronicler recognized, it was the Lord who made that day's singular victory possible. Human effort was necessary, but the victory was the Lord's.

As Christians, we know theoretically at least that in our daily lives this truth applies in a spiritual sense also. If

we would gain victories over self and sin we must do so in the strength of God. To fail to do this spells defeat. But for too many this concept remains much of the time in a drawer of their lives labeled Theory. It does not get taken out and applied to the experiential to the extent that it must.

Why is this so? There are a number of answers possible to this question.

For a few the concept has never been much more than a theory. They have never really seen what being a Christian means. Perhaps they were brought up in Adventist homes where religion was never more than a legalistic form, and it continues to be the same for them. Perhaps they became professed Christians, Seventh-day Adventists, because they saw the logic and symmetry of the Adventist message which they believed God expected them to accept and follow. But they did so mainly on an intellectual basis.

The attitude of such, probably unrealized by themselves, may be much like that of Paul, who wrote of one period in his life: "If any other man thinketh that he hath whereof he might trust in the flesh, I more: . . . touching the righteousness which is in the law, blameless" (Phil. 3:4, 6).

A second reason is that some professed Christians have never truly seen their sinfulness. A man once said to us, "It is easy to be a Christian." He was right or wrong, de-

Author of Liberty

By ERNEST LLOYD

Writing a sketch on the life of Thomas Jefferson, a college student said in a burst of admiration that the famous American was the "author of democracy." True, Jefferson performed a splendid service championing the principles of democracy and freedom in early American history, but the principles originally appeared in the first five books of the Bible. They were written out under the guiding Spirit of God several thousand years ago. These principles run like golden threads through the entire Bible.

In his great hymn "America," Samuel Francis Smith reminds us that God is the "Author of liberty." Liberty does not have its origin in man. God implanted it in man's breast. The longing of the human heart for release from the fetters of tyranny and fear is of divine origin. And from God comes more than the longing for freedom. From Him comes liberty itself. It cannot be rightly understood without reference to His purposes for mankind. It cannot be gained and held without obedience to Him. Disobedience to God is the beginning of the end of freedom.

There are two kinds of freedom: the false, where a man is free to do as he likes; the true, where a man is free to do as he ought. The lawless man is really in bondage. Liberty offers the fullest opportunity for man to be and do the very best that is possible for him. To make the most of his opportunity he cannot do just as he pleases. He must submit to rule and order. All created things, even those we call the most free, are subject to law.

Perhaps you have discovered that the Bible knows the whole story of human slavery and human freedom. In it are the records of peoples who suffered in physical bondage, and the bondage of the human soul is known here as nowhere else. Because it is God's book for mankind, the true way of freedom is here proclaimed, in both Old and New Testaments. He who is the way, the truth, and the life declared: "Ye shall know the truth, and the truth shall make you free" (John 8:32).

"The truth shall make you free." What is the truth? Christ Himself must answer: "I am . . . the truth" (John 14:6). He is the deathless One. "I am alive for evermore" (Rev. 1:18). Truth is embodied not in a system but in the person of Christ. So truth is deathless. Blot out the influence and purpose of the living Christ, and life becomes mean, the universe dark, and hope loses its support.

The Lord Jesus Christ is the great liberator. His own life in the flesh here on earth was a life of perfect freedom. In His Sermon on the Mount, recorded in the fifth, sixth, and seventh chapters of Matthew, the greatest sermon ever preached on earth, He said, "Seek ye first the kingdom of God, and his righteousness; and all these things [the needful things listed in preceding verses] shall be added unto you" (Matt. 6:33). Christ weighed everything in the balances of eternal truth. He was free. He passed through the world ever its master, never its slave. And He could say at the last, when His earthly life was ending, "I have overcome the world" (John 16:33). In this pattern and example He gives us there is a mighty help for you and for me and for as many as would also overcome the world and walk even as He walked in the way of truth and obedience, which is the way of freedom. Blessed are they who accept the great gift of true liberty from the Author of liberty, whom to know is life eternal.

pending on what he meant. "It is easy living after we are dead," wrote Ellen White (*Testimonies*, vol. 1, p. 131). In other words, when we are dead to self and our lives are hid in Christ, when He fills our lives and thoughts, then Christian living is easy. It is when self arises, as it so often does, that the struggle begins.

But that man may have meant, We aren't really such bad creatures. With a bit of effort and perhaps an occasional lift from the Lord, we can make it. God is love, you know, and He won't be too hard on us. If this was his meaning, then he had no conception of the nature of sin or of his own heart. It is the person who is farthest from God who cannot see that he is such a great sinner. The closer one comes to Jesus the clearer he sees the evil of his heart and life and the more he realizes he cannot defeat sin in his own strength. He appreciates the words of the French count: "I do not know what the heart of a villain may be—I know only that of a virtuous man, and that is frightful."

Another reason why we file away the knowledge that we can gain victories over self and sin *only* in the strength of Jesus is that we recognize that in giving full credence to this teaching we must make a full surrender to God. We must acknowledge that everything is actually in His hands. We must surrender our wills and abilities to Him, and He directs them. But self, in its pride, rises up against this concept and shoulders it aside.

Nevertheless, if we, as Christians, are to have victory over our sins we are going to have to acknowledge this fact, and act upon it.

"God opposes the proud, but gives grace to the humble," wrote James. "Submit yourselves therefore to God" (chap. 4:6, 7, R.S.V.). "Surrender yourselves totally to God," Paul entreated those whom he pointed to Jesus. "He [Paul] knew that when the soul fails to make this surrender, then sin is not forsaken, the appetites and passions still strive for the mastery, and temptations confuse the conscience."—*The Acts of the Apostles*, p. 299. "Those who hesitate to devote themselves unreservedly to God make poor work of following Christ. They follow Him at so great a distance that half the time they do not really know whether they are following His footprints or the footprints of their great enemy."—*Testimonies*, vol. 1, p. 408. Certainly there can be no victory in this situation.

Several other reasons may be suggested as to why Christians so often fail to apply to their experience as a reality the fact that victory comes, that it must come, that it can only come, through Christ. We suggest one more: That is, a lack of faith. "This is the victory that overcometh the world, even our faith" (1 John 5:4). We are "sanctified by faith" (Acts 26:18). We have victory over all influences and pressures from the outside, and all evil and selfishness on the inside, by faith in Jesus Christ.

But all too often our faith wavers. We take our eyes from our Saviour. We cannot bring ourselves fully to take God at His word. We permit doubts to crowd our hearts and minds. We slacken our hold on the strong hand of God—and victory slips from our grasp.

T. A. D.

To be continued

Letters

Continued from page 3

like the three-angels design that was drawn by Gert Busch, for it is indicative of our entire denominational background.

GEORGE HUSE
Hendersonville, North Carolina

I have just finished reading the new REVIEW. I like it *tremendously*. Somehow it seems easier to read. One does not need to look all over the paper to find the remainder of an article—especially it is comforting to get "that very good thought" all together. I shall look forward more eagerly than ever to coming issues. I think there is no change that I do not like.

HAZEL M. GREER
Deer Park, California

We do indeed like what you have done to the 1973 REVIEW. It is more pleasant to the eye. Has a fresh appearance. It is a good change.

LINDA D. CULPEPPER
Madison, Tennessee

But the new REVIEW! Now there's something that gets better all the time. I like the '73 look—in type face and layout. Copy continues at its relevancy. Thanks for keeping up.

SHIRLEY BURTON
Glendale, California

The new REVIEW format has style, eye appeal, and a delightful selection of type—all together making it easier on the eyes for better reading.

Sometimes we take the REVIEW for granted. It is more than a media of expression. It helps members to find the right anchor in time of trouble. It in-

stills confidence, faith, and trust in what we believe when we need it most. It is a tower of strength.

But with these changes, we can now enjoy valuable articles that are brought to the readers' attention in a more forcible manner. Church members should be grateful that the REVIEW staff is forging ahead.

AL COSETTA
Kansas City, Missouri

The layout design is strictly 1973, and it certainly has improved a great deal. Our church paper should be setting a standard, which I feel the REVIEW AND HERALD is now doing.

C. L. PADDOCK
Nashville, Tennessee

The new style for the REVIEW puts our venerated church paper in a truly modern, contemporary setting that is equal to any church paper I know of. Your choice of type faces, long overdue, is excellent and will certainly make the paper much more readable.

HARRY G. WILLIS
Glendale, California

I appreciate so much the new REVIEW AND HERALD for 1973. When I picked it up Friday evening, I could hardly lay it down without finishing reading every article because it is so easy to read.

CLIFFORD A. YARNELL
Riverside, California

Shopping in B & B Houses

"Let the Buyer Beware" [Aug. 3] on problems found in shopping for food has a parallel in some of our own Book and Bible Houses.

At one time the mental food (books, periodicals, records, and so on) made

available in the Book and Bible Houses was very carefully screened in order to eliminate objectionable and erroneous information from sale. This is no longer done. Higher volume sales and profit are now apparently more important, so it appears.

Recently my wife bought a book for our girls, only to find that the father in the story died in the first chapter and from then on was in heaven looking down, watching his family.

Upon close inspection in subsequent visits to the Book and Bible House we have found numerous books with an insert on which is written a statement saying, "This book doesn't necessarily reflect the beliefs or teachings of the Seventh-day Adventist Church, but it is available as a convenience to our friends."

Why not sell meat alongside our vegetarian foods with a similar disclaimer? Think of the extra sales that could be made to "our friends." Of course, once the wall is let down, almost anything could be justified as necessary to the sales success of our Book and Bible Houses.

Let us hope that *Caveat emptor* in our Book and Bible Houses will not be as necessary as in the supermarket!

DAVID AND HELEN PETERS
Woodford, Virginia

► Denominational leaders have been concerned with an apparent trend in some Book and Bible Houses. In 1967, the Autumn Council voted: "Our Book and Bible Houses, HHES offices, and churches shall carry in stock and promote the circulation of only those books, pamphlets, tracts, periodicals, magazines, and recordings that are regularly produced under denominational direction or are furnished through our publishing houses."

A recent Publishing Study Commission (Dec., 1972) voted that the following sentences be added to the above Autumn Council action: "Judicious selection of other items may be made by the Union Conference Book Approval Committee, with the understanding that major emphasis will always be placed on promotion and display of denominational literature." —Eds.

THE FAMINE YEARS

By ELAINE EGBERT

"WHAT'S WRONG?" I asked my downcast friend when I popped into the mothers' room after church.

She shifted her baby and reached down to pick up the diaper bag. "This may sound strange, but I'd really love to hear a sermon again."

I shot her a puzzled glance, for at that time her answer didn't seem logical.

"I get so tired of sitting in this noisy mothers' room," she sighed, as she inched toward the door. "I love my children and want them to learn to be respectful in church. But how can they when the mothers are always noisy?"

Now that I am a mother I know from experience what she meant, and I'm sure many other young mothers do too.

Usually I sat with my one-year-old daughter in the sanctuary. But on one particular Sabbath, because she was cutting a tooth and was very fretful, I decided to go to the mothers' room. As I entered I noticed several young mothers sitting together, laughing. One turned, smiled, and called, "Hi, Elaine! Come join the party."

Since I wasn't inclined to "party" at the moment, I declined politely and found a chair near the sound-

proofed window. I wanted to hear the remainder of a compelling sermon. I settled my child firmly on my lap, stroked her little head, and tried to listen, but I was in for a disappointment.

During the next 20 minutes I heard about a new car one family planned to buy, about the merits of a certain line of clothing, about all the colds one family had suffered that winter, some pointed remarks about a Sabbath school teacher, and last, but not least, how *dry* the sermons had been lately! The young mothers blissfully chattered on, seemingly unaware that someone

especially

FOR WOMEN

By BETTY HOLBROOK

Bend a Little

IT WAS ON THE BACK of a truck—a bumper decal. It read, "Bend a Little." Why it was there I don't know, what the sign originally meant I'm not sure, but the phrase flashed back during a discussion a group of us were having about a very debatable and emotionally charged issue.

Both sides of the problem were being freely expressed and measured in what seemed like a wholesome way, when one little lady asked for the floor. With her back rigid and her jaw firm she said, "This is the way we do it, the way we'll continue to do it, and we will not give permission for anything else." She may have been right, but her attitude didn't convince many that day. Instead, it epitomized the little thought I had read just a few minutes before the meeting, "Wouldn't it be nice to be as sure of anything as some people are of everything?"

On some things we have a clear "Thus saith the Lord," and there can be no "bending." But it's too easy

these days to confuse doctrine with tradition, landmarks with passing road signs, theology with interpretations. There are many thoughts and practices that make up the large gray area between divine commands and man-made policies, and these are the ones that open discussion can help and guide. Sometimes in our "rightness" our minds can become closed tight, and there's nothing more difficult to open.

It's this unbending attitude that builds walls between us and our families, that can trigger pitched battles, or worse yet a cold war. The trouble is, when we are fighting for what we are *so sure* is right we can be almost satanic and still feel so righteous, and as Dr. H. M. Tippet phrased it, "Military conflict determines not who is right but who is left, and the one who is left is not necessarily right." Perhaps in the family this is more true than anywhere else. As parents we usually have the last word, but we may not always have the right word. This attitude is a type of armor with which we cover ourselves, but it makes others want to find the chinks in it.

There's an art to disagreeing without being disagreeable. Sometimes it requires a softening of our words but not of our stand. Some of us get a perverse delight out of putting someone down, of having just the right retort. Washington Irving was probably right when he said, "A sharp tongue is the only edge tool that grows keener with constant use."

Little children don't realize there are many things they don't know yet—that they have some growing to do—and there's a bit of that kind of childishness in all of us when we become too rigid, too certain that we have the right answers, unwilling to look at an issue from someone else's honest viewpoint. Why do our religious convictions sometimes make us harsh and unloving? "True gentleness is a gem of great value in the sight of God."—*Testimonies*, vol. 3, p. 536. It's the art of listening, of understanding another person's point of view, and then tactfully saying what needs to be said, leaving the person with the feeling that he's been helped, not squelched.

Solomon commented, "Grace in a woman wins honour" (Prov. 11:16, N.E.B.). Or, putting it even more strongly, he said, "Righteous men [women too] know the kind thing to say, but the wicked are always saying things that hurt" (Prov. 10:32, T.E.V.).

And that just may be the real cause of our unyielding spirit—a lack of empathy, sympathy, and love for others. We are so much more intent on maintaining our stand (right or wrong) than we are in understanding. We are more concerned for our own feelings, our reputations, or in competing than we are for the sincere convictions. I like Peter Marshall's little prayer: "Where we are wrong, make us willing to change, and where we are right, make us easy to live with." To me that says "bend a little."



TO MY WIFE

By DUANE HAMILTON

WHO CAN PUT INTO WORDS the love in her eyes? The beauty of the spirit within shines out through those eyes, brown and soft, and each little ray, soft as a baby's kiss, whispers, "I love you."

The reaching out of her hand asks in mute appeal for the reassuring touch of love. In the night her hand steals across the bed to touch my face and lingers there in sleep.

Unspoken but eloquent is the language of love, and in spite of its muteness it is always true and sure.

The hands so dainty can also be strong (they hold more surely than bands of steel). Her spirit so gentle smooths the rough edges of my character.

The gentle spirit of this wife of mine is born again in a boy, with a heart as kind and a love as simple and sure and strong as hers.

In all her gentle quiet ways and in her work, whatever it may be; in the dignity and poise of her manner, whether with friend or stranger; evident in her beautiful character is the sympathy and understanding that is shown without the need of a word. It holds her friends fast and true. Wherever she may be, both great and lowly recognize the gentlewoman in her, and their respect is my pride.

might want to listen to what the minister had to say.

As the congregation rose to sing the closing hymn, one mother sighed, "Well, the hassle is over for another week!" She looked relieved. Her child had made more noise than any other child in the room, but not once had she attempted to quiet him during my stay.

How can we expect our children to learn reverence for God and the church when mothers themselves are disrespectful? A child mimics his mother's actions to a great extent. If she is disrespectful in church, he certainly will be too.

"By example as well as precept we should impress upon them [the children] the importance of religious teaching. All who have taken the baptismal vow have solemnly consecrated themselves to the service of God; they are under covenant obligation to place themselves and their children where they may obtain all possible incentives and encouragement in the Christian life."—*Child Guidance*, pp. 530, 531.

In another church my experience was quite different. With another baby, I usually sat in the mothers' room. When I entered I noticed the colorful posters on the walls, reminding worshipers to be quiet. A grandmotherly hostess sat near the door and assisted young mothers whenever needed. She was quick to spot a restless child and offer a small toy or book that the child could hold. The atmosphere was reverent. The children sat quietly beside their parents or slept in the provided cribs. There was no whispering except for the occasional correction of a child. And I heard the sermon! I went home with a feeling of being blessed for the first time in two years!

The years when the children are young can be trying at times for mothers. Many look forward to the spiritual refreshing in church each week only to go home without the needed blessing. These are a young mother's spiritual famine years.

"God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be disciplined to dwell upon sacred themes. The Fourth Commandment is virtually transgressed by conversing upon worldly things or by engaging in light and trifling conversation. Talking upon anything or everything which may come into the mind is speaking our own words."—*Ibid.*, pp. 529, 530.

A mothers' room, properly conducted and controlled, can do much to relieve the lean years of spiritual famine. □



Left and below: Students from the Columbia Union Conference sell magazines and enroll people in a Bible correspondence course on the Atlantic City Boardwalk. The young people were from Columbia Union College and academies in the union. Working the resort areas from Atlantic City, south New Jersey, to Virginia Beach, Virginia, they sold more than 3,000 magazines.



Atlantic City police enjoy helping the youth get Bible school enrollments. They brought known drug addicts to the students for enrollment.



APPROXIMATELY ONE MILLION people were contacted by Columbia Union Conference student literature evangelists last summer. The 150 youthful workers, many of them academy students, sold more than 300,000 magazines and earned more than \$100,000 in scholarships.

The group dubbed the project "The Campus Crusade Against Drugs." The idea had been developed the previous winter at Columbia Union College, Takoma Park, Maryland.

Transportation was no problem for these intrepid, young antidrug workers. Sympathetic automobile dealers provided seven new cars as well as five used cars for them to use in their work.

Large cities on the East Coast, such as Philadelphia and Washington, D.C., received major attention in the program. Other youth worked in resort areas from Atlantic City, New Jersey, to Virginia Beach, Virginia.

Wherever there were people in those places, the young people met them—at shopping malls, high-rise apartments, beaches, and on the street. On weekends they preached in churches, telling their audiences about the dangers of drugs. At least 50 Sunday-morning congregations heard the youthful preachers in their worship services.

At one Methodist church the pastor invited the group back for a Saturday temperance program. Later that night, Methodist youth joined the Adventists in selling magazines.

Life and Health, *These Times*, *Message*, and an especially-printed magazine, *What About Drugs*, were used in the work.

A group working in New Jersey shared their beliefs on the famed Atlantic Boardwalk on two Sabbath afternoons. Choosing a location known as Acid Hill, a meeting place for addicts, the youth sang and enrolled visitors in a Bible course. Police cooperated by bringing known addicts to the students.

A similar program with an even larger number of workers is planned for this summer. □

Columbia Union Conference Students Fight Drugs

By JOHN BERNET

Associate Publishing Secretary
Columbia Union Conference

Sixty-five Years in Southern Asia

By W. R. BEACH

SIXTY-FIVE YEARS AGO a biennial session of the Seventh-day Adventists held December 28 to January 12, 1907, in Calcutta, India, voted to organize the India Financial Association of Seventh-day Adventists. The following were charter members: J. L. Shaw, J. C. Little, W. W. Miller, H. C. Menkel, J. S. James, A. G. Watson, and H. H. Votaw. The object in forming this company was to promote the interest of the growing work and secure legal protection for the properties to be owned by the church.

The work of Seventh-day Adventists in Southern Asia was then in its infancy. The only Adventist presence in India was in the north and northeast around Lucknow, Karmatar, and Calcutta. There was nothing in South India, and a very small beginning had just been made in Burma. There was a handful of overseas workers, but very few national. The church membership could not have been more than 100. The only property that the denomination owned at the time was

Annfield House in Mussoorie. It was held in the name of J. L. Shaw.

The charter members signed the Memorandum and Articles of Association and presented the documents for registration. Their faith expected great things to come. Now their hopes have been fulfilled to a larger degree than they ever could have thought.

The start in Southern Asia was at Calcutta in 1895. The first worker was Georgia Burrus, who was soon followed by D. A. Robinson and May Taylor. Miss Burrus (later Mrs. Burgess) continued her labors for 31 years, but D. A. Robinson and others were cut down by smallpox in 1900. In 1902 F. B. Meyers, a colporteur evangelist, branched out to Burma. He was followed in 1905 by H. H. Votaw as a regular overseas worker. Work in Ceylon began with the arrival of G. K. Owen and Harry Armstrong in 1904 to hold tent meetings. Elder and Mrs. J. S. James went to South India in 1908. Meanwhile the health, education, and publishing ministry made a start, and other fields were entered.

Today Southern Asia counts nearly 70,000 baptized members. Baptisms in

1972 were expected to be 7,000. It is interesting to note that it took 50 years (to 1946) of arduous labor to establish a membership of 7,000 members. Percentagewise, Southern Asia in 1972 may have been the fastest growing division in the world. The division's membership gain over the past four years was 57.4 per cent. The world net gain over the four-year period was 23.5 per cent. During the quadrennium 84 new churches were organized, bringing the total to 556.

This means that a tremendous breakthrough is taking place for Adventists in Southern Asia. A great day of opportunity has come. In that division God's messengers never knew fewer obstacles than at present. Among 96 per cent of the population, preaching the gospel is possible. Seventh-day Adventist workers may labor in countries hitherto unentered.

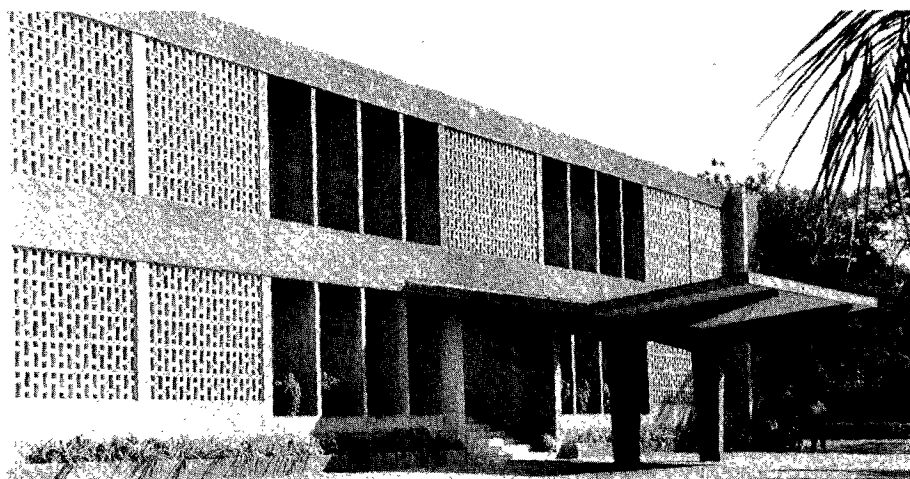
How about the India Financial Association holdings? This venerable company now has holdings in the form of hospitals, schools, churches, and publishing houses valued in the millions of rupees. During the past quadrennium properties valued at some 3 million rupees were added to the denominational holdings.

All of this, and more, became evident in the stirring reports presented at the Thirteenth Quadrennial Council of the Southern Asia Division. The council was held in Poona at the headquarters of the division, November 28 to December 5. The three officers and the departmental staff of the division, with Dr. R. S. Lowry as president, had well prepared the meeting, and everything went off expeditiously.

Due to legal requirements, the organizational setup at this division is a complex one. Yet the officers of the division, with the cooperation of field and institutional leaders, led us through this organizational maze without a mishap.

The division leaders have worked out a very responsive organizational setup, and I want to pay homage to the men and women who look after the le-

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



The work of Seventh-day Adventists in the Southern Asia Division is guided in the division headquarters (above). Right: The Oriental Watchman Publishing House has undergone a number of changes over the years since this photograph was made. In the left background is the division headquarters before modernization.



gal interests of this intricate arrangement that not only satisfies the General Conference constitution, bylaws, and working policy but also the requirements of India's Companies Act. Several organizational adjustments were made to meet the new requirements in Pakistan.

This was my fourth year-end visit to Southern Asia. It was a joy to join B. J. Koehler, an assistant treasurer of the General Conference, and John Hancock, secretary of the General Conference Missionary Volunteer Department, for the division and union councils. Together we admired the fine cooperation evident everywhere between interdivision and national workers. Exactly 99 overseas families currently serve with 2,404 nationals to the enhancement of a strong working force and the advance of God's cause. This is a field where "one hand washes the other, and both wash the face."

In connection with the council's nominating committee work, we wish to mention two items. Kay Paw, who has served the church in Burma as union president during a trying but fruitful period, has reached the age of retirement. Laden with honor and gratitude, he will return to his native Karen village where Eric B. Hare, a missionary from Australia, found him in the early days. To succeed Elder Paw, the mantle of the presidency was placed on Kyaw Balay, president of the Upper Burma Section. Pein Kyi, formerly the treasurer, will now serve as secretary. A younger man, Ba Hla Thein, was elected union treasurer.

O. W. Lange, a long-time missionary in Southern Asia, who in recent years has been president of the Pakistan Union, is retiring. He has served in the division for 42 years. The Langes probably hold the all-time record for continuous service in Southern Asia. Pakistan's A. M. Akbar and Z. M. Zubaid will serve as the union's president and treasurer, respectively. George Johnson was elected secretary.

I believe that in the days and months ahead, news of our work in Southern Asia will be most encouraging. Let us make no mistake, however, immense problems are on the horizon. The task itself is immense. The everlasting gospel in the setting of the Second Coming and God's last messages must be proclaimed to the 726 million people living in this great territory. This includes people of at least 30 main languages. To translate our publications in these varied tongues presents a great challenge. Schools have to be strengthened, skilled workers must be trained, and the health ministry must bring the gospel message in working clothes to all these people.

Think a moment of the 726 million people in this division. At the rate you have read this report, if there was one word in my manuscript for each person in Southern Asia—that is 726 million—it would take you 11½ years of continuous reading day and night to complete the report.

Please pray and work for Southern Asia. There could be no better cause. □

NEW YORK

Tragic Event Prompts Serious Thoughts

I saw her only three times, the third time under heartbreakingly tragic circumstances. But as I think back over those occasions, many questions come to mind: Am I ready at any moment to meet my Master? Am I going in the direction He wants me to go or should I change my course? Am I in the place He wants me to be? Am I doing the job He wants me to do?

Her name was Rebecca Abel. I first met her on that unforgettable Sabbath morning, December 18, 1971, in the Jackson Heights church, New York. She was a guest in our church, a student from Andrews University, Berrien Springs, Michigan. In September of that year, Becky, as everyone knew her, came to the United States from England as an exchange student with a full scholarship. Her major was history. She planned to be a teacher.

For Christmas vacation Becky and her friend, Vivika Black, were on their way to Florida to visit Vivika's parents. On their way down they stopped in New York City for the weekend.

With Vivika, Becky joined my Sabbath school class. The lesson we discussed that Sabbath morning was entitled "Giving Is the Greatest Joy."

Rebecca seemed to enjoy every part of the lesson, frequently making comments of her own. As I was leading in the study, joy filled my heart; a visitor to our church for the first time so willing to participate! I felt the Spirit of God with us during that hour.

About eight hours later I saw Becky the second time when we gathered at the church for Ingathering. "Here is a volunteer," one of the car drivers told me. "She's coming to work with us tonight."

I shook her hand, welcoming her to the work of God. She went with my daughter's group.

With Ingathering finished for the evening, my group returned to the church. Becky's group had not returned yet. We began to total up what had been raised.

About nine o'clock the head deacon stepped up to me, "Alex, I received a telephone call from the Jamaica Hospital. There was an accident in your daughter's group. One of the girls is injured. Please pick up the young people. They're waiting at the hospital."

I rushed to the Jamaica Hospital and learned the sad story. At about seven o'clock while crossing Liberty Avenue at 78th Street, Becky had been struck by a car. In the hospital it was discovered there were several bones fractured, internal injuries, and bruises. She was in very critical condition.

Many fervent prayers were offered on her behalf by the church members. At about midnight she went into surgery. She never woke from it. She had been conscious up to the time of surgery.

About two o'clock Sunday morning Becky died. I saw her the third time in her casket.

That Sunday evening our church group met once more for Ingathering. Some of our young people could not be there because of the tragic event. Our hearts were very heavy. We didn't understand why God had permitted the death of our dear sister, only 22 years of age. As we prayed, with the thought of how a life had been quickly ended, we rededicated our lives to God's service. The Spirit of God rested on us in this united prayer.

As I look back on these events, they still bring serious thoughts to my mind. We take so many things, including our lives, for granted. But how uncertain they are. I think of how, many times, the Lord has to use tragic events to shake us up, which should not be necessary.

Becky's death taught me many things. Perhaps my readers can learn something from it also.

ALEXANDER FULOP
First Elder

Jackson Heights Church, New York



RETIRED ADVENTIST MINISTER CONDUCTS INTERDENOMINATIONAL MINISTERS' INSTITUTE

Terre Haute, Indiana, ministers of ten denominations recently received diplomas after graduating from a month-long Institute in Clinical Pastoral Education for Clergymen, conducted by Clifford A. Reeves (seated, center), former evangelist, college teacher, and hospital chaplain, who retired a few years ago after 44 years of denominational service. Some 40 ministers have graduated from the institute.

The *Ministry of Healing* and other Ellen G. White books are used as required reading in the institute.

CLIFFORD A. REEVES
Terre Haute, Indiana

Annual Council Action Emphasizes Spirit of Prophecy

By ROBERT H. PIERSON

AN ACTION taken by the Annual Council held last October regarding the work of the White Estate and the Spirit of Prophecy committee, is one of the most significant and important actions taken by a council in recent years. At this late hour members of God's remnant church need the counsel and the encouragement of the gift the Lord has placed in our midst. In the light of Revelation 12:17, the leadership of the church around the world should be prepared to meet the subtle and overt attacks that are bound to come as Satan seeks to frustrate the triumph of God's last-day movement.

I believe that our members everywhere will find the following series of resolutions of special interest and that each will do his part in implementing the important recommendations.

Objectives of the White Estate and Spirit of Prophecy Committee

Throughout Biblical history, God chose to speak to His people through "his servants the prophets" (Amos 3:7). Scripture indicates that the Lord has planned to continue to communicate through such servants (Eph. 4:11). Specifically, the Seventh-day Adventist Church believes that Revelation 12:17 and 19:10 foretell the appearance of a prophet in the remnant church, and that the life and work of Ellen G. White are a direct fulfillment of those prophecies. Her ministry, especially as exercised in her writings, is therefore vital to the well-being of the church, and needs to be continually shared with every section of the worldwide Seventh-day Adventist Church.

The rapid expansion of the overseas membership of the church, and the multiplying signs of the imminent advent of the Lord give increasing significance to the counsel that:

"As the end draws near and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in His providence has linked with the work of the third angel's message from its very rise." —*Testimonies*, vol. 5, p. 654. (Emphasis supplied.)

This counsel would seem to indicate that an educational and promotional program concerning the Spirit of Prophecy is urgently needed throughout the world field, including the North American Division.

It is the privilege of all ministers and administrators to carry out such a program. It is increasingly recognized that the demands of the growing work leave scant opportunity to do justice to this responsibility.

It may be noted that there are two organizations on the General Conference level which carry coordinated responsibility for education and promotion regarding the Spirit of Prophecy.

1. The Ellen G. White Estate, created to care for the E. G. White writings and to implement their publication.

2. The Spirit of Prophecy Committee, a stand-

ing subcommittee of the General Conference Committee, appointed particularly to foster Spirit of Prophecy promotion. The responsibilities, duties, and close inter-relationships of the two organizations are spelled out in an agreement reached October 10, 1957.

Major Concern

The major limitation to the work of these related organizations is that neither group presently has a substructure in the world divisions, thus division administrators are left to carry the full burden of Spirit of Prophecy promotion in their fields supported by occasional visits of White Estate staff for general promotion and Extension School teaching as requested by division leaders.

In order to enhance further the vital contribution of the White Trustees and the Spirit of Prophecy Committee, and through them to bring greater strength in the world divisions in giving instruction, in confirming the confidence of believers, and assisting in the increased production of Spirit of Prophecy books in the various languages of the divisions, it was

Resolved, 1. That in each division the executive committee consider appointment of a standing Spirit of Prophecy Committee, chaired by a division leader, (preferably an officer) to lead out in aggressive planning and to promote generally all Spirit of Prophecy interests within the division.

2. That at division or union teacher institutes concerted instruction be given in Spirit of Prophecy lines.

3. That from time to time there be extended visits to divisions by White Estate personnel similar to the recent valued Delafield visit to Europe.

4. That we look forward, beginning with Europe, to providing several international SDA research centers stocked with:

- a. As full a range as possible of denominational publications, current and out of print, including early pamphlets.

- b. Files of originals or facsimiles of denominational journals such as *Review and Herald*, *Signs of the Times*, *Youth's Instructor*, *Health Reformer*, relevant union conference and division publications, et cetera.

- c. Files of General Conference Bulletins and Yearbooks.

- d. Copies of all duplicated documents now provided by the White Estate, with supplies to meet demand.

- e. Document Files stocked from the White Estate Document File.

- f. Question-and-Answer Files stocked from the White Estate Question-and-Answer File.

- g. A segment of the E. G. White manuscript and letter file as may be arranged with the White Estate.

- h. Appropriate indexes to all the above files.

5. That steps be taken by the General Conference to provide a simple, interesting, denominational history translated into the leading languages of the world.

6. That each division work toward appointment of a qualified full-time worker to foster all Spirit of Prophecy interests. This person, preferably with training in the Washington office of the White Estate, shall have field secretary status, and his duties shall be:

- a. To give instruction and promotion in and to all churches.

- b. To spend several days each year in the

educational, medical, and publishing institutions in Spirit of Prophecy emphasis.

- c. To promote rapid translation and publication of Spirit of Prophecy books by the publishing houses of the divisions in an order of priority worked out in study with union and division committees.

- d. To plan and conduct Spirit of Prophecy institutes for workers.

- e. To be in possession of a full personal library of Spirit of Prophecy books and to attend occasional workshops, et cetera, fostered by the White Trustees and the Spirit of Prophecy Committee.

- f. To promote follow-up plans of Testimony Countdown and other similar programs that will encourage an increasingly wide purchase and reading of Spirit of Prophecy books by the church membership in the division.

7. That the General Conference Spirit of Prophecy Committee assume a stronger role in a general oversight of Spirit of Prophecy promotion throughout the world and in so doing:

- a. Work in close coordination with the Ministerial Association.

- b. Encourage the development of workers competent in Spirit of Prophecy promotion in conferences and educational institutions.

- c. Foster presentation of outstanding Spirit of Prophecy sermons by leading ministers attending general meetings and camp meetings.

- d. Draw on the White Estate staff of specialists in fulfilling promotional aspects of its work.

8. That the White Estate Board of Trustees undertake to support the implementation of all the above recommendations by the provision of plans, promotional materials, and personnel as indicated, with particular efforts as follows:

- a. Visiting major overseas educational, publishing, and medical institutions.

- b. Teaching in Seminary Extension Schools.

- c. Visiting the colleges, universities, and medical institutions in North America in Spirit of Prophecy emphasis programs.

- d. Contacting the North American academies every three years if possible.

- e. Attending North American camp meetings to emphasize the Spirit of Prophecy.

- f. Conducting Spirit of Prophecy workshops for college and academy teachers of Spirit of Prophecy courses.

- g. Providing teachers throughout the world with fresh and helpful materials on a regular basis.

- h. Assist in enhancing the influence of the historical White centers at Avondale and Elmhaven.

9. That we recognize such an outreach in Spirit of Prophecy interests will call for some increase in the White Estate personnel, which will lead the White Trustees to call to their staff additional dedicated men of promise. As this is done it must also be recognized that the adequate preparation of men for such work requires orientation and in-service training over a period of several years.

10. That to provide the field with men and women of great strength in their knowledge and confidence in (1) the gift of the Spirit of Prophecy; (2) the teachings of God through His messenger; (3) the vital place of the Spirit of Prophecy in the development and guidance of the church, we call upon the SDA Seminary and all graduate schools of education to give this important gift its rightful place in all their classrooms and to increase the course work in this area. We urge that this be done even if it becomes necessary to decrease the requirements of other courses.

11. That we further recognize the following points regarding the establishment of the first international SDA research center:

- a. The Northern Europe-West Africa Division has expressed interest in establishing such a center in its territory. Such a center will require:

- (1) Housing, financing, and training and appointment of personnel.

- (2) Financial and other assistance to the division involved in the project.
- (3) General Conference initiative in the acquisition of key out-of-print documents.

b. Urgency would indicate the goal of opening the European Center by January 1, 1974.

12. That in keeping with the admonition that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history" (*Life Sketches of Ellen G. White*, p. 196), we recognize the contribution to this end made in connection with the maintenance of the three former Ellen G. White homes—Elmslaven, Sunnyside, and the Wood Street home in Battle Creek—as visitor centers designed to keep the life and work of Ellen White before the oncoming generation of Seventh-day Adventists. □

TENNESSEE

Ninety-year-old Distributes Much Adventist Literature

Joseph Peter Johnson, of Nashville, Tennessee, has distributed a vast amount of Adventist literature because of his desire to help prepare men and women for the return of Jesus.

"As far back as I can remember I have gone house to house with our literature," Mr. Johnson, better known as J.P., said to me. "Back in the early days every Adventist family went out on Sabbath afternoon and gave out papers or tracts."

J.P. is an enthusiast in his proclamation of the third angel's message by way of house-to-house evangelism with books, magazines, and papers.

"Were you brought up in an Adventist home?" I asked him.

"No, but when I was about seven years old our family came into possession of a copy of *The Great Controversy*. From this book and our Catholic Bible my mother found the Sabbath. She was so sincere and eager to know more about the Sabbath that she drove our team of oxen seven miles to the home of the parish priest. When the interview was over my mother had decided to keep the Sabbath. Every Sabbath after that we drove by oxen team the four miles to the Adventist church."

"Do you remember some of the pioneers and their preaching?"

"Back in those days we went to camp meeting in a covered wagon, and it was at camp meeting that I heard most of the Adventist preachers. There were men such as George McCready Price, J. N. Loughborough, I. H. Evans, A. G. Daniells, and W. A. Spicer. They usually wore alpaca coats down to their knees, celluloid collars, and buttoned shoes. Most of them had long whiskers. Oh, the preaching of men such as Elder Spicer and E. W. Farnsworth! Then there were S. N. Haskell, John Byington, and C. S. Longacre. They were so earnest in their preaching that many times the people wept. Sometimes, because of their preaching, many of our people gave their last penny to the cause."

J.P. told me about the time he was tentmaster at a camp meeting where Mrs. White was in attendance. He recalled his friendship with Mrs. White's son, Willie, and how hard both of them

worked to keep the tents in good shape.

"What was Mrs. White like?" I wanted to know.

"Well, I was busy a lot of the time, but I saw her many times going about the grounds and, of course, when she preached. She nearly always wore a dark dress with white collar and cuffs. She had a strong voice, and I could hear her distinctly, clear to the back of the big tent. Her preaching was like an arrow that went straight to the heart. When I heard her preach about how she believed that Jesus was coming soon, I believed it too, and I still do. My father never expected his children to grow up before Jesus came. I never expected my children to grow up before He would come. And now my children's children don't expect to grow up before He comes. But I believe He would have come a long time ago if the church hadn't been asleep. I don't know what it will take to wake it up."

I asked him about his literature ministry.

"I try to visit at least 20 homes each time I go out, which is six days a week. Each family I visit gets from one to three pieces of literature and sometimes a book. I have given out more than 2,000 copies of *Steps to Christ* in the past eight years. I give out all types of our magazines and Sabbath school papers. In 1954, at the World Laymen's Congress, we were told about someone who sent the *Signs of the Times* to a man who would have nothing to do with the papers and put them out in the corner. He stored them in the crib until he had 69 of them. When the seventieth came, he read it, accepted the Sabbath, and was baptized. I wrote that man and asked him for the 69 magazines he had stored in the corner. He sent them, and I gave them away."

I asked him how he got such a large supply of literature. He led me into his study. Literature was stacked in neat piles on his desk. Boxes of it stood against the wall. He raised the skirt of his day bed. Beneath it were rows of magazines and papers. The room was literally lined with the printed page.



Ninety-year-old Joseph Peter Johnson, of Nashville, Tennessee, has distributed unnumbered thousands of pages of Adventist literature over a period of many decades.

He took down from the wall a worn leather bag with a shoulder strap much like that of a mailman. This is what he uses to carry his literature.

"I am always on the lookout for literature," he said. "I had a request for literature in the *REVIEW*, and it has come to me from all over the United States and Canada. [This request for literature has now been discontinued.] I also write up articles on the Sabbath and the second coming of Christ with all the Bible texts and have them mimeographed. When we travel, or when I run out of material, I give these mimeographed sheets out. I have them done by the thousand."

"One last question," I said as the interview neared the end. "If you could say a few words to our people around the world, what would you say?"

For a moment he was silent. Then he raised his eyes and looked at me. "This message is the real thing," he said. "But if we as a people do not wake up and get to work, many are going to be lost, and we are going to be among that number. In 2 Corinthians 5:10 we are told that all of us shall appear before the judgment seat of Christ. I want to know then that I have done the best I could. I don't want it laid up to me that souls were lost because I failed to get out and work."

As I said good-by, he held my hand in a firm grasp, and with tears shining in his eyes, said, "Sister, as long as I can creep from house to house, I am going to give this message by giving out our literature. I want Jesus to come."

LINDA DECKER CULPEPPER
Madison, Tennessee

BURMA

Evangelism in Chin Hills Wins 39 Converts

Thirty-nine converts were baptized some time ago at the conclusion of an evangelistic campaign conducted at Tonzaang in the Chin Hills, Upper Burma Section. This is the largest number ever added to the church in this section in one campaign. In addition to those baptized, more than 30 have begun to keep the Sabbath since that Biblical doctrine was presented early in the series.

The meetings were conducted under the leadership of Victor Kipzanang, director of the Tiddim Circle of Adventist churches.

The evangelistic team and church members at Tonzaang spent the Sabbath before the meetings began in fasting and prayer. An average of 300 people—Buddhists, Catholics, and Animists—attended the meetings. The headmaster of a middle school, who used to be a heavy drinker and a chain smoker, was among those who accepted the message. He was joined by his wife and two children. Many other influential people of the town accepted Adventism and are attending church each Sabbath. The Sabbath school membership at Tonzaang is now 80.

VICTOR KIPZANANG
Director
Tiddim Circle, Burma

People Are Converted When the Light Shines

By FERNON D. RETZER

MATTHEW 5:14-16 IS REFERRED TO at least 264 times in the Spirit of Prophecy writings; it is probably the most quoted text in the writings of Ellen G. White. The words are found in the heart of the greatest sermon ever preached. It might be called the theme of the Advent Movement.

We can understand why this text is used so frequently for our day. We live in a time when darkness covers the earth and gross darkness the people. But this darkness will be dissipated. Revelation 18:1 pictures an angel adding his voice to the three angels of chapter 14. "And the earth was lighted with his glory."

We believe that this glorious light will be manifested through God's people, for Jesus said, "Ye are the light of the world" (Matt. 5:14).

Commenting on this text, Mrs. White says, "If the light of God be in you, it will shine forth to others. It can never be concealed."—*Testimonies*, vol. 3, p. 376.

That light in the life of one person in Lawrence, Massachusetts, could not be concealed.

Robin went to Vacation Bible School. She liked it so much that she went home and persuaded her mother to let her brothers and sister attend also. Although Robin was only 8 years old, she was already a missionary. She brought Steven, age 11; Mark and Timothy, ages 6 and 5; and little Patricia, almost 4.

Immediately after Vacation Bible School closed, Robin attended Sabbath school and continued for the whole year. When the time for the next Vacation Bible School rolled around, Barbara O'Neil, Robin's mother, went to observe the program. Robin and her brothers and sister went too.

During the MISSION '72 meetings in Lawrence with Harold Voorhees, conference Sabbath school secretary, as the speaker, Mrs. O'Neil and the children attended regularly, and Mr. O'Neil occasionally. At the conclusion of the meetings the pastor, Lee Manning, baptized Mrs. O'Neil, Robin, and Steven. Now the mother and five children are at Sabbath school regularly, and Robin and Steven go to church school.

Mr. O'Neil comes to church meetings occasionally and enjoys the church social functions. One Saturday night recently Ernie Clegg, lay activities leader of the Lawrence church and chef at the New England Memorial Hospital, invited some of the church members to go with him to Boston. They gave out Christian literature and witnessed to people

on Washington and Tremont streets. And Mr. O'Neil went along with his wife to do missionary work. He says that he enjoyed doing good.

A Light in Yugoslavia

Andrija of Yugoslavia is such a light. One sunny Sunday the young people of an Adventist church in Yugoslavia went out to do missionary work. Among them, going from door to door, was 12-year-old Andrija. He loved Jesus so much that he wanted to tell everyone about Him. When he knocked at one door, a man with a stern look on his face answered and asked, "What do you want?"

Politely Andrija explained the reason for his visit and showed him the book *Steps to Christ*. When the man heard what it was all about, he started to shout at Andrija. Throwing the book to the floor, he told him to go away. Then, cursing, he hit Andrija so hard that the prints of five fingers could be seen on Andrija's face.

Even though Andrija was crying, he turned and without a word went away, leaving the book on the floor. Arriving home, he knelt down and said, "Dear Jesus, You were also hit in Your face, but You forgave Your enemies. Forgive this man, please, because I have forgiven him. And grant that he may be saved!"

When Andrija silently walked away from the house of this man, the man angrily picked up the *Steps to Christ* and threw it on a table. Then he tried to think about something else, but his thoughts persisted in returning to the boy. He took the book, started to turn its pages, and suddenly felt sorry for his behavior. He began to read. As he did so, he understood more and more that he had done wrong.

He related the story to his wife and three children, who condemned him for his unkind gesture and suggested that they look for this boy. They could not find him. But the publisher's address was in the book, so they wrote, and after a time, found young Andrija.

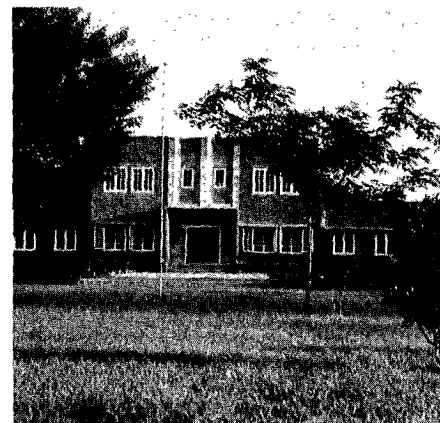
Andrija told them how he was praying for them. They became friends, and the man began to attend the Adventist church with his wife and three children. God's Word and the zeal of Andrija accomplished their work.

The heart of the man was completely changed, and one day he, his wife, and their three children were baptized. On that day Andrija was overflowing with joy. He lifted a hand to his face, remembering that slap and the five fingerprints on his face. Then he whispered, "Dear Jesus, thank You! For each finger, one soul. Five fingerprints on my face; five souls for Thee!"

When the light from God shines forth in human hearts with power before the end, remarkable results will follow. In vision, God's messenger saw people converted in numbers exceeding Pentecost. Pentecost again, but in even greater measure!

In this climactic hour of earth's history the Lord has placed us here to be lights to the world to lighten the whole earth with His glory.

Shall we not let our lights shine? □



The Pakistan Adventist Seminary and College was the only mission-owned school not taken over by the Pakistan Government in applying its nationalization policy recently.

PAKISTAN

Adventist Schools Spared in Nationalization

Although the majority of Pakistani schools have been nationalized, Seventh-day Adventist institutions have thus far been exempted because of their policy of noninvolvement with the government. Rejection of state aid or official recognition has resulted in this exemption. In only one case was there difficulty. In that case a well-meaning former teacher had applied for and received recognition for the school.

During nationalization two Moslem women arrived at the school to take over. A quick call to our headquarters in Lahore brought the union educational secretary on the next plane. After reading the registration agreement, he noted that the government requires a minimum enrollment of 50 in order to grant school recognition. This minimum had never been reached in the school's history. Government officials, embarrassed at the illegal recognition, finally published a newspaper item stating that the formerly nationalized Seventh-day Primary School would be denationalized.

The freedom of our schools has caused considerable comment among other Christian groups who have lost their educational facilities. (See "School Loss Causes Focus on Ellen G. White," *Review*, Nov. 16, 1972, p. 19.)

FERN GIBSON BABCOCK
Teacher, Pakistan Union School

Fernon D. Retzer is secretary of the General Conference Sabbath School Department.

news notes

Afro-Mideast

► Dennis K. Bazarra, formerly stewardship and field secretary of the Afro-Mideast Division, has begun his duties as president of the East African Union.

► Jack Sequeira has recently been appointed union evangelist for the Ethiopian Union. He was president of Bugema Adventist College in Uganda before his appointment to Ethiopia.

R. W. TAYLOR, *Correspondent*

Australasian

► *Heart of the Pacific*, the latest Australasian Division mission-field film, is now completed. Orders have been received for 70 copies of the film.

► Camp meeting reports from the conferences indicate that the current season of camp meetings is possibly the most successful to date. Record crowds are reported for the weekends and weekday meetings are well attended. Mission offerings received during the meetings have gone beyond previous targets, indicating the confidence of our church membership in the South Pacific Island mission program.

► North New Zealand Conference literature evangelists created a new division record in 1972 for the delivery of books in any one year: \$130,400. In the same conference 19 people were baptized as a result of contacts made by literature evangelists.

M. G. TOWNEND, *PR Secretary*

Euro-Africa

► Editors and pastors from the two German unions and representatives of the Euro-Africa Division met with the theological faculty of the Marienhoehe Missionary Seminary at Darmstadt on January 17 for a discussion on the Spirit of Prophecy writings and their relationship to the mission of the Seventh-day Adventist Church.

► More than 100 Five-Day Plans to Stop Smoking were conducted in the European area of the division last year. As a result of one of these Plans a new church of 25 members has been organized.

► The French branch of the Home Study Institute registered 160 students in its first two years of operation. It is now preparing courses for the German-speaking section of the division and will be known as the EIF (Europaischen Institut fur

Fernstudium). An office for the institute has been found in a suburb of Berne, not far from the center of the city.

► An edition of 10,000 each of four small books has been printed at the Italian Publishing House, Florence, for use in MISSION '73. They are *Steps to Christ*, *Three Hours to Live*, *This Is the End*, and *Health and Happiness*.

► Division Evangelist Arturo Schmidt is presently conducting public meetings in a large tent erected in a populous part of the city of Turin, Italy. Domenico Visigalli, of the Southern European Union, is translator. Eight Italian evangelists are assisting Elder Schmidt.

E. E. WHITE, *Correspondent*

Far Eastern

► A new literature evangelists' missionary boat *The Frontline Evangel*, powered by a 12-horsepower engine, was launched recently to begin its first missionary journey among the islands of the East Visayan Mission of the Central Philippine Union. The crew consists of 12 bookmen and an assistant publishing secretary, who also acts as pilot. The boat is equipped with all required safety features and a gas stove for cooking convenience.

► Twenty-one of the 32 non-Adventist students attending the South China Adventist College, Hong Kong, made decisions for Christ during a Week of Spiritual Emphasis conducted by College President Wilbur K. Nelson. Before the meetings certain students gave a series of Bible studies to at least one non-SDA student each. C. B. Hirsch and M. E. Kemmerer, Education Department secretary and assistant treasurer, respectively, of the General Conference, were guest speakers for one session each.

► The Philippines is supplying two physicians to reopen medical work in the country of Bangladesh. The first of two doctors to leave Manila for Dacca was Dr. Francis Solivio, of the South Philippine Union Mission. The second, Dr. Osorio, will follow when his papers have been cleared by the government. Despite martial law in the Philippines, missionaries are still leaving the country for overseas appointments.

D. A. ROTH, *Correspondent*

Inter-American

► The small group of believers at Canaries, St. Lucia, dedicated their new sanctuary recently. For many years they had worshiped in a cottage by a river.

► The new, 350-seat Adventist church at Micoud, St. Lucia, was dedicated recently. This church, built on a hillside, overlooks much of the town.

► The first graduation in Costa Rica of graduates of the Spanish VOP course for children took place recently at the Adventist school in Panama City, when 136 pupils of the school received certificates.

► Forty-three people were baptized at St. Vincent, in the South Caribbean Conference, as a result of evangelistic

meetings conducted by V. T. Boyce, T. T. Billings, and G. W. Riley. Strong opposition was encountered by the evangelistic team.

L. MARCEL ABEL, *Correspondent*

Northern Europe-West Africa

► Netherlands Union literature evangelists achieved record sales in 1972. They passed the 300,000-guilder mark (US\$93,750) for the first time.

► Sales deliveries in the British Union for 1972 showed an increase of 21 per cent over 1971. Baptisms resulting from literature evangelists' contacts totaled 25. One of the highest individual sales records amounted to more than 22,000 pounds (US\$52,800).

J. P. SUNDQUIST, *Correspondent*

North American

Atlantic Union

► More than 16,650 subscriptions to *Listen* magazine were placed in public schools in the Southern New England Conference last year, reports Paul Bernet, publishing secretary for the Atlantic Union Conference. According to Elder Bernet, more than 700 schools have been contacted and thousands of students reached with *Listen*. The program is directed by George Peterson, *Listen* circulation director for Southern New England.

► The New England Memorial Hospital, Stoneham, Massachusetts, was recently presented a merit award for its part in the 1972-1973 Massachusetts Bay United Fund campaign. Tom Stanwood, director of the United Fund Professional Division, made the presentation.

► Robert Smith, former Northeastern Conference associate publishing secretary, is the new publishing department secretary of the Allegheny West Conference. Harold Gore is the new associate secretary of the Allegheny West publishing department.

► Robert Kershner, publishing department secretary of the Southern New England Conference, reports that during the summer of 1972 the 18 students who worked in the literature ministry sold nearly \$46,000 worth of books and magazines.

EMMA KIRK, *Correspondent*

Canadian Union

► The hospital auxiliary of the North York Branson Hospital, Willowdale, Ontario, has established a bursary of \$250 to be given each year to a Candy Striper who has been a member of the auxiliary for three years, and who is entering a hospital career.

► Dr. N. O. Matthews, president of Canadian Union College, in Lacombe, Alberta, accompanied by Dr. Clifford Tym and Dr. Ralph Haynes, dentist

and optometrist, respectively, in the Alberta Conference, recently traveled in California, meeting with alumni chapters at Loma Linda, San Gabriel, and Pacific Union College. The meetings were attended by alumni, former students, teachers, and friends of Canadian Union College.

THEDA KUESTER, *Correspondent*

Central Union

► Piedmont Park church, Lincoln, Nebraska, Ingatherers had a unique organizational help during this year's campaign—radio cars. The base for operations was set up at the church, which thus had communication with each group. Each Ingatherer wore an orange jacket so that the car driver could keep track of him. With this system, the coordinator at the church knew where each group was all the time, and information could be relayed, or late starters directed to the exact street they were to work on. Merritt Nellis arranged the system.

► As a result of meetings held in the Grand Junction, Colorado, area, 58 persons were baptized and joined the Grand Junction, Palisade, and Fruita churches. Gunnar H. Nelson, conference Ministerial secretary, led out in this program. He was assisted by A. J. Webb and Jim Coleman.

► After the New Testament Witnessing program was introduced a year ago in Columbia, Missouri, evangelistic meetings were held by the conference evangelist, Dwight Davis. Twenty-five persons became members of the church as a result of the combined work of laymen and ministers.

► Ground was broken on four acres of land for a new church in Sullivan, Missouri, recently. The work began in this area when W. K. Smith, now 98, came to Bourbon in 1937, to retire from the ministry because of failing health.

► The Union College Alumni and Advancement associations have, since June 1, 1972, raised \$303,000 of a \$525,000 goal from the Central and Northern Union constituency and college alumni, according to Dr. E. N. Dick, field coordinator for the associations. The funds will help construct a new \$1.8 million administration-classroom building on the college campus. Groundbreaking is scheduled for April 13.

► Astronaut Col. James Irwin, the eighth man to walk on the moon, spoke at Union College on January 19.

CLARA ANDERSON, *Correspondent*

Columbia Union

► Construction has begun on a new 20,000-square-foot, \$200,000 Adventist doctors' office building at Tappahannock, Virginia, near Tidewater Memorial Hospital. Facilities will include offices for an ophthalmologist and two dentists.

► Pennsylvania Conference literature evangelists sold more than \$765,000 worth of literature during 1972. They

had prayer in more than 13,320 homes, enrolled in excess of 18,440 in a Bible correspondence course, and had a part in 35 individuals joining the church.

► Total literature sales of the Ohio Conference for 1972 were almost \$441,540, an increase of more than \$94,000 over 1971.

► Eighty-two people have been baptized as a result of an evangelistic series held recently in Baltimore, Maryland, by the W. C. Scales family and laymen of the Berea Temple and Sharon churches in Baltimore. Elder Scales is assistant pastor of the Baltimore, Maryland, Berea Temple church. He assists W. C. Scales, Jr., his son, who is the church pastor.

► R. E. Barron, health and temperance secretary of the Lake Union Conference, gave the keynote address at the recent Chesapeake Conference workers' meeting held at the Laurel church, in Maryland. Other participants were Dr. George Akers, president of Columbia Union College, Takoma Park, Maryland, and Dr. C. Thomas, of Loma Linda University, California.

► Parkersburg, West Virginia, church members raised almost \$2,360 for Investment during 1972. The church membership is 304. Investment leader was Paul Snider, who raised more than \$1,000 from his Investment garden.

► A New Jersey Conference Sabbath school workshop was held recently at the Trenton church. The workshop was directed by conference Sabbath school secretary James Finn.

► Herbert Broeckel, New Jersey Conference MV secretary, and Dale Sanford, associate Pathfinder leader of the Vineland, New Jersey, church, recently conducted a ten-hour MV Leadership Course. Fourteen of the Master Guides in the church completed the course.

► Robert Chilson is the new associate publishing secretary for the southern sector of the New Jersey Conference. He formerly worked for the Pennsylvania Conference in the same capacity.

► The Willoughby, Ohio, church recently presented the 1973 Community Service award to James C. Coleman, chief of police of Willoughby. The church pastor, Dennis Carlson, made the presentation.

► The Pennsylvania Conference recently held church officers' workshops at Greater Pittsburgh Junior Academy, and Blue Mountain Academy, Hamburg. Special guests from the General Conference, Columbia Union, and the Ohio Conference attended.

► John Easton, formerly assistant treasurer of the New Jersey Conference, is the new undertreasurer of the Potomac Conference. He replaces Dale Beaulieu, who is the new Mountain View Conference treasurer.

► Neal C. Wilson, vice-president of the General Conference for the North American Division, was guest speaker

at the Potomac Conference winter ministers' council held at Williamsburg, Virginia, recently. A series of talks was given by Dr. Wilber Alexander, chairman, Department of Church and Ministry, Andrews University, Berrien Springs, Michigan.

MORTEN JUBERG, *Correspondent*

Lake Union

► This coming summer Adventists in Illinois will help launch Heart Beat, a program developed by Dr. John Scharf-fenberg, of Loma Linda University's School of Health. Heart Beat will be conducted in the State in connection with camp meeting. The program aims to reach at least 2,000 non-Adventists through testing and education.

► One year ago Adventist Koreans in Chicago, Illinois, organized a church with a membership of 98. On January 6 nearly 300 Korean members, friends, guests, and children celebrated the first anniversary of their organization. The group meets each week in the Brookfield Methodist church.

► Harry M. Parrott, a 76-year-old member of the Collinsville, Illinois, church, solicits \$1,000 each year during Ingathering. During this year's campaign he was offered jobs by four of his business contacts.

► Troy, Michigan, Adventists ended their Ingathering campaign with \$7,600 over the goal of \$6,840 given them by the conference. Peter Efimoff, a non-Adventist, collected more than \$1,000 of the total \$14,500 in spite of the fact that he is legally blind. For the second year in a row Susan Perry also raised \$1,000.

► More than 230 readers participated in the first New Year's Bible reading sponsored by the Cedar Lake, Michigan, church. The entire Bible was read in 30 hours and 10 minutes.

► Women of the Marshall, Michigan, church made Christmas happier for 29 neighborhood children by hosting a Christmas party at which the youngsters were given at least two outfits each of clothing made by the women.

► Members of the Pontiac, Michigan, Riverside church set their Investment goal at \$2,500 for 1972, although this was a few hundred dollars more than required for a \$6 per member goal. They raised almost \$2,560.

► Wisconsin Academy, Columbus, Wisconsin, students who are raising funds for school improvement projects have brought in \$5,000 this school year. A concert grand piano has been purchased with part of the proceeds.

GORDON ENGEN, *Correspondent*

Pacific Union

► Late last year 35 junior youth (ages 10-15, grades 5-9) participated in a five-week pilot program of evangelism, by youth and for youth, through the cooperative efforts of the Elmhaven and St. Helena churches, the Foothills Elementary School, and the junior and teen Thunderbird Pathfinder Clubs.

taste-tempters

**For that special
get-together!**

Other ways to enjoy *Loma Linda* **Linketts**

SCALLOPED POTATOES WITH LINKETTS

- 2 large potatoes
6 Loma Linda Linketts, sliced
3 c. milk, hot
2 Tbsp. onion flakes
2 Tbsp. flour
1 tsp. salt
- FILL** casserole with layers of thinly sliced potatoes and Linketts.
- SPRINKLE** each layer with flour, onion flakes and salt.
- POUR** hot milk over.
- BAKE** covered at 350° an hour or more until soft.

LINKETTS SUPREME

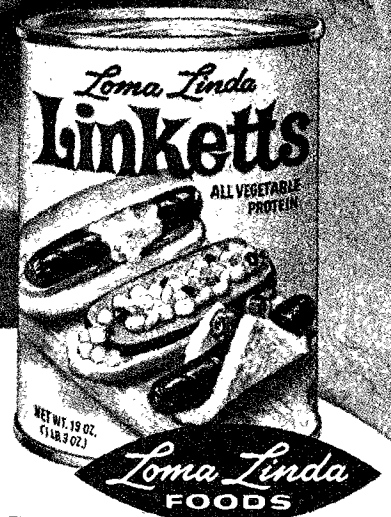
- 1 small cabbage
1 can tomato, celery or cheese soup
5 Loma Linda Linketts
2 c. cornbread batter
- CUT** cabbage in quarters and steam until tender.
- ADD** soup and place in flat casserole or baking dish.
- SPLIT** Linketts lengthwise and cut into quarters. Brown in oil and scatter over cabbage.
- SPREAD** cornbread batter over top and bake 20 minutes at 450°.

LINKETT LENTIL CASSEROLE

- 2 c. lentils-cooked
1 large tomato
2 Tbsp. ea. onion, celery and parsley flakes
4 Loma Linda Linketts
- SPREAD** 1 cup of lentils in bottom of casserole.
- COVER** lentils with tomato slices.
- SPRINKLE** with dehydrated vegetables (or fresh).
- TOP** with remaining lentils.
- BAKE** 30 minutes at 350°.

Linketts with Loma Linda Linketts

1. Serve Linketts in any of the ways shown in this illustration.
2. Top steamed potatoes with Loma Linda Linketts sliced into Loma Linda Smoky Bits Gravy Quik.
3. Garnish hearty split-pea soup with slices of Loma Linda Linketts.



Loma Linda
FOODS
QUALITY FOODS SINCE 1906

Seven to ten young people were involved in each program. Twelve youth requested baptism at the conclusion of the meetings.

► Simi Valley Adventist Hospital became Simi Valley's depot for donations to the disaster victims of Nicaragua. In response to appeals and announcements made via newspaper, radio, and television, more than a ton of food and clothing was collected. A local rental agency lent a truck for transporting the goods to the Nicaragua Embassy warehouse in Los Angeles. The local television station invited the hospital administrator, W. H. Gosse, to make an announcement to the community during their nightly newscast. The Simi Valley newspaper ran a half-page picture story of the project.

SHIRLEY BURTON, *Correspondent*

Southern Union

► Once a year the youth of the Pell City, Alabama, church contact residents of their city by letter, encouraging them to give food and clothing for holiday baskets. This year more than 2,000 cans of food and 1,000 articles of clothing were collected by 25 of the youth. Twenty-five baskets were distributed to needy families in the county.

► The Alabama-Mississippi Conference passed the million-dollar tithe mark in

1972. There was a gain of more than \$127,000 as compared with 1971.

► T. H. Weis, lay activities secretary of the Alabama-Mississippi Conference, and M. T. Battle, an associate secretary of the General Conference Lay Activities Department, conducted a lay preachers' training school for members of the Alabama-Mississippi Conference at Camp Alamisco, January 19-21.

► E. K. Walter, of the Southwestern Union, presented a program on New Testament witnessing at a ministerial workshop recently held in Charlotte, North Carolina. The workshop was sponsored by the Ministerial Association of the Carolina Conference.

► Seven of Florida's two-teacher schools raised more than \$8,050 during the recent Ingathering campaign. This averages more than \$500 per classroom, or in excess of \$40 per student.

► The Florida Conference had 1,400 baptisms in 1972. Florida has realized a 40 per cent gain in membership in the past seven years.

► Literature evangelists in the Florida Conference delivered \$402,000 worth of literature in 1972. This was a gain of \$70,000 compared with 1971.

► Workers of the South Central Conference reported 1,043 baptisms for 1972 at a recent workers' meeting. Twenty-four of the converts were won through the

efforts of a blind layman who conducted a tent meeting.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

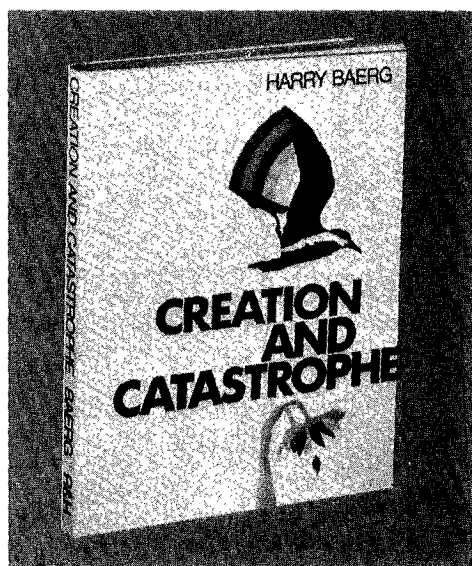
► Texas Conference literature evangelists met for a year-end rally at Keene, December 29-31. During the rally it was reported that 20 persons were baptized during 1972 as a result of contacts made by them. In addition to books sold, more than 26,000 pieces of free literature were distributed, 2,200 persons were enrolled in a Voice of Prophecy Bible correspondence course, and 600 Bible studies were given.

► Recently a literature evangelist in southern Louisiana was contacted by a Catholic priest who was interested in purchasing a Bible Story set. He purchased the set and 20 volumes of *Bedtime Stories*, *The Desire of Ages*, *Bible Readings for the Home*, and *God's Minutes*. He plans to use the Paul Harvey Bible Story films in his church. At present he is using messages from *God's Minutes* in place of a prayer on his Dial-A-Prayer program.

► Membership in the Southwestern Union at the end of 1972 was 29,351. More than 1,970 persons were baptized during the year. The union had a 15.9 per cent gain in tithe and a 14.6 per cent gain in Sabbath school offerings.

J. N. MORGAN, *Correspondent*

CREATION AND CATASTROPHE



by Harry Baerg

Was there really an ice age?

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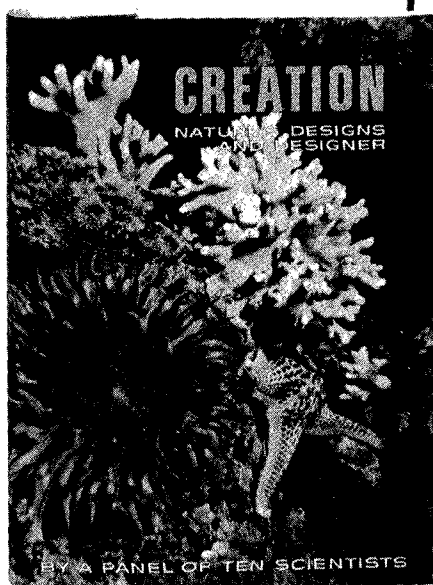
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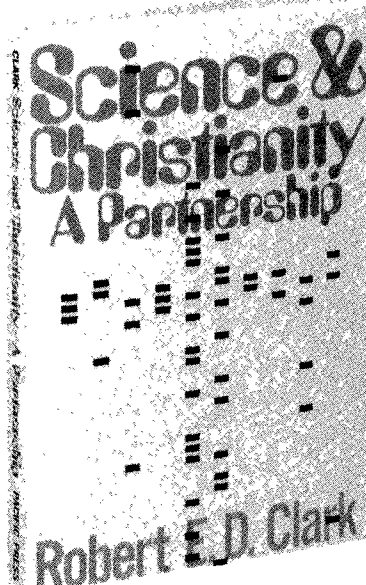
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A member of the Cambridge Philosophical Society and the Council of Victoria Institute, Clark received his Ph.D. degree in organic chemistry from Cambridge University, England. He has authored four other books and has been a lecturer in chemistry at Cambridgeshire College of Arts and Technology. A DIMENSION paperback. \$2.25



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- The Sabbath in the Early Christian Church
- Sunday in the New Testament

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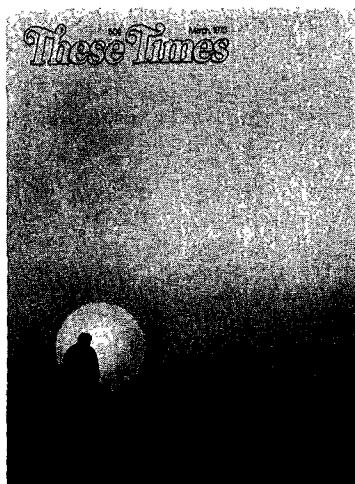
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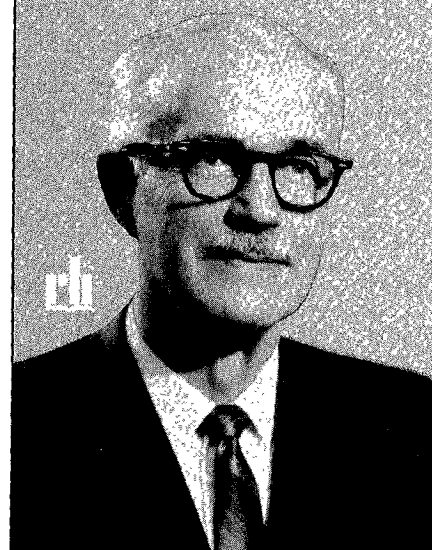
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Bulletin Board

Deaths

CLOUGH, Earl Amasy—b. March 28, 1886, near Warren, Ohio; d. Oct. 16, 1972, Berrien Springs, Mich. He became a colporteur upon accepting the third angel's message. In 1921 he was appointed publishing secretary for the Chicago Conference. Among the survivors are three children, 10 grandchildren, 13 great-grandchildren, and a sister.

WALTERS, Alfred—b. May 31, 1915, Tonawanda, N.Y.; d. Dec. 11, 1972, Loma Linda, Calif. A student of piano at age five, he changed to the violin after hearing Fritz Kreisler, who told him that someday he would become a great musician. In 1940 he received a Bachelor of Science degree in music and psychology at State Teachers College in Fredonia. From 1942 to 1947 he was in charge of the department of music at Atlantic Union College. In 1946 he received his Master of Music degree from Boston University. In 1947 he became violin instructor and orchestra director at La Sierra College. At the time of his death he was professor of music in charge of development of the string program in elementary schools and academies, and the conductor of the Loma Linda University string ensemble. During the past few years he has given concerts across the United States, and in Canada, Mexico, Hawaiian Islands, and Europe. Last summer he accompanied the Loma Linda University Chamber Singers on a tour of northern Europe and the Scandinavian countries. He was the orchestra director and music coordinator at the past two General Conference sessions. Survivors are his wife, Margaret; daughter, Denise; and three sons, Robert, David, and John.

WASHBURN, Emma Louise Berray—b. Oct. 7, 1877, Blossburg, Pa.; d. Jan. 1, 1973, St. Helena, Calif. She entered the first nursing class at the Boulder Sanitarium and Hospital in 1896 and of the 22 who entered, she lived the longest. About this time Harry Allen Washburn, a graduate of Union College, connected with the sanitarium and taught the nurses' Bible class. In 1897 F. M. Wilcox performed the wedding ceremony for Miss Berray and Mr. Washburn. They taught church school at Owosso, Michigan, and then led out in establishing an academy at Sheridan, Illinois. The next three years were spent at the Bethel, Wisconsin, Academy. In 1905 they connected with the Southern Training School, Graysville, Tennessee. Then they transferred to Walla Walla College, and in 1910 went to Pacific Union College as teachers. Survivors include two foster daughters, Bertha Hensley and Miriam Phillips; five grandchildren; and 22 great-grandchildren.

WOLFE, Elsie Boynton—b. near York, Nebr.; d. Sept. 20, 1972, Collegedale, Tenn. In 1905 she married Elder E. W. Wolfe, who survives. She assisted her husband as a Bible instructor for 40 years.

WRESCH, Richard Charles—b. March 29, 1909, Princeton, Minn.; d. Dec. 24, 1972, Loma Linda, Calif. He was a locksmith and served for five years at Loma Linda University. Survivors are his wife, Faith; daughter, Kathryn; son, Robert Wresch, M.D., of the Malamulo Blantyre Clinic, Blantyre, Malawi, Africa; three brothers; and three sisters.

To New Posts

Linda Barrows, R.N., staff, New England Memorial Hospital, Stoneham, Massachusetts, from University of California, San Francisco, California.

Jack Leonard Bennett (LLU '62), to be physician-surgeon at Bella Vista Hospital, Mayaguez, Puerto Rico; Sharan Anne (nee Knight) Bennett (LLU '58), and four children, of Loma Linda, California, left Miami, Florida, January 3, 1973.

H. R. Bothwell, pastor, Calhoun, Georgia, from Bugema Adventist College, East African Union.

William Boykin, chaplain, Wildwood, Georgia, from Inter-American Division.

David Bravo, pastor, newly organized Portuguese church in Manhattan, New York; formerly literature evangelist, Central Chile and Pennsylvania conferences.

James Bernard Brenneman (SMC '68), to be English teacher in Malamulo College, Makwasa, Malawi; Nancy Ruth (nee Hopwood) Brenneman (SMC '69), of Calhoun, Georgia, left New York City, January 15, 1973.

Robert Gordon Buhler (WWC '63), returning as teacher at Spicer Memorial College, Poona, India; Lynn Elizabeth (nee Skrijko) Buhler (WWC), and three children, of Loma Linda, California, left Vancouver, British Columbia, December 26, 1972.

Hazael Bustos, pastor, Spanish Queens church, New York, formerly stewardship secretary, Central Chile Conference.

Ethel V. Carlsson (LLU '57), to be director, Volunteer Service Program, Sydney Sanitarium and Hospital, Wahroonga, Australia, of National City, California, left San Diego, California, December 20, 1972.

Francisco Claros, pastor, Mott Haven church, Bronx, New York, from El Salvador.

Turibio Jose de Burgo (AU '72), to be music teacher, Inca Union College, Lima, Peru, on the basis of a national returning, of Berrien Springs, Michigan, left New York City, December 18, 1972.

A. E. Denslow, assistant Book and Bible House manager, Georgia-Cumberland Conference, from Inca Union Mission.

Lucas Miguel Diaz (AU '55), to be professor of theology, Colombia-Venezuela Union College; Lucila (nee Bonnet) Diaz (AU), and two children, of Hinsdale, Illinois, left Chicago, Illinois, December 19, 1972.

Karen and Paul Essig, staff, Highland Academy, Portland, Tennessee, from Oak Park Academy, Nevada, Iowa.

Mark W. Fowler (LLU '41), to serve as relief physician, Juliaca Adventist Clinic, Juliaca, Peru; and Lois W. (nee Nixon) Fowler (LLU '41), of Leesburg, Georgia, left Miami, Florida, November 5, 1972.

William J. Gardner (LLU '44), to serve as relief physician, Bella Vista Hospital, Mayaguez, Puerto Rico; Ellen S. (nee Holmes) Gardner, and one child, of Forest City, Florida, left Miami, Florida, December 28, 1972.

Arturo G. Grayman (AU '72), to be pastor-evangelist, Atlantic Colombia Mission, Barranquilla, Colombia, on the basis of a national returning; Prudence (nee Ashley) Grayman, and two children, of Berrien Springs, Michigan, left New York City, January 11, 1973.

Gertrude M. Green (CUC '42), returning as director, School of Nurse-Midwifery, Bangkok Sanitarium and Hospital, Bangkok, Thailand, of Rochester, New York, left Los Angeles, California, January 4, 1973.

Cecil B. Guild (AU '60), returning as secretary of the Southern Asia Division, Poona 1, India; Nora M. (nee Dunn) Guild, of Berrien Springs, Michigan, left Los Angeles, California, January 16, 1973.

Hal D. Harden (LLU '63), to be medical director, Masanga Leprosarium, Magburaka, Sierra Leone, West Africa; Warrine Fay (nee McDuffie) Harden (WWC '58), and four children, of Riverside, California, left New York City, December 18, 1972.

Harry Ralston Hooper (Geo. Peabody College '52), to be teacher, Pakistan Union School, Chuharkana Mandi, Pakistan; and June Evangelina (nee Snide) Hooper, of New Market, Virginia, left Washington, D.C., January 6, 1973. Daughter Valerie, left in August to attend Far Eastern Academy in Singapore.

John Philip Hoyt (LLU '69), to teach at Gitwe College, Nyanza, Rwanda, and Carolyn Marie (nee Snipes) Hoyt (LLU '69), of Davis, California, left New York City, December 28, 1972.

V. Hutabarat, president, North Sumatra Mission, formerly secretary-treasurer, North Sumatra Mission.

Russell Irving, staff, Madison Hospital, Madison, Tennessee, from Kingsway College, Oshawa, Ontario, Canada.

A. M. Kanter, secretary-treasurer, Kalimantan Mission, from Klinik Advent, Sumsel, Indonesia.

Judy Krueger, admitting office, New England Memorial Hospital.

A. L. Lesiasel, president, newly formed Central Java Mission, formerly president, West Java Mission.

Health Personnel Needs

NORTH AMERICA

- 1 Registered physical therapist
- 1 Social service worker, M.S.W. (medically oriented)
- 1 Junior accountant
- Staff nurses

There is need for many skilled and non-skilled workers on the staff of one of the church's hospitals. On-the-job training is available. The above openings are but examples of many others. Write Carl Sundin, Placement-Recruitment, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

Coming

Tract Evangelism	March 3
Church Lay Activities Offering	March 3
Sabbath School Visitors' Day	March 10
Spring Missions Offering	March 17
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

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the back page

Bands Welcome SAWS in Peru

The activities of Seventh-day Adventist Welfare Services in Peru (known there as Obra Filantropica y Asistencia Social Adventista, or OFASA) have become so well known that in some areas when people hear that the director of the organization is coming, they turn out with a band to welcome him.

The latest word from Jim Patton, director of OFASA in Peru, is that the organization has more than 300 community work projects under way, 300 school lunch programs, 50 feeding stations operating for pregnant mothers and mothers with children under five, and warehouses in readiness when another emergency arises.

OFASA in Peru has engaged in projects designed to help improve communities, working closely with governments in various cities. For example, it has assisted in the erection of a civic center in the Broken Stone Mission area. At Huanané, the organization has cooperated to make possible the reconstruction of a much-needed road and a bridge.

In Juliaca, OFASA is working with the city fathers to help the city become better established physically. Other organizations, recognizing the work the Adventists are doing, are happy to have a part. Recently Patton received a consignment of 100 used cooking stoves in good condition as a gift from a mining concern.

The earthquakes that have plagued Peru in the past few years have made heavy demands on its people. The efficiency and speed with which SAWS has responded to their needs do not pass unnoticed. M. CAROL HETZEL

Large-Type SS Quarterlies Available

Sabbath school members who have problems reading the print of the Adult Sabbath School Lesson quarterlies will be pleased to learn that, beginning with the third quarter of this year, the quarterly will be available in a large-print edition.

This large-print quarterly, which will be an exact copy of the material found in the regular quarterly, will measure about 8 by 11 inches.

Orders for third- and fourth-quarter copies may be placed immediately with your local Adventist Book Center.

W. R. LESHNER

Health Personnel Needed in NA

A preliminary survey of 24 of 45 Adventist hospitals in the North American Division shows that currently they employ more than 3,800 non-Seventh-day Adventists on their staffs. It has been necessary to place these nonchurch members in sensitive, as well as nonsensitive, areas of service, that the patients may receive the professional care needed.

Although church membership does not necessarily qualify personnel to give characteristic Seventh-day Adventist medical service, non-Adventists tend to be less qualified to extend the quality of service needed. But when Adventist hospitals have only limited access to qualified Seventh-day Adventist personnel, they have no choice but to employ professionally qualified non-Adventists.

Medical service in a Seventh-day Adventist hospital

is characterized by many who have experienced it as truly unique. On the part of many of the staff it is manifested in thoughtful concern for the patient, with genuine solicitude for the patient's comfort and spiritual well-being.

It is to this kind of ministry that we call Adventists who are professionally trained for it. There are many openings.

Placement in SDA hospitals in the United States and Canada cannot be offered to nationals of other countries who do not possess work permits. But we appeal to all in the U.S. and Canada who are serving elsewhere than on the staffs of our own hospitals to consider the needs of these institutions. Write Carl Sundin, Health Professions Personnel Register, 6840 Eastern Avenue NW., Washington, D.C. 20012.

CARL SUNDIN

Regional Churches Report Gains

The Regional churches of North America gained almost 7,000 new members by baptism and profession of faith during 1972. There were more than 1,000 names added to church lists then were added in any previous year.

Membership in the Regional churches now numbers more than 82,400. Tithe for 1972 was more than \$12 million. This was a gain of more than 10 per cent over 1971. Sixteen new congregations were organized.

During a Regional advisory meeting held recently it was learned that Regional preachers are planning to conduct more than 100 series of public meetings in tents as well as more than 200 in churches, as part of MISSION '73.

H. D. SINGLETON

1972 Banner Year for Finnish SDA's

Nineteen seventy-two was one of the best years in the history of the Seventh-day Adventist Church in Finland in terms of soul winning, reports W. Aittala, president of the Finland Union. During that year ministers and laymen there added more than 370 new members to the church.

Elder Aittala writes that even greater results are expected from MISSION '73.

N. R. DOWER

Workshops for SDA Teachers in NA

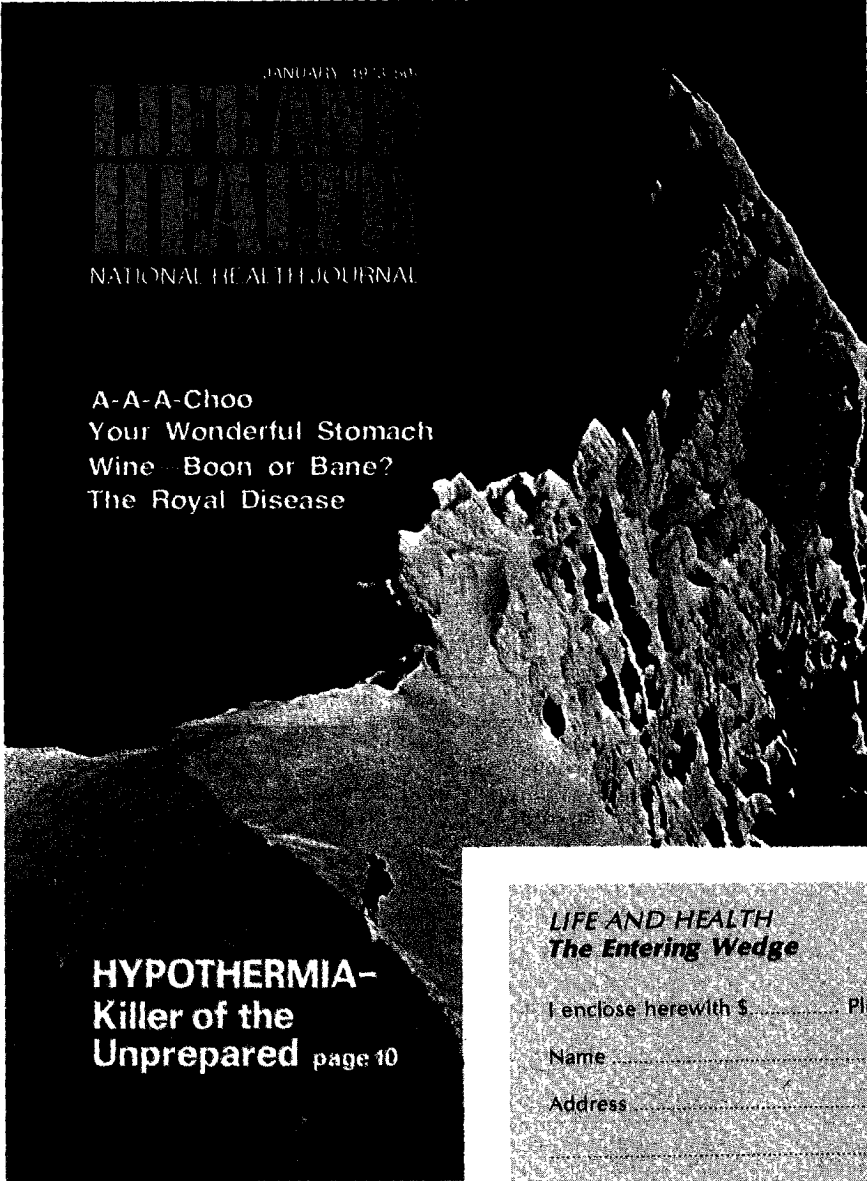
Many study workshops for teachers are being planned to be conducted by a number of Seventh-day Adventist colleges and universities in North America this coming summer. They are being structured not only for teachers in Adventist schools but also for SDA teachers employed in other institutions.

Andrews University will be holding 22 such workshops. Two of them will be Adventist Approaches to the Teaching of History and New Directives in English Teaching. The first, with two credits, will be conducted June 11 to 15. The second, with 8 credits, will be offered June 18 to July 27. Information on subjects offered at Andrews University or other educational institutions may be had by writing the dean of the particular institution.

G. J. MILLETT

People in the News

A. G. Streiffing was re-elected president of the Nevada-Utah Conference during the conference's twenty-first biennial session held recently. Etta May Shuler, wife of Elder J. L. Shuler, died at National City, California, February 10.



JANUARY 1973 \$6.00

LIFE AND HEALTH

NATIONAL HEALTH JOURNAL

A-A-A-Choo
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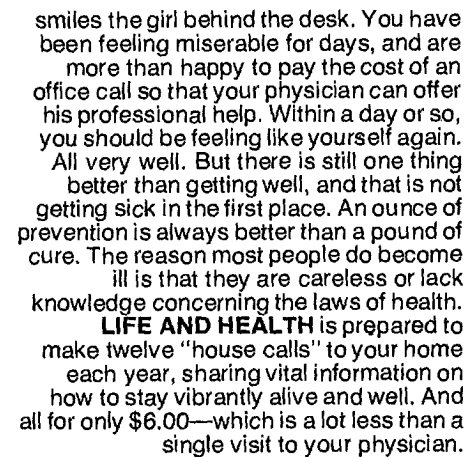
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