

Review

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



CREATION IN PUBLIC SCHOOLS

By HAROLD W. CLARK

THE ACTION of the California State Board of Education November 13, 1969, requiring that Creation, as well as evolution, should be taught in the public schools created much excitement in the educational world. A storm of protest arose from scientists, educators, and certain liberal clergymen. The public press denounced the move. The Biological Sciences Curriculum Study Committee, which has been preparing textbooks for the public schools of the nation, devoted the entire issue of their

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Time to Light the World

One of the most exciting happenings in the history of mankind is described in Revelation 18. In vision John looked into the future and saw an "angel come down from heaven, having great power; and the earth was lightened with his glory" (Rev. 18:1). This heavenly being declares that apostasy has reached its zenith; that Babylon has become "the habitation of devils"; that all nations, commercial interests, and churches have become one mighty amalgam, a monolith of evil.

Almost simultaneously there comes a voice from heaven urging every honest soul, every lover of truth, every worshiper of the true God, to "come out of her." Babylon is to be punished for her sins and her identification with Christ's great adversary, and God's people must flee from her as from a city that is about to be put to the torch.

Some church members perhaps expect that the prophetic picture set forth in Revelation 18 will be fulfilled by a literal angel appearing, bearing his message, and lightening the earth with glory. But just as the three angels of Revelation 14 are symbolic, so also is the angel of Revelation 18. God has entrusted to men, not to angels, the work of proclaiming the gospel of salvation to the world. Human beings are to carry to their fellow human beings the messages of Revelation 14 and 18. They are to give these messages through every possible instrumentality—through personal witness, radio, television, literature. By thousands—perhaps millions—of voices all over the world God's last-day truth is to be sounded. Light is to penetrate and scatter the darkness until the whole earth is lightened with truth. Multitudes may prefer darkness to light, but they will, nevertheless, be exposed to the light, for it will be shining with great glory.

In this editorial we do not have space to discuss the numerous methods that will combine to lighten the earth with the glory of the angel of Revelation 18. But we want to call attention to one—literature and the publishing work. For let us never forget: "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory."—*Testimonies*, vol. 7, p. 140.

In unmistakable language the servant of the Lord has set forth the importance of Adventist literature. The following statements are typical:

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—*Ibid.*, vol. 4, p. 390.

"Papers and books are the Lord's means of keeping the message for this time continually before the people. In enlightening and confirming souls in the truth the publications will do a far greater work than can be accomplished by the ministry of the word alone."—*Ibid.*, vol. 6, pp. 315, 316.

"Let every Seventh-day Adventist ask himself, 'What can I do to proclaim the third angel's message?' . . . How are we to give it? The distribution of our literature is one means by which the message is to be proclaimed."—*Christian Service*, p. 145.

In harmony with God's purpose, Adventist publishing houses during the past decades have produced an enormous amount of literature. During 1972 alone the total value of the books, periodicals, and smaller publications that poured from denominational presses amounted to \$28,742,256.25.

Some publishing houses made "bricks without straw."

With almost obsolete equipment in cramped quarters, with inadequate supplies and overworked personnel, they sent forth the message of truth in major languages and minor dialects. A few publishing houses could have produced much more. Expensive, sophisticated equipment was utilized only a few hours each day—perhaps eight. It should have been used for at least 16, and it will be—perhaps 24 hours a day—when the world is lightened with the glory of the angel of Revelation 18. Publications that now roll from Adventist presses by the thousands of copies will then roll off by the millions!

But denominational publishing facilities will not be put to the test until the need for Adventist literature is dramatically increased. Therefore, to achieve this we urge church leaders to put renewed emphasis on the place of literature in "the finishing of the work." As part of this emphasis, we suggest the following: Develop new plans for literature distribution that will capture the imagination of every member; teach every church member how to use literature; encourage every member to carry a supply of literature wherever he goes; teach every member how to converse with strangers and give them literature; teach him how to use literature among his neighbors and business acquaintances; help him see that he is important to God's aim to lighten the earth with the glory of the Advent message as pictured in Revelation 18. If the members of our churches are inspired and trained to use literature, our publishing houses will find it necessary to run two and three shifts a day. And we hope that time is soon!

More Literature Evangelists

In addition to a program that will encourage every church member to distribute literature as a part of his missionary program, a campaign must be mounted to increase enormously the number of literature evangelists. At present throughout the world there is an army of 7,420 part-time and full-time colporteurs. We rejoice in the size of this group and their tremendous exploits for God. But with the enormous task before them, how few and how pitiful they appear. In the large cities of the world there should be hundreds of literature evangelists where now there are only a handful. Wrote Ellen White: "Colporteurs are needed who will go forth to circulate our publications everywhere."—*Ibid.*

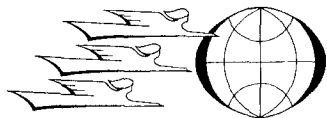
We believe that God's Spirit is speaking to thousands of talented, consecrated church members, urging them to forsake their present means of livelihood and become literature evangelists. To all such Ellen White wrote: "Do not allow anything to keep you from the work of soul-saving. The canvassing work [literature evangelism] is a most successful way of saving souls. Will you not try it?"—*The Colporteur Evangelist*, p. 33.

Every Seventh-day Adventist can help hasten the day when the angel of Revelation 18 shall lighten the earth with glory. As each one does his part to spread our books and papers "like the leaves of autumn," "more than one thousand will . . . be converted in one day, most of whom will trace their first convictions to the reading of our publications."—*Colporteur Ministry*, p. 151.

Onward, then, with the task. Every soul must have a sound basis on which to decide when Jesus urges, "Come out of her, my people."

K. H. W.

Review



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This Week

Alice C. Babcock, for many years on the English department faculty of Pacific Union College, has a strong interest in bringing the arts—literature, music, painting, et cetera—into everyday living.

One of the specialties of her years of teaching has been a class in Biblical literature, in which the Bible is studied not only as the inspired Word, but as art. And be-

cause most of the generally known forms of literature are found in the Bible—poetry, short story, drama, narrative, epic—Miss Babcock's teaching of the Bible as literature broadened her students' outlook as she inspired them through the years.

Her own personal interest in the arts as a whole is reflected in her article, "The Enriching Arts" (page 12), this week.

"Now More Than Ever" is the theme of the 1973 *REVIEW AND HERALD* campaign. The chief thrust of the campaign this year is direct mail advertising of the *REVIEW* as well as other periodicals so vital to Adventist church members. If you have not already responded to the appeal that came in your mail, do so now. And remember your list of friends and family members to whom you plan to give Christmas gifts. What more appropriate way to let someone know you care than to send him the *REVIEW*—the weekly edition, the monthly international digest, or a Spanish edition—as a regular reminder of your thoughtfulness. And that doesn't begin to mention the important articles that encourage, instruct, and inform.

"Now more than ever" the blessings of the *REVIEW* are needed in every Adventist home.

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.]

Responsive Chords

"Our Schools, Prisoners of Hope" [Aug. 16] strikes a responsive chord. All my education as well as that of my three children—two born in India during mission service—has been within SDA schools. All of us, including eight grandchildren, are enjoying the fruitage of godly teachers and the benefits of Christian education.

J. ERIC SAUNDERS
Elma, Washington

Letter From Home

Every issue of our *REVIEW AND HERALD* is full of courage and inspiration. I cannot lay it aside till Sabbath afternoon to revel in its fine articles including its covers, but welcome its arrival as a letter from home—proceeding immediately to devour its contents.

LUCIA HUDSON LEE
Tampa, Florida

Gumchewing

I have wondered many times why we never see any counsel given regarding gumchewing in church.

We go to church each holy Sabbath day to worship God, our Creator, and to pay homage to His great creative and redemptive power to redeem us from sin, grateful to the Lord for making this possible on the cross of Calvary. But as we glance around in church Sabbath morning, sometimes I wonder whether we are in God's house of worship or at a Big League baseball game—there are so many chewing gum.

Recently in a nearby church one of the deacons was wagging his jaws chewing gum

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Scan

News Briefs From the Religious World

PARENTS AND TEACHERS TO SET POLICY ON RELIGIOUS HOLIDAYS IN SCHOOLS

FAIRFAX, V.—Parents and teachers of students attending the 169 public schools in Fairfax County, and in some cases the students themselves, will determine whether—and how—the schools will observe religious holidays.

The principal of each school in the 136,000-student system is directed to appoint a committee consisting of an administrator, a teacher, a parent and a student (in the case of secondary schools) to "review and guide the school's thinking, planning and implementation of educational programs relative to religion and religious holidays."

The board took up the issue after parents of various religions complained earlier this year that the school system was not equally sensitive to the activities of all religious groups. The main complaint came from Jewish parents who contended that Christmas holidays were being overemphasized. Al Tippitt, of the school system's human relations council, said.

The only religious holidays currently recognized are Christmas and Easter.

AFRICAN CHURCHMAN WOULD ABOLISH MISSION BOARDS

MEXICO CITY—Western mission boards and missionary societies as they presently exist should be abolished, a leading African ecumenist told a World Methodist Mission Consultation here. Canon Burgess Carr, general secretary of the All-Africa Conference of Churches, charged that missionary-sending American and European churches operate on the basis of "imagination."

"You have developed . . . a category you called 'native,' 'heathen,' 'pagan' and so forth," he said. "You have persuaded yourself that you have been given a divine mandate to rescue this figment of your imagination from the horrors that tormented your dreams."

GREATEST BILLY GRAHAM CROWD REPORTED IN KOREA

SEOUL, KOREA—Evangelist Billy Graham preached to an estimated 510,000 people at the opening service of his five-day crusade here in what his associates said may have been the largest crowd ever to gather to hear the Christian gospel. Previously, Mr. Graham's record audience had been one of nearly 200,000 that assembled in a Rio de Janeiro stadium in 1960. The Seoul throng assembled at Yoido Plaza to hear the evangelist. Most of those who attended the service here walked to Yoido, an island in the Han River, from homes many miles away. Mr. Graham recalled that thousands of Koreans crossed Han River bridges to flee Communist aggressors a quarter century ago. "Tonight," he said, "many of you have crossed a bridge to come here to find another kind of freedom."

RELIGIOUS BOOK SALES INCREASED \$9 MILLION FROM 1971-1972

NEW YORK—Religious book sales increased \$9 million from 1971 to 1972, according to annual estimates issued here by the Association of American Publishers. Total sales in two religion categories were \$126 million in 1972, compared with \$117 million the previous year. Of the two categories, the larger dollar volume increase was in the sale of Bibles, Testaments, hymnals, and prayer books. The jump was from \$56 million in 1971 to \$63 million the past year.

"Other religious" increased \$2 million, from \$61 million to \$63 million.



The Grandest System Of Education

By WADIE FARAG

ABOUT SEVEN YEARS after my father, who lived in Cairo, Egypt, left the Coptic Church and joined the Seventh-day Adventist Church he came into possession of a book by Ellen G. White entitled *Education*. At that time I was about 15 years of age and was studying English as a foreign language. With the help of a good English-Arabic dictionary I went through the book underlining the passages that struck me as most outstanding. I summarized the book on a few sheets of paper and sent my summary to my older brother, Shafeek, who was then principal of our school in Mosul, Iraq, a city a few miles from old Nineveh.

Not knowing who Mrs. White was, I determined to ask the union president, G. D. Keough, about her. On his next visit to Egypt I said to Elder Keough, a British missionary who spoke Arabic fluently, "The writer of this book must be a prophet; will she ever visit Egypt on one of her itineraries?"

Elder Keough's reply was: "You are right, Mrs. White was a prophet. But," he added, "she will never visit Egypt for she died 22 years ago."

"Oh," I said to my father, "you were

living in her days, and you missed seeing the greatest woman of our times."

In those days I was attending a non-Adventist academy that belonged to another denomination because we had none of our own in Cairo. However, I always cherished the hope of one day attending a Seventh-day Adventist institution that implemented the grand principles outlined in the book *Education*.

Several years later G. A. Keough, the son of the union president, and G. M. Krick began in Beirut, Lebanon, the institution that now is called Middle East College. I was among the first who finished the two-year college course then offered there. It was in Beirut that I came into contact with an Adventist educational institution for the first time. It was there that I was first taught the dignity of labor. All students were assigned janitorial work. Each had to take his turn cleaning the washrooms for one-week periods. When anyone refused to do the cleaning, although it could have meant dismissal, the president, instead of dismissing him, did the cleaning himself for that week. This experience revolutionized the thinking of the entire student body. We were taught by precept and example that there is no shame in doing any menial work that has to be done.

For about six years after I finished my studies in Beirut I worked at the Seventh-day Adventist mission in Jerusalem. All during that period I cherished the burning desire to finish my education in an SDA college abroad. Finally, in 1946, with a friend of mine, Abraham Mazlum, I crossed the ocean to study in the United States. The struggle to pay the travel fare was hard, for I had to sell everything I owned, including my neckties, to pay for the ticket. When I arrived at Emmanuel Missionary College I was immediately put to work on the farm under a godly professor, V. H. Campbell. The thought overwhelmed me that a highly educated professor would work side by side with me to help me earn my school fees and to introduce me to my first lesson in agriculture, the ABC of education.

This experience, which I enjoyed for only a few weeks and a bit late in life, stands out as a pinnacle in my entire life experience. Here, as in Beirut, I began to see that the SDA system of education is not merely another system but a divinely ordained one. One that supersedes all others.

What then is Christian education, as expanded, illustrated, and implemented by Seventh-day Adventists? What is its motivation, its structure, and its scope? Is it an aimless labyrinth of divergent sciences that point to nihilism? Is it the accumulation of clashing theories of origins and histories such as are currently rife in many a university classroom? Is it merely a business training, the subduing of the mind to fit the harness of a profession? No.

"Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher service in the world to come."—*Education*, p. 13. Indeed, "in the highest sense, the work of education and the work of redemption are one."—*Ibid.*, p. 30.

A Unique Philosophy of Education

Seventh-day Adventists gave the world a philosophy of education such as is propounded by no other church, indeed by no nation. To them education is the harmonious development of the physical, mental, and spiritual powers. The health of both body and mind are to be guarded as faithfully as the character. Diet, labor, rest, en-

Wadie Farag is pastor of the Lacombe, Alberta, church, which is on the campus of Canadian Union College.

vironment, recreation, peace, love, the vigor of the spiritual, physical, and mental powers are all part of the curriculum of education. The aim of education is not to win fame or wealth, to be victor in futile contests, to incite the spirit of rivalry, which is the animus of war, be that in class, extracurricular activities, or sports. All this is a perversion of education. Rather, the aim of education is to produce in man the image of his Maker.

The world has failed to fathom the loftiest principles ever penned on education as they appeared in *Counsels to Parents and Teachers*, *Fundamentals of Christian Education*, *The Ministry of Healing*, and *Education*. Neither has it seen a system that closely followed them. The world has failed to see that the education of a child begins at birth and not when he is sent to school. It has failed to see that the education of man ceases at death and not when he leaves college.

To achieve the aim of education the messenger of the Lord surprised educators both within and without the church by propounding certain guidelines that appeared naive to some and incomprehensible or impracticable to others. She discussed all facets of education: the influence of the home, the size and location of schools, the length of the courses of study, vocational training and physical exercise, the study of nature and the Word of God, the system of grades, the study of literature, and many other subjects. She thus presented to the world an incomparable system of education.

Revolutionary Concepts

Among what appeared as revolutionary concepts of education she stated that: "Parents should be the only teachers of their children until they have reached eight or ten years of age."—*Testimonies*, vol. 3, p. 137. "The school should not be in or near a city."—*Fundamentals of Education*, p. 322. "In the erection of school buildings, in their furnishing, and in every feature of their management the strictest economy must be practiced."—*Testimonies*, vol. 6, p. 208. "Never, never build mammoth institutions. Let these institutions be small, and let there be more of them."—*Medical Ministry*, p. 323. "Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon."—*Testimonies*, vol. 6, p. 179. Those who "do not appreciate the value of agricultural work . . . should not plan for our schools, for they will hold everything from advancing in right lines."—*Ibid.*, p. 178. "Every institution of learning should make provision for the study and practice of agriculture and the mechanic arts."—

Fundamentals of Education, p. 72. "A knowledge of domestic duties is beyond price to every woman."—*Ibid.*, p. 74. "It is not so important that our daughters learn painting, fancy work, music, or even 'cube root,' or the figures of rhetoric, as that they learn how to cut, make, and mend their own clothing, or to prepare food in a wholesome and palatable manner."—*Ibid.* "Teachers should not think that their work ends with giving instruction from books. Several hours each day should be devoted to working with the students in some line of manual training. In no case should this be neglected."—*Counsels to Parents and Teachers*, p. 211. "Diligent study is essential, and diligent hard work. Play is not essential."—*Fundamentals of Education*, p. 228. "Those who combine useful labor with study, have no need of gymnastic exercises."—*Ibid.*, p. 73. "Too great devotion to study, even of true science, creates an abnormal appetite, which increases as it is fed."—*Ibid.*, p. 338.

And on and on went her counsel, unheeded and unrecognized by a world that is now tottering on the brink of chaos. Not knowing the things that belong to her peace, the world in its blindness chose a different course.

Oscar Handlin, professor of history at Harvard, concluded recently that colleges are actually killing education. "In the 1970's we sentence more of our youth to more years in school than ever before in history," he said, "so that never before have Americans been so poorly educated as now."—*Time*, June 12, 1972, p. 37. Not only are these cries heard from teachers but from students as well. "One hundred ten thousand freshman places in four-year institutions went unfilled last fall, 24 per cent more than the year before."—*Ibid.* Today many liberal arts colleges languish or go out of business for lack of money, and the future looks dim. In some colleges students got so disgusted with the formalism and display that they called off the college commencement.

Current Reassessment

But with all of that, the world today is reassessing its educational program. Educators want to know why so much money is being spent on education without corresponding results. The United States alone is spending \$60 billion to \$70 billion annually in the public school system, and "every year the school system turns out tens of thousands of high-school graduates who can't read the diploma they're handed," said Dr. John R. Miles (*Saturday Evening Post*, Spring, 1972, p. 6). Are schools today turning out academic failures who will eventually become "life failures"?

Then take the colleges and universi-

ties. Why are they facing operating deficits? They receive billions and speak of shortage of money and of financial pressures. On the one hand you hear of sky-high salaries and unlimited research facilities. And on the other hand you hear of panic and financial problems of "staggering magnitude and complexity." Even the giants of American education feel threatened. A study group reported that to prevent "spectacular financial collapse" New York University "must close its Graduate School of Social Work, cut its faculty of 800 teachers by a number 'in the hundreds,' pare away several costly academic departments, stop new construction and sell off marginal real estate."—*Time*, June 5, 1972, p. 50. And what is happening to giant institutions, including government institutions, is taking place in many U.S. private colleges and universities that constitute two-thirds of its more than 2,000 higher institutions. Indeed, multiversities today live in panic, and genteel finishing schools for girls live in fear. Loss of students is what gives these institutions a great deal of concern.

But in the midst of all this panic a strange phenomenon appeared in the last decade. Some educators discovered what SDA's have advocated and have known all along. Useful manual labor must be combined with studies. Vocational training must be part of the curriculum. "Nearly 500 colleges now offer work-study programs."—*Time*, June 14, 1971, p. 52. They also discovered that long years of study are not the best. New proposals for easing lockstep degree requirements are now being advocated and practiced. Curriculum reform that will include giving law degrees in two years and bachelor's degrees in three years is what is now being considered by many colleges.

Yes, educators today are reassessing the direction they have been giving to the schools and colleges. Have they geared the entire educational system to accommodate the teachers? Or are schools run to educate the individual child? What does the teacher teach in class? What he wants to teach or what is prescribed for him by State or local authorities to teach, whether or not the student needs to learn what is being taught or is able to learn it? Or does he adapt each lesson to the needs of each individual student?

Today we find that while liberal arts colleges languish or go out of business for lack of students and money, vocational schools are booming. Among the chief benefactors of such schools are the 9,000 "proprietary schools" in the U.S., thus named because they make profit—not loss—for their owners. In ten years these proprietary schools

have grown to about one million students or about 10 per cent of the U.S. population enrolled in higher education. The business of these schools now totals \$2 billion a year, and they do not know what it means to lose students or to run in the red. How did they do it? They boil out all the non-essentials and emphasize the practical. Many of their schools even ignore accreditation altogether because they can fill their classes without it. They teach the students trades, not sports.

And now other colleges are doing it. Ferris State College in Big Rapids, Michigan, offers associate degrees in automobile repair and body mechan-

ics. Its enrollment has grown in two years by 25 per cent. Evergreen State College in Olympia, Washington, has no grades and no departmental requirements and expects to double its enrollment by next year.

But while others are beginning to discover what the Lord has, in love, revealed to us a century ago, they have not discovered it all. Certainly education is no education without God and the Bible. If education fails to train man for the whole period of existence possible to him, it has missed the mark and missed it tragically. To achieve success for a period of four-score years is no achievement and no success. It is utter failure and utter folly. That is

why education must include the moral and must be predominantly spiritual. If it is not so, then why have it?

May we never cease to thank God for what He has entrusted to us. As He entrusted His people of old with the covenants, the law, the worship, the promises, He today has revealed to us what could bless all the peoples of the world. Let us then follow His counsel implicitly that our institutions may stand like lighthouses everywhere to point the way to lost humanity. Then would the institutions of the world seek our counsel and our help, and then would the knowledge of God cover the world as the waters cover the sea. □

When You're Young

By MIRIAM WOOD

Both Seen and Unseen

AS I WAS DRIVING along the other day, my attention was caught by a lady in another car who couldn't seem to make up her mind. She'd turned onto the one-way access road at a cloverleaf intersection that leads up onto a very large, very busy superhighway, but after inching along for a few moments, she came to a complete stop. Apparently she had decided that she didn't want to use the superhighway after all (or perhaps she decided the access road would head her in the wrong direction). Anyway, after a quick glance over her shoulder, she started to *back* down the access road. Now, as every driver knows, there are few things so guaranteed to produce accidents as this kind of performance, and few things on which the police frown more fiercely.

Coming toward her slowly, as I was, it was quite possible for me to take in the situation pretty thoroughly—and also possible for me to be in possession of some information that she didn't have. You see, a traffic policeman had noticed her maneuver. He had pulled to the curb some distance away and was watching her performance. Obviously, when she'd fractured the law quite thoroughly, he would motion her over to the curb, explain his opinion of her driving conduct in no uncertain terms, and then, unless she possessed persuasive powers far beyond the ordinary range, would present her with a ticket that would lift considerable cash from her purse.

This whole episode took place in far, far less time than it takes me to write about it, and, as a matter of fact, I am guessing at the last part; but I think it is pretty safe to state that this is what would have happened.

My question, then, is this: Was it wrong for her to back down the access road because this is against the law, or was it wrong because she was observed by someone who had the authority to punish her for her misdeed?

You will probably respond that it was wrong for the first reason. It would have been just as wrong if no minion of the law had been on the scene. And of course you are correct.

Intellectually, I am sure we all accept this philosophy. In the practical application, however, it can be quite tempting at times to follow a substandard course of conduct in a given situation if one is relatively certain that he will not be seen or found out. As a matter of fact, as I have followed the Watergate hearings, I have been astonished over and over at the concept that some of the accused persons have

promulgated—in attitude if not in word—namely, that "I never expected to be found out." On that shaky foundation entire lives have crumbled.

Actually, the lives were already ruined privately; the public ruin merely affirmed the totality of the wreckage. Sin is sin whether or not anyone else knows about it.

It seems to me that what is called for here is a restudying of the whole idea of ethical behavior, and, for the practicing Christian, the whole idea of the presence of God in everything. From earliest childhood the small Christian is taught that he is accompanied by a guardian angel who protects him, encourages him, shields him, and, I think, tries to influence him in paths of conduct that are suitable and proper. In this hazardous world, I certainly would not care to be parted from my guardian angel at any time. Therefore, no matter what I do, there will always be *someone* who sees me, someone who knows all about me.

Next, if one's concept of God is a proper one, he realizes that it is impossible to be out of God's sight. For that matter, who would want to be? I don't conceive of God as a stern, harsh, judgmental deity, always on the alert to "catch" His creatures in wrongdoing. I think of Him as a loving, attentive, interested, alert parent, One who wants only the best for the children whom He loves devotedly. Just as an earthly parent is grieved by intransigent behavior on the part of his children, so God is grieved. And He balances justice with mercy.

Growth in Christian living means, I think, that we come to the place where our wishes for ourselves and God's wishes for us are identical. There won't be any conflict between the two. Therefore, it won't ever matter whether other human beings are in a position to scrutinize our conduct. I don't mean to imply that Christians can't and won't make mistakes; I'm simply saying that the crippling necessity for two standards of conduct, one for private and one for public, will be eliminated. What a relief that is! If a Christian's life is always an open book to those around him, not only is he witnessing for his Lord in the most effective way possible, he is living the reality of Christianity.

If, in your travels down life's highways, you're ever tempted to back down an access road, metaphorically speaking, remember that even if a "traffic officer" isn't observing you, your actions are just as questionable as though he were.

And there is no escaping the fact that "Thou, God, seest me."



Creation in Public Schools

Continued from cover

Newsletter of November, 1972, to a discussion of the case. Creation was denounced as unscientific, impractical, and a religious dogma.

At their meeting October 17, 1972, the National Academy of Science urged that religious concepts be kept out of the schools. The National Science Foundation officially condemned the action of the California State Board of Education. The Commission of Science Education of the American Association for the Advancement of Science adopted a resolution at its meeting in Washington, D.C., October 13, 1972, opposing any attempt on the part of school boards to introduce Creation teaching in science classes.

The original action of the State Board required that in the autumn of 1973 the science textbooks in the elementary schools of California must present both sides of the evolution-creation question. However, when the textbook publishers studied the requirement they found that they did not know how to meet it. Different churches hold such varying views regarding Creation that it seemed impossible to formulate any statements that would be satisfactory. Eventually the Board revised its requirement, saying only that statements must appear in the texts to the effect that evolution has not been proved, and that there are several questions that have not yet been resolved satisfactorily.

The contention of scientists and many educators is that Creation is a religious dogma, therefore has no place in public school teaching. Let us examine this contention and see what the truth is.

Evolution is a philosophy based on the ancient Greek concept of naturalism. Aristotle and others advanced the idea that nature has within itself the potential for development from simple, unorganized states to complex, highly organized states. While in ancient times this was held only as a philosophical concept, it was appropriated by modern scientists and made the basis for explaining the origin of the earth and its life. In 1785 James Hutton presented to the Royal Society of Edinburgh a paper entitled "A Theory of the Earth," and

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this paper paved the way for the acceptance by the scientific world of the concept of uniformitarianism, the idea that all action in the past has been essentially uniform—that there was never any worldwide catastrophe such as was being taught by the religious leaders. Upon this concept has grown the modern theory of long geological ages.

Correlated with uniformitarianism in geology has been the concept that the species originated by natural processes. This was advocated by Charles Darwin in his *Origin of Species* in 1859, and has been accepted by most scientists. According to this theory the original life of the earth was very simple, and from these simple forms have branched out the great

array of living things. This is in direct opposition to the Genesis statement that each was created "after his kind."

Evolution may thus be defined as the doctrine that the natural world developed by natural, inherent forces. To those who do not believe in the existence of a God, all these forces are self-operating. The deists believe that God endowed the original matter with potential for development. Theistic evolutionists hold that God superintended the development. All three are evolutionary views.

Along with certain other Christians, Seventh-day Adventists believe that the Genesis Creation narrative came by direct inspiration—that God inspired Moses to write it out in some detail. And since it is regarded as in-

Samuel's Prayer

By MABEL HILLOCK

FOR THE YOUNGER SET

SAMUEL stood panting before the dean, excitement written all over his beaming face. "Oh, please, sir, may I go to town to watch the football match? It has already begun, but if I hurry, I can still see most of it!"

The dean looked into the eager face and smiled. "Of course, on one condition."

"What's that?" inquired Samuel.

"That you are back by sundown. You must be here on the school grounds before dark."

"I promise," agreed the lad as he dashed out the door. At that point, Samuel would have promised anything.

It was about a mile from the mission school to the small town in India where the game was being played. Spurred on by the sounds of shouting and cheering, Samuel ran all the way.

It seemed everybody was in town that day, and the lad was glad to find some of his friends standing behind the goal post. The game was very exciting, so when his friends left, Samuel pushed his way to a seat in the front row. As the afternoon wore on he forgot all about the time and his promise to the dean. Suddenly he felt someone grab him from behind. It was one of the senior students from the school. "You'd better come with me now. It's time to go back to the dorm," he said.

Samuel scowled. He was big enough to look after himself! He didn't need anyone to take him back to the school! Aloud he said, "I'm coming," and then slipped away to another seat.

Just as the sun was shedding its last rays the game finished. Samuel stood up and looked around. He was the only student from the school left, and it was getting dark! Thinking of the mile he had to go, he began to run. As the lad reached the edge of

town, he remembered a short cut. He had heard dreadful stories about it. Nobody would take it after dark, but Samuel was in a hurry. Hesitating only a moment, he turned down the lonely path. Not another person was on it, and everything was very quiet. As Samuel raced along, not daring to look to either the right or the left, all the horrible stories he had heard about the short cut flashed through his mind, and he began to tremble with fright. He knew he had made a mistake in not obeying the dean.

To drive away his fear, he began to sing some choruses he had learned at Sabbath school. He was about halfway home when something gripped his left hand. Samuel stopped—panting, petrified. The earth began to reel around him, and he closed his eyes. When he opened them again, he saw a huge dog standing in the path ahead of him. Looking behind, he discovered more dogs. He was surrounded by the huge scrawny brutes, and he could see their white teeth shining in the dusk as they snarled at him.

Samuel could neither move nor shout. Into his mind flashed two things: his favorite text, "God is our refuge and strength, a very present help in trouble," and the story of Daniel in the lions' den. God can shut dogs' mouths as well as lions', he thought.

He began to pray. "Oh, God, I have made a mistake and disobeyed the dean. Please forgive me and shut the mouths of these dogs. Don't let them bite me." Then Samuel began to walk forward. He could hear the dogs still snarling behind him, but not one of them harmed him.

Samuel never forgot that experience, and as he grew up he learned to love and obey the God who shut the dogs' mouths for him.

spired, belief in it becomes automatically a part of their religious faith. But others do not so regard it. Neither do non-Christians. To them the Genesis record is merely a tradition handed down to the Hebrew people. Nevertheless, the fact remains that the Creation doctrine has been held by millions of people for many centuries and cannot be overlooked. Since there is this division of opinion, to present one or the other as the only possible interpretation of nature would be unfair and unreasonable.

But now the question arises: If the evolution theory is based on scientific observation, and creationism is based on what has generally been regarded as a religious doctrine, how can one teach creationism without teaching religious dogma?

Let me make it perfectly clear that while creationism may be taught as a religious dogma in church schools, it must be taught purely from scientific evidence in public schools. Also, it

might be well to point out that unless scientific evidence can be brought in support of Creation, churches will not long follow this concept or will modify their concept of what Creation really means. This is what has happened in many churches today. Believing that science does not support the Creation viewpoint, they have adopted an interpretation that they feel is both scientific and religious, namely theistic evolution. This is not satisfactory to the conservative creationist.

Coming back to the question of whether creationism can be taught as science. In recent years much research has been done by creationists, with the result that both in biology and geology there has been established a wealth of scientific evidence in support of a literal Creation. It is not in the scope of this article to go into these evidences, but I merely state that the evidence is available.

One point should be made clear, for it is one on which many are confused.

Neither evolution nor Creation can be *proved* scientifically. Evolution cannot, because it involves processes that are supposed to have taken millions of years, and obviously no one can check on that. Creation, on the other hand, involves a process or processes or some action of an entirely different kind from anything now going on. For this reason we cannot obtain scientific evidence to prove that it did take place.

But the textbook reader ought at least to be confronted with the question, Which explanation or model provides the most satisfactory explanation for the origin of the earth and its life, evolution or Creation?

Interest in Origins

School children, as well as adults, are interested in the question of origins. They want to know how things got started and what forces are at work to keep nature operating. Therefore it is inevitable that they should



I Suppose They Could

By DON ANDREW WELCH

HOLDING MY TRAY of food carefully, I worked my way between the tables of the crowded restaurant to an unoccupied table. I unloaded my tray and sat down, spread my napkin, bowed my head, and gave thanks for my food and asked a divine blessing for its nourishment to my body. I was genuinely grateful for this food. Two days earlier I had seen two men begging for food.

Upon opening my eyes I noticed a gentleman at another table across the room looking intently, straight at me. He was a well dressed, nice-looking business man.

I proceeded to enjoy my food, but the business man kept me under surveillance, yet politely. He did not stare.

By nature I am a rapid eater, so I was not surprised that I finished before he did. I arose to step over to the cash register and had to pass by this business man's table.

As I came close to his table our eyes met. He spoke. "Good morning, sir. Did you have a good lunch?" "Yes, sir, a very good one, sir, and did you?" I inquired.

There was something about this fellow, his eyes and mannerisms, that caused me to pause. I placed my hand on an empty chair by his table, and we exchanged pleasantries. I began to leave, but again he looked straight at me as if he were trying to see beyond my eyes. He asked whether I had a family. "Yes, I have a

family," I replied. His eyes glanced to the empty chair, and I read in them an invitation to sit down.

Before long he was telling me this story. He and his wife had had only one child, an 18-year-old daughter, who had been a student at a Texas University. Four weeks ago she had come home for Christmas vacation. Invited by friends to stay over with them one night along the way, she declined, saying that she had a strong feeling she should go on home.

The morning after she had gotten home her mother had called her downstairs for breakfast. Upon the third call the mother had gone up to her room and found that she had died in her sleep.

Here sitting with me was a lonesome father with a deeply wounded heart. He had not yet found what his heart was seeking. We sat and talked quietly at length.

It had been only a few months since I had accompanied my father's casket to Tulsa for burial. Fresh in my own mind were the Lord's promises such as John 11:25 and 1 Thessalonians 4:13, 14.

It was easy to recall how I'd felt while sitting in the dome car of the *El Capitan* going north out of New Mexico, wishing that dad were beside me to enjoy this scenic land. Suddenly everything went black. We had gone into the Raton Pass tunnel. For a time I sat stunned. After several minutes the light returned. We had emerged from the other end of the tunnel. Instantly there had come to my mind the words of 1 Corinthians 15:52.

Quietly we two business men talked, unmindful of the clatter of dishes, the jingling of the cash register, and the constant hum of people's voices.

When we finally parted, this new friend gave my hand an especially strong clasp, and I could see in his face a warmth good to behold.

This experience came to my mind not long ago when I heard an adult Sabbath school youth teacher tell a group of teen-agers that they needn't close their eyes and bow their heads over their food at a public eating place. To avoid being embarrassed they could just pray a silent prayer. I suppose they could.

ask questions about the origin of the earth and of plants, animals, and man. It is the duty of educators to give them the truth as far as possible.

But what is the truth? This is where the problem lies, not for the one who accepts the inspired record as truth, but for the one who demands empirical evidence. What shall be taught about origins?

Three ways of meeting the situation have been suggested—teaching evolution alone, teaching Creation alone, or teaching both views. Which is best?

Teaching evolution alone is not best, for it gives the pupils the idea that evolution is the only solution to the problem that will stand the test of scientific investigation. If they come from homes where the Bible is revered, their faith in the Bible will be undermined. There will be a tendency for them to conclude that the Bible is no more than a myth or fable and not worthy of attention by anyone who is educated in science. Many a young person has lost his faith because of the influence of evolutionary views he encountered in school. In most schools these views permeate the curriculum from the early grades all the way through the university. Obviously to teach what could be shown to be "antireligious" (unless one had positive, unanswerable proof that evolution was right and the religious views regarding the problem positively false) is doing an injustice to the young people.

Why not teach creationism alone if we are convinced that it is the truth? For the simple reason that there are millions of people who believe that evolution is the true interpretation, and to force creationism on them is as unjust as forcing evolution on the believer in Creation.

We must, therefore, conclude that the only way to treat the subject fairly is to present both sides of the question to the pupils and leave it to them to decide which explanation of origins they prefer. Obviously the influence of teachers and parents will make a difference as to what decisions are made, but that cannot be avoided. However, the teachers should handle the subject as objectively as possible, no matter what their personal views may be.*

* Efforts are being made to prepare suitable printed matter that can be used by teachers. The Institute for Creation Research, 2716 Madison Avenue, San Diego, California 92116, is publishing some material on the subject. This organization is connected with a Baptist college in that city. The Bible-Science Association, Box 1018, Caldwell, Idaho 83805, carries a stock of creationist publications. It is nondenominational in scope, although operated by a Lutheran pastor.

The author of this Review article publishes a small booklet, *Questions on Evolution and Creation*, that covers briefly both sides of the question. And the Life Origins Foundation, an organization of SDA science teachers, is preparing a book for public school pupils (with teachers' edition) and a series of filmstrips to correlate with the book. Readers who are interested in this material may write to the author at 2412 Foothill Boulevard, Space 45, Calistoga, California 94515.

Whether Creation shall be taught in the public schools is going to be a national issue in the near future. Already at least nine States are either passing legislation on the subject or are contemplating doing so.

Right Approach Important

It is highly important that this matter be approached in the right manner. If it is not, it will fail, for as surely as Creation is presented in any State from the viewpoint of religion, it will be challenged in the courts. If it can be shown that the method used in its presentation is religious, it will be declared unconstitutional and thrown out. It must be taught from the weight of scientific evidence only, in order to be successful. That is why it is essential that proper material be furnished to the teachers and pupils from the very beginning. It would be unfortu-

nate to have such a movement killed because of wrong management. It would tend to discredit the whole Creation movement, and would result in a debacle as serious as that which followed the Scopes trial in 1925.

On the other hand, a wise and sound handling of the matter can result in great good for the pupils in our schools, whether they accept the Creation "model" or the evolution theory. They will at least realize that those who believe in a literal Creation have sound scientific grounds for their belief. It must be kept in mind that God is the source of all truth, religious and scientific, and our duty is to find out and teach what that truth is in both fields. But we must not destroy the validity of either our religious or scientific views by confusing them and getting either of them in improper perspective. □

RESPONSE FROM READERS

Open Those Church Windows

READING MRS. OSCAR LUND'S comment on fresh air in the church [May 31] brings to mind something that happened in the Oakland, California, church many years ago in connection with a visit from Ellen White. I do not remember reading about the interesting incident in any of our publications.

As I recall the incident, on this particular Sabbath all the churches of the Bay Area were notified that Sister White would be the speaker at the 25th Street church. They opened up the young people's sanctuary and put extra seats in the choir loft, but still the place was crowded. The air was suffocating.

There are those, past and present, in every church, it seems, who imagine that fresh air means a draft, and inevitably a cold. This group seems to win in keeping the windows closed, no matter how many others demand that the windows be opened.

After the preliminary worship features were over, Sister White stood straight, every inch of her, and looked over the congregation. I knew from the expression on her face that something unusual was going to happen. In a few moments it did. She asked in a kindly, quiet way, if there were any deacons in the church who could open up these windows? Then, she simply stood there in silence.

I'll never forget the scurrying around of the deacons, especially one—a thin, tall, saintly man, an ex-sailor, Brother Seacord. He was so embarrassed and excited that he blushed right through his leather complexion and started to perspire freely. The pole to draw the windows down could not be found. Finally, after what seemed an eternity, it was located in the church school, a building separate

from the church. Then the struggle began. The deacons pulled with all their might, and not one of them could draw the windows down, not even a crack! In desperation, while Sister White was still standing patiently up on the rostrum, someone found a ladder, a hammer, and a chisel, and managed to break the frames from the outside and open them to their full capacity. Paint and weather had done their work of sealing the windows permanently!

With all the windows fully opened and a wonderful spring breeze providing a reviving effect on the congregation, Sister White took a visible, long breath. Rising to her full height (she seemed to me to be like a little giant among those big men on the platform), she suggested that everyone should sit up straight and fill his lungs with God's good fresh air, and remain sitting up. Then she proceeded in her clear, positive way to give that congregation a kindly and determined verbal "spanking" for allowing such a situation in a church dedicated to the worship of God. The church, she stated, was not a place in which to sleep.

I remember distinctly that a minister in that old church, whenever he had to listen to a sermon while seated on the platform, would usually succumb to peaceful slumber.

I wish this were the end of the story. But it is not. You guessed it—a few months later her pleadings for fresh air were gradually forgotten. The windows were closed, and never opened again as far as I can remember.

The stale-air group seemed to win out.

EARL WILLIAMS
Clearlake Oaks, California

Contrasting Voices Proclaim the Advent—3

A Look at a "Secret Rapture" Best-seller

Who would have dreamed even five years ago that car bumpers would be announcing, "Guess Who's Coming Again," "In Case of Rapture, This Vehicle Self-Destructs," or "If No One Is Behind the Wheel, I've Been Raptured!"

Who would have believed in 1970 that a book on the last-day prophecies, such as Hal Lindsey's *The Late Great Planet Earth*, would sell about 2 million copies in three years?

But beyond all dreaming, who would have dared to suggest that a church, a sophisticated church of 2,000 members in North Hollywood, California, situated on one of its busiest corners, would become so serious about the imminent return of Jesus that they would take legal steps to provide for continual church leadership when its officers are suddenly taken to heaven, in what they call "the secret rapture"?

In a move that must be given first prize for farsighted action, the congregation voted to have those members of the congregation who didn't make it in the first go-around to get together at 11:00 A.M. the Sunday after Christ's return so that a temporary chairman could be named and a new church council formed. The idea is that the remaining members—those who weren't first class—would organize themselves so that the \$1.5 million property could keep going, helping to fight the onslaught of the Antichrist who would trouble the earth for the intervening seven years before Jesus returns visibly in judgment.

But that is not all. These church members are making further legal preparation to outwit the devil and Antichrist. Because it takes money to operate a church while the saints are in heaven with Jesus, church members are changing their wills and insurance policies to make the church their beneficiary in case of rapture. Mutual of New York already has indicated that it is willing to "make immediate payment of the policy proceeds without waiting the usual seven years as is the case of 'missing persons.'"

However, if the insurance companies do not pay off for some reason, they are to delay payment until after the seventh year when all Christians are returned to earth with Christ. All their money and estates would then be waiting for them, forever beyond the grasp of the Antichrist and the devil. In other words, if you can't take it with you, have it waiting for you when you get back.

Phenomenal Interest in Return of Jesus

The list could grow long reciting the phenomenal surge of interest in the soon return of Jesus. The simple fact is that people today are talking about the end of the world and the return of Jesus to a degree not seen since the 1840's.

Yet, the pity of those bumper stickers, and the best-sellers, and the insurance policy readjustments is that millions of people are looking for our Lord to return at the wrong time and place, and in a manner not consistent with scriptural counsel. At the present time most of the amazing interest in the return of Jesus is fostered by those who expect a "secret rapture" of the church, followed by a seven-year period of great tribulation and the conversion of the Jews prior to the literal, visible return of Jesus in final judgment.

For instance, Hal Lindsey's *The Late Great Planet Earth*. Definitely a premillennialist, Lindsey believes that the end of the world will come within the lifetime of the generation that saw the founding of the Israeli state in 1948, hereby applying the words: "This generation shall not pass, till all these things be fulfilled" (Matt. 24:34).

He views the recapture of old Jerusalem in 1967 as another significant and necessary event in the rapidly culminating movements of prophetic fulfillment. The next and final step that indicates that the return of Jesus is imminent is for Israel to rebuild the ancient Temple on its old site because, as he believes, Jesus predicted that the Temple would be standing and would suffer sacrilege immediately prior to His return.

Lindsey sees the image of Daniel 2 and the beasts of Daniel 7 as the great outline of world history, culminating in the re-emergence of the ancient Roman Empire confederacy through the setting up of ten nations ("ten horns") that will eventually form the European Common Market.

He contends that Russia is the mighty force of the north spoken of in Ezekiel 37 and 38 that will finally attack Israel. However, Russia will eventually be destroyed by an event so extraordinary that the Jews will recognize it as the intervention of God, opening the way for many Jews to be converted to Jesus, the true Messiah.

China, for Lindsey, unifying the kings of the east, will assemble a vast war machine that will one day bring on the battle of Armageddon.

Lindsey believes that Rome will be the seat of the religious-political world leader, or "future fuehrer," who rises at the time of world anarchy and distress with a bewitching plan and charm to save the world from total destruction. He will make an alliance with the Jews, moving his world headquarters from Rome to Jerusalem.

When God concludes that the time is ripe, He will snatch away His living church ("secret rapture"). The ensuing seven years will be the worst period of famine, bloodshed, and ghostly pestilence that this world has ever known. During this great tribulation the focus will be on God's dealing with the Jews, who again are given the responsibility for the evangelization of the world.

At the end of the seven-year great-tribulation period, at the climax of Armageddon, when mankind is about ready to incinerate the world, Jesus returns gloriously and saves man from self-extinction. At that time Jesus will set up a literal millennial reign on earth with Jerusalem functioning as the spiritual capital of the world.

Such is a broad outline of Lindsey's pretribulation, premillennial concept of how the end will come. In some respects Seventh-day Adventists can agree with Lindsey, but in his major features they must forthrightly disagree.

In our next editorial we will discuss the major areas of disagreement with this fairly typical pretribulation, premillennial understanding of the end of the world and the coming of Jesus.

H. E. D.

To be continued

Bibliomancy—2

Guidance by Chance Methods Condemned

Last week we examined bibliomancy, that is, guidance by letting the Bible fall open at random and the finger fall upon a particular passage. We noted that it is an unapproved method. At its best it is a chance method; at its worst it is a method that Satan can easily manipulate.

This week we wish to review Ellen White's counsel regarding chance methods of obtaining divine guidance. Her counsel regarding this has been gathered into chapter 35 of *Selected Messages*, book 2, which runs from pages 325 to 328.

In this chapter she tells of a businessman who, by tossing

a coin, sought guidance in his business enterprises, as well as in religious duties. She expressed herself unequivocally: "They are too common, too much like sleight-of-hand movements. They are not of the Lord, and those who depend upon them for direction will meet with failure and disappointment. Being nothing more than a matter of chance, the influence of adopting such tests regarding duty is calculated to lead the mind to depend on chance and guesswork, when all our work and plans for work should be established on the sure foundation of the Word of God."—Page 325.

"To our people I will say, Let none be led from the sound, sensible principles that God has laid down for the guidance of His people, to depend for direction on any such device as the tossing up of a coin. Such a course is well pleasing to the enemy of souls; for he works to control the coin, and through its agency works out his plans. Let none be so easily deceived as to place confidence in any such tests. Let none belittle their experience by resorting to cheap devices for direction in important matters connected with the work of God."—Page 326.

In response to the method of another businessman who wrote the words "yes" and "no" on either side of a card, then dropped it and accepted as God's answer the way the card fell, Ellen White said: "It is a haphazard method, which God does not approve. To men who have suggested such tests, I have said, 'No, no.' The sacred things which concern the cause of God must not be dealt with by such methods. God does not instruct us that we are to learn His will in any such way.

"Will it furnish us with experiences that will glorify God, for us to decide what is His will by the dropping of a card or a coin, and observing how it falls? No, no. Such tests as this will spoil the religious experience of the one who adopts them. Everyone who depends upon such things for guidance, needs to be reconverted."—Page 327.

Some Christians carry on divination by asking for signs. Concerning signs, Ellen White said: "After the great disappointment of the Adventist people in 1844, we had all these things to contend with over and over again. Then I was raised up from a bed of sickness, and sent to give a message of reproof for such fanaticism. They used different methods. They would select a sign, and then follow the course indicated by the sign.

"In one case they would not bury a child that had died, be-

cause they understood from the sign that they had set, that the child was going to be raised from the dead.

"I was sent to bear my testimony regarding the fallacy of these things that they were using as signs. According to the light that God has given me, there is no safety for us except to take a 'Thus saith the Lord.' . . ."—*Ibid.*

Some may raise the question, Did not Gideon ask for signs and did not God respond to his requests and answer by means of signs?

He did, but it should be observed that Gideon was in direct communication with God. God had not only called him to deliver Israel but had given him various directions. Interestingly, his sign was not one involving a chance occurrence; its fulfillment would require a miracle act on the part of God. Many of the signs Christians ask for today are the chance type. We are not suggesting that Christians should ask for miracle-type signs, but observe that if miracles were asked for, it would soon become evident that God was not communicating by this method. On the other hand, with signs in which it is decided beforehand that if a certain event happens the Christian will act one way and if it does not happen he will act another way divine guidance is assumed no matter what happens.

As in the case of bibliomancy, we would state that at times God may have condescended to speak to His children in this way to honor their immature faith. But such condescension should not be taken as evidence that God would choose to have His maturing children employ this method.

In this same chapter Ellen White mentions the casting of lots, which we labeled last week as an unapproved method of divination, unless directly commanded or allowed by God. Concerning the use of this method in present times, Ellen White says, "I have no faith in casting lots. We have in the Bible a plain 'Thus saith the Lord' in regard to all church duties. . . .

"I would say to the members of the church in . . . , 'Read your Bibles with much prayer. Do not try to humble others, but humble yourselves before God, and deal gently with one another. To cast lots for the officers of the church is not in God's order. Let men of responsibility be called upon to select the officers of the church.'"—Page 328.

In our next editorial we shall discuss approved methods of obtaining divine guidance.

D. F. N.

Concluded Nov. 1

Letters

Continued from page 3

while passing the offering plate. Is there no standard of propriety or ethics for us to follow regarding our deportment in the sanctuary of the Lord? I cannot believe it is pleasing to the Lord to have us greet Him each Sabbath morning in His house of worship with a cud of gum. True, those who are new believers and who have recently "kicked" the cigarette habit may feel it necessary to use gum occasionally—but P-L-E-A-S-E, not in the presence of God; never in church.

LEOLA TOWNSEND
San Diego, California

The Third "R"

Many, many thanks for your editorials "Formula for Reform" and "The Imperative of Revival and Reformation" [July 26 and Aug. 2]. We needed what you wrote and have had our hopes greatly revived because of it. This is no time for pleasing generalities that give aid and comfort to the business

of sinning. To revival and reformation we do indeed need to add the third R—repentance, a deep, lasting repentance that leads to victory, enduring victory, over sin. I am sure many have been revived and inspired by these ringing calls to a higher, more Christlike way of life.

A. KEITH ANDERSON
Westminster, California

Sabbath Camping

Re "Camping and Church Attendance"
[Aug. 9]:

This was of special interest to me because for the past five years I have been in charge of our church services conducted in the open-air church bowl here in Yosemite Valley.

Camping ought to be profitable both to parents and children and should be enjoyable, invigorating, restful, health building, and uplifting spiritually. Every parent should consider the health and recreational needs of the children by planning some time during camping season for recreation and rest, if at all possible.

For many years our weekly Sabbath school

and preaching services have been conducted here in Yosemite during the camping season, with several thousand of our members from nearby and far-away places in attendance.

The missions program of our church is given definite emphasis. Often among the visitors are either retired missionaries or those on furlough, and their fresh, firsthand experiences are gladly utilized and much appreciated by all in attendance.

At the close of each church service, mention is made of the several unusual places of interest to visit where parents and children can view the handiwork of our Creator. It has been most gratifying as hundreds have expressed appreciation that the Central California Conference arranges for these services.

Two suggestions might be in order to campers:

1. Choose a location where church services are conducted or near enough to some church so the family can be in attendance.

2. Be sure to get up early enough to be on time for Sabbath school!

L. H. OLSON
Modesto, California



The Enriching Arts

By ALICE BABCOCK

SINCE THE BEGINNING of this world's history people have been blessed with artistic impulses and ambitions. Places of worship, other public buildings, and homes worldwide have been adorned with one or more of the arts. And galleries and museums in every land, have acquired and beautifully exhibited arts, both ancient and modern.

Is art—including music, literature, and the fine arts—good? or bad? What should a parent teach his children about art? Is it necessary to teach them anything?

If we are to trust the writings of the Bible—and certainly we are—we undoubtedly could find a good place to begin the study of art within its pages. It is packed with poetry, short story, and oratory—themselves literary arts; and it gives us information about the arts practiced in the beautifying of the ancient movable tabernacle and the later Temple of the chosen nation. It gives details about choirs, musical in-

Alice Babcock, for many years an English teacher at Pacific Union College, is now retired at Angwin, California.

struments, and musical leaders, and the inspiring performances that enhanced Temple worship and special occasions of dedication. Changed by use and study and practice of centuries, these ancient arts are our modern arts.

Families who live near a good museum and a good art gallery are fortunate and should take advantage of them. For example, one visit to the museum could emphasize Egyptian artifacts. Then in family worship or reading circle, a review of the Bible story of Moses would be meaningful. Alternately, an art history picturing the architecture and sampling the art of ancient Egypt could be purchased. Moses left much art when he fled Egypt. All his early life was spent in surroundings of wealth, culture, and power. Later the desert years brought home to him the presence of the Eternal God and bestowed upon him the great favor of inspiration. And Moses became one of the world's great statesmen, orators, poets. Reading him in family worship can be most rewarding.

Ellen White says of Moses, "The long years amid desert solitudes were not

lost. Not only was Moses gaining a preparation for the great work before him, but during this time, under the inspiration of the Holy Spirit, he wrote the book of Genesis and also the book of Job, which would be read with the deepest interest by the people of God until the close of time."—*The SDA Bible Commentary*, Ellen G. White Comments on, Job 1:1, p. 1140.

Picture in imagination the desert solitude, the shifting sands, the dependent sheep, the searches for pasture and water, the tents and household of Jethro, the long days away from other people, the sense of the nearness of God's presence, and the great life lessons to be learned. Another ancient encampment was occupied by Job's household. Job, a rich man, a wise man, was looked up to by all who knew him, and of him Moses wrote.

A Dramatic Poem

The book of Job is a dramatic poem with a prologue and three rounds of speeches, a series of speeches by another man, a divine intervention that is God's voice out of a whirlwind posing questions that Job cannot answer that elicit his last words, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5, 6). The story epilogue tells how the Lord turned the captivity of Job. It is a high experience to read this great book all at one sitting, with a different reader taking each part and perhaps reading in unison God's unanswerable questions.

Tragedy has stalked mankind in every age. The facts of suffering, failure, and death overwhelm people. Tragedy is not always death. Job did not die under the assault of the adversary, but his suffering was acute and was permitted by God, who completely trusted Job. In classical tragedy life is essentially bitter and its conditions are those of defeat. The sense of trust in God and being right with Him dominated Job's thinking, and we therefore cannot classify the book as a true classical tragedy. The King James Version indicates the changes of speakers in the text, but not in the form on the page. The more modern versions show the changes of speaker in the form on the page. *The New English Bible* shows the speakers and the cycles of speeches, the prologue and the epilogue. *The Modern Reader's Bible* does so too and also has many notes.

Moses also wrote lyrical poetry, personal and emotional. One psalm, the ninetyeth, is credited to him. It is titled "A Prayer of Moses the man of God."

With Moses as our representative man of the arts in this early time, we must go to his great assignment in leading the Israelites out of Egyptian bondage. Just before Moses died he gave to the people of Israel, at God's direction, four great orations recounting their history, their strengths and weaknesses, God's mighty acts in their behalf, and making his plea for their loyalty and obedience to God. These four speeches make up a large part of the book of Deuteronomy, which is organized as follows:

- Chapters 1-11 The first two orations, recounting the history of the people
- 12-26 The Book of the Covenant, rules for the welfare of the people and a right relationship with God
- 27-30 Orations 3 and 4
- 31 The installation of Joshua
- 31:14-32:47 The Preface and Song of Moses
- 32:48-33:29 The Last Words of Moses
- 34 Finale

This early literature has not been surpassed. But other great literature occurs in our Bible, by Moses and later writers. "The Story of Joseph and His Brethren" has splendid epic qualities as do the chapters that have been named "The Feud of David and Saul" (1 Samuel 16 to 2 Samuel 1). These accounts are too short to qualify as true epics, but they hold our interest in literary excellence by their dreams and foretellings, the supernatural, the destiny of a people, the characteristics of a hero, the hero's rise from obscurity and his successes in spite of adversity. "The Story of Joseph" is a near-perfect short story with its beautifully timed tests, the hidden cup, the pursuit, the exact fulfillment of Joseph's early dreams which so angered his brothers that they sold him, the story of the old father, and the plea of Judah. These events perfectly prepare the way for Joseph's revelation of his identity and the great fear of the brothers that he will take revenge. Another classic short story is the story of Esther, with its complete undoing of Haman's plan. Years later came the great lyrics of David.

Much literature developed out of religious belief and practice. Greek classical tragedy, for instance *Antigone*, is full of the religion of the Greeks. When Paul visited Athens and observed the many altars and objects of worship along the city streets, he told

the crowd that gathered, "I perceive that in every way you are very religious" (Acts 17:22, R.S.V.). The creating God, unknown to those people of Athens, Paul presented to them in his speech on Mars Hill.

There is an abundance of good and uplifting art within our reach, and a surprising proportion of it is inspired by the Bible. Music written for worship and music such as the great oratorios with Bible narratives, paintings, and sculpture of Bible characters and episodes, and the great churches

where many works of art are housed, which in their own architecture may represent the cross, can give one a lifetime of enjoyment and study. One need not confine himself to the ancient. There is an abundance of modern art and art representing the beauties of nature that can inspire one and add joy to his days.

Children are indeed fortunate when their parents have learned to enjoy this beautiful world and the beauty that has been created through use of God-given talents. □

especially

FOR MEN

By WALTER SCRAGG

Generation Problems

ANGRY WORDS wedged wider the generation gap:

"Let me alone! You're always at me! Why can't you just let me alone?"

"You'd better tell me where you were last night, young lady, or there'll really be trouble."

"That's it. You just don't trust me. I'm old enough to make up my own mind. You haven't got any trust in me."

"How can we trust you when we don't know what you're doing? We must know your plans. You can't go on like this."

"'Must.' 'Can't' That's all I hear these days."

"Some of those places you've been are wrong. We don't want you at these places."

"That's just your opinion. I think they're perfectly O.K. I don't care what you think."

And then from the living room booms the masculine element. "You watch your words, young lady. Don't speak to your mother like that. You tell her you're sorry and then get upstairs to your room."

Feet fly up the stairs. A door slams. The volume of a transistor radio rocks the floor boards. Tears in mother's eyes. Sobs in the bedroom. Stoic silence in the living room.

Yet it could be worse—things could be beyond tears and sobs.

Many homes fracture from the tensions between generations, feeding the runaway market, breaking hearts, causing untold anxiety and loneliness.

Nobody wanted it that way. But along through life as childhood merged into adolescence voice volume increased. Authoritarianism marked insecurity with strident commands. Anger boosted conversation

into snarls. And now no one listens anymore.

Let's replay some of the clichés of child training. "Teen-agers need discipline—they actually want it." True enough. Yet discipline administered in anger with harsh words isn't what anyone needs.

"You're always telling me how wrong I am." All too often teen-agers have it straight. That's just what parents do. And accusations have a habit of echoing.

"No one can understand teen-agers." Inadmissible either as reason or excuse. Times have changed. But if we stand still and listen with heart and voice, we may discover how very human we all are.

"You have to be firm with them." In my lexicon that translates all too often as "Yell a little when you haven't got a good argument."

Try this one from the teen-agers' phrase book: "You just don't understand." If you are communicating like the first lines of this article, you probably don't. Take the advice of the railroad crossing—"Stop. Look. Listen." We hear God by being still. Perhaps we would hear each other better the same way.

Just one more from the teen-agers' viewpoint. "I don't really care what you think." Translate it this way: "I care a lot what you think. Stop pushing me and let me think it over, and then let's get together and talk at a gentler level."

Parents and teen-agers make many woeful and inept blunders. But they can be forgiven and forgotten in a climate of love, gentleness, and understanding.

Every gap has two edges. A parent's advantage lies in maturity and experience. He or she has the best chance of engineering a bridge to span the gap. With God's help a parent and a child may yet walk toward each other in love.

One final thought from a book every parent and child should be blessed by: "Fathers and mothers, in the home you are to represent God's disposition. You are to require obedience, not with a storm of words, but in a kind, loving manner. You are to be so full of compassion that your children will be drawn to you."—*Child Guidance*, p. 259.

A Visit to Romania: Examples of Faithfulness

By C. L. POWERS

MANY PEOPLE KNOW that Romania is located in the southeast corner of Europe, that it lies at the crossroads of ancient trade routes between Europe and Asia, and even that it is the homeland of more than 20 million people whose ancestors date back to the Romans. But not everyone realizes that today it is one of the most progressive countries in eastern Europe. Wide avenues beautify its cities; modern highways connect them.

Rich in natural beauty, Romania has lofty mountains and fertile plains, rolling foothills dotted with orchards, and sunny beaches on the Black Sea. But important to the Seventh-day Adventist Church is the fact that this country is home to a large Seventh-day Adventist family. They are my special interest.

For more than two years I had looked forward to greeting these church members personally, to becoming acquainted with them as we shared testimonies of faith and courage. That dream was realized in June of this year.

After my plane touched down at the Bucharest airport on Friday afternoon, I was one of the first passengers off. As soon as the necessary formalities were finished, immigration and cus-

C. L. Powers is president of the Euro-Africa Division.

tombs cared for, I walked out to receive a warm welcome from Ioan Tachici, president of the Romanian Union Conference, and four other church leaders. They took me to the large Athenee Palace Hotel in the heart of the city, where I found every convenience to make my stay comfortable.

Sabbath morning, my interpreter, Aristide Doroftei, was at the hotel at nine o'clock, ready to direct me to the automobile that was to furnish transportation during my stay. There are five Seventh-day Adventist churches in metropolitan Bucharest, a city of 1.5 million inhabitants. The authorities had granted special permission for me to speak before these churches, a privilege I was indeed grateful to receive. That Sabbath morning I spoke in four of the churches.

Even though no advance notice had been given of my arrival, the sanctuaries were filled to overflowing. In every church the beautiful congregational singing of Advent hymns thrilled my heart. After prayer the church choir always presented special music. The choirs were different, the smallest made up of 15-20 youth and the largest of 75-100 voices, but their glorious songs of praise were all outstanding.

As I stood up to speak and looked into the faces of these brothers and sisters, young and old, my faith was

again confirmed that "Nothing in this world is so dear to God as His Church." It "is the only object on earth on which Christ bestows His supreme regard." The manifest joy of the members in Jesus, their faith in His soon return, made us one in spirit. Often I saw the smiling, radiant face of one of the older sisters bathed in tears of joy.

Invariably the next 30 minutes sped by too fast. Through my translator I conveyed to the congregation greetings and news from other parts of the Euro-Africa Division, and, most important, I endeavored to leave with them a message of hope and admonition from God's Word. The joy I experienced fellowshiping with more than 2,000 church members in Bucharest that Sabbath morning was indeed a foretaste of our heavenly reunion.

Hundreds of Members

A surprise awaited me that afternoon. After a delicious lunch prepared by Sister Tachici, we drove about 80 kilometers to visit the church in Alexandria. Although the weather was threatening rain, we found that, like the churches in Bucharest, the sanctuary could not hold all who had come to worship.

For the next three and a half hours we met with four more congregations. As we traveled from village to village in rural Romania, we saw hundreds of Adventist members, many of whom work on farms, in factories, or outdoors herding sheep or cattle. Their rugged faces, marked and given character by the elements, mirrored their experience in Christ. In all, our group worshiped with more than 5,000 Adventists that day.

That is only a fraction of the membership in that country, I was reas-



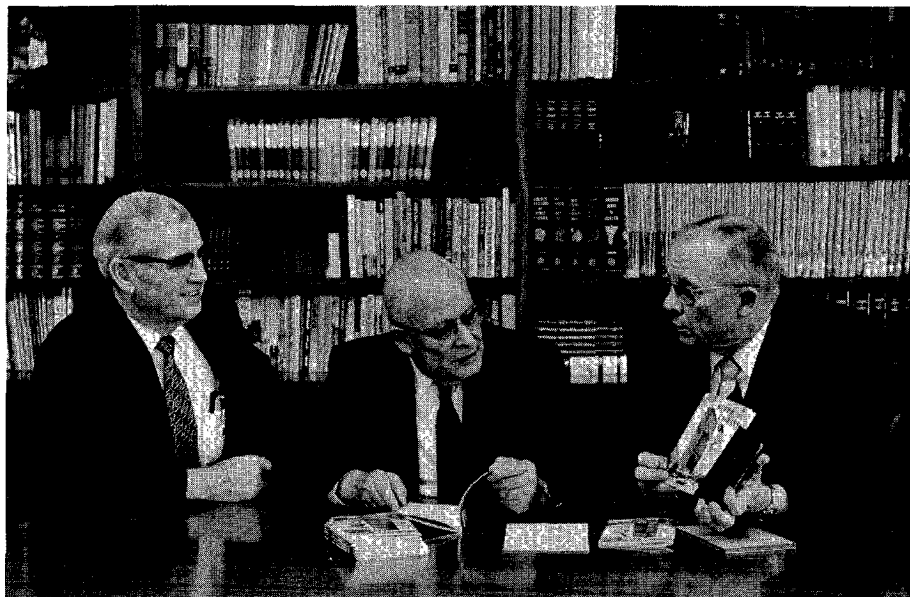
Ministers of the Romanian Union Conference give spiritual guidance to a large family of believers. They are pictured at a workers' meeting.

sured. As is true of Seventh-day Adventists everywhere, the Romanian brethren know God personally and are devoted to living up to the high principles of the church. They are a wonderful segment of the Adventist family.

After the last worship service at Pertu, the women of the church prepared an attractive buffet for us. The tables were set with fresh fruits, cheeses, homemade bread, and vegetables from their gardens. It was a happy climax to a beautiful day.

During my stay in Romania I had the pleasure of talking with many workers and of meeting with the union committee. I was also encouraged by my visit with the young men who are studying for the ministry in the seminary. Their consecration and dedication assure that the church will be in good hands.

Before leaving Romania I was happy to have an interview with government representatives of the department of cults. At the appointed hour, Prof. Gheorghe Nenciu welcomed us to his office. As we talked together I told him about the activities of a world church. I expressed appreciation for the religious freedom that we enjoy in Romania, and I assured him that Seventh-day Adventists take pride in being exemplary, law-abiding citizens. I let him know that Adventists around the world are proud of their Romanian brothers and sisters, and we pray that they will always be examples of right living and holy conduct. □



STEPS TO CHRIST REACHES 17 MILLION CIRCULATION

An order of 2.1 million copies of *Steps to Christ* has been sent to the printers. When this run is complete, approximately 17 million copies of *Steps* will have been printed in 101 languages.

As reported in the June 14 *Review*, the three North American publishing houses are cooperating under the title United Publishers to bring out this unusually low-priced edition of *Steps*. Visualize four freight carloads of paper at a gross weight of 308,000 pounds—154 tons. It would take 100,000 cubic feet of space to store this single edition of *Steps*. That won't be necessary. Orders are in hand to ship the books in lots of 100 directly from the production source to Adventist Book Centers as soon as the press run is completed.

Above, K. W. Tilghman, general manager of the Review and Herald Publishing Association; Arthur L. White, secretary of the Ellen G. White Estate; and Hugh Forquer, book department manager of the Review, discuss this order, which is a five-cent edition. Mr. Forquer also holds another *Steps*, the deluxe, leather-bound edition that sells for \$5, 100 times the new paper edition.

D. A. MC ADAMS
Secretary, GC Publishing Department



FOUR EUROPEAN EDUCATORS HONORED FOR EXCELLENCE

Certificates of excellence were recently awarded at the Northern Europe-West Africa Division Education Council held in Norway. The presentations were made by Charles B. Hirsch, General Conference education secretary, assisted by B. B. Beach, division education secretary. The four individuals honored have given a service of more than 150 years to Seventh-day Adventist education.

Pictured from left to right are: B. B. Beach; Karl A. Frederiksen, Denmark; P. P. Schuil, Newbold College, England; Ingrid Albiner, Sweden; O. Maattanen, Finland; and Charles B. Hirsch.

CHARLES B. HIRSCH
Secretary
GC Department of Education

PAPUA-NEW GUINEA

Pidgin English Is Language of Future in New Guinea

A strong emphasis on the use of pidgin English as a language of the future in Papua-New Guinea is developing in government and educational circles. Reporting on this trend, Calvin A. Townend, communication secretary of the Papua-New Guinea Union Mission, states that Bible correspondence lessons are being prepared in this unusual lingua franca.

For a number of years laymen and Bible schools have relied on the easy English "God's Way" course. Now the "Bible Says" lessons in pidgin will add large numbers of potential students to both mail and personal distribution of lessons. Adventists in Papua-New Guinea rely heavily on "Visitor Evangelism" in contacting town dwellers. ("Visitor Evangelism," like its Latin American counterpart, "Missionary Mailmen," makes use of laymen in delivering and collecting lessons.)

Calvin Townend also reports translation of "Bible Says" lessons into Ku-

nanua, the language of the Rabaul area of Papua-New Guinea. This newly emerging nation has more than 700 languages and dialects. Most nationals speak their own language plus pidgin English. An educated minority handle English with varying degrees of ease. Most native languages cover such a small group of people that translations are not considered feasible.

WALTER R. L. SCRAGG
Secretary
GC Department of Communication

WASHINGTON

52 Student Missionaries Leave From Walla Walla

The student missionary program at Walla Walla College had a successful year of soliciting from among the student body 52 who will spend three to 12 months in remote parts of the earth witnessing through teaching, in evangelism and youth work, through nursing, by engineering, and in other ways. While all are answering student-missionary calls, four have completed their studies and are therefore classi-

fied as members of the Adventist Volunteer Service Corps. They will go to the following countries:

Asia: Japan, Korea, Bangladesh, Hong Kong, Indonesia, Pakistan, Palau.

Africa: Lesotho, Rhodesia, Rwanda, Sierra Leone, Tanzania, Zaire.

Latin America: Brazil, Guatemala, Honduras.

Europe: Denmark.

North America: Alaska and Bermuda.

The activities a student missionary carries on are legion. A breakdown of main duties as described in the official calls placed with the General Conference by the fields designates that: 15 will be English-language teachers in the Orient; eight will be doing general youth work and evangelism; seven will be teachers in elementary or secondary schools; six will be nurses in Africa; six will work in engineering, maintenance, or construction; four will be pastor-teacher teams in Alaska; two will be secretaries in denominational offices.

As their fellow students return to the campus this autumn, these young witnesses will face unknown trials and opportunities on the trails and in the cities, alone or by two's or three's. Most of them have paid their way with their own money, and all of them are giving their time.

Still a Frontier

An activity peculiar to Walla Walla College has been the furnishing of pastor-teacher teams for remote villages of Alaska. The days of the frontier are not over for these student missionaries. They are often called on to do whatever is needed in sometimes primitive areas.

The enthusiasm of the group has been directed by their leaders, Robert Finkbiner, student missionary leader, and Joyce Tall, secretary. The work has involved public meetings and private counseling, fund-raising and promotion. It climaxed publicly on one Friday night when the college president spoke to the prospective missionaries and they in turn before the whole student body made public their determination to serve Christ in this way.

Robert Gardner, of the sociology department, and Carlos Ayala, of the modern-language department, have shared in the responsibility of selecting, training, and guiding the student missionaries. Mr. Gardner has worked with the students individually and in a class during the spring quarter, while Elder Ayala has acted as local representative of the fields and the General Conference in planning itineraries and arranging transportation.

A large part of the responsibility has been in student hands. Considerable amounts of money have been raised by the leaders from other students and faculty, from the home churches and friends of the student missionaries, and above all from the missionaries themselves and their families.

GEORGE L. CAVINESS

Professor of Modern Languages
Walla Walla College

A New Day in Uruguay: Laymen Become Evangelists

By H. J. PEVERINI

URUGUAY has been considered for many years the Switzerland of South America. Its territory is almost five times greater than that of Switzerland, but its population is only a little more than half.

With a moderate climate, definite seasons without extreme temperatures, fertile soil, rolling hills, and extensive and excellent beaches, Uruguay attracts numerous tourists, especially in the summer. It is one of the most cultured countries in Spanish-America, a democratic and jealous guardian of fundamental liberties.

Its population, almost entirely of European origin, is largely Catholic by profession. But because of the influence of the liberal philosophies of France and the great love of pleasure that characterizes many tourist-oriented countries, a large proportion of the professed Christians are more devoted to football and the lottery than to the Eucharist. For approximately half a century Holy Week has been known as Tourist Week; one of the most prestigious newspapers writes *God* with a small letter.

The Adventist message entered Uruguay in 1893 through the work of colporteurs A. B. Stauffer and E. W. Snyder, who were later joined by Lionel Brooking. In December, 1891, the first two, with C. A. Nowlen, had passed through Montevideo en route to the United States, but they had not worked there.

In July of 1895 Lucy Post, the first Bible instructor to work in the territory of the South American Division, arrived from the United States. Frank H. Westphal, the first Adventist pastor in the division, settled in Argentina and in the same month made his first missionary journey through Uruguay.

Between November, 1896, and February, 1897, Elder Westphal organized the first Adventist church in Uruguay in Nueva Helvecia, with 18 members.

50 Years Closer

Fifty years later in his *History of the Beginning of the Church in Nueva Helvecia*, signed February 6, 1947, Luis Ernst wrote: "We gathered together many times and spoke much about the second coming of Christ. We all believed it was very near. My faith is strong and I know we are 50 years closer to the end. Soon the Lord will come and He will save us."

On March 21, 1906, when there were 48 Adventists in Uruguay, the South American Union Mission recommended the organization of the Uruguay Mission, which was completed

H. J. Peverini is PR secretary of the South American Division.

later in that year. It was recommended that the mission be self-supporting.

The following year the Uruguay Mission, from its operating excess of 800 pesos gold, donated 300 to the union, 250 to the press in Florida, a suburb of Buenos Aires, and 208 to the College in Entre Rios, Argentina. The leaders expressed the desire and hope that the following year the mission could become a conference.

The membership of the mission continued duplicating itself each eight or ten years in the first decades. Later, this rhythm of growth diminished, although the country prospered and was increasingly more attractive.

In 1950 the division headquarters was moved from Buenos Aires, Argentina, to Montevideo, capital of Uruguay. But the preaching of the third angel's message demanded more strength, an awakening, a new day, as much in the missionary fervor of the church as in the disposition of the people to look to God and accept salvation in Christ.

With the passing of time the country began deteriorating economically and socially. There were moments, not long ago, when there was fear for the political stability of the nation. Threatened by guerrillas, the discontent of an influential minority, and the demands of the poor for welfare without knowing its cost or conditions to pay it kept the Government in turmoil.

A new day is dawning. A growing interest among the people to study the Bible and a new missionary fervor in the church can be seen.



Mrs. Ceferina C. F. Betancor is now a happy winner of souls since her miraculous healing.



Charles J. Griffin, president of the Uruguay Mission, speaks to workers during the triennial session of the mission. Seated to his left is Higinio Messina, Uruguay's Layman of the Year.

One small city, for many years spiritually indifferent, conservative, and satisfied, welcomed the Adventist message during the first months of the past year, and the congregation in Guichon doubled.

A lay congress held May 24 to 27, 1972, united 260 delegates from all the churches and groups of the country. Instead of the 380 baptisms proposed by the mission as a goal, thanks to the fervor of ministers and laymen, 455 persons were baptized that year.

In the triennial session of the Uruguay Mission, which was followed by a period of instruction and missionary inspiration from February 28 to March 5 of this year, testimonies and soul-stirring events were heard and revealed.

Higinio Messina, 1972 Layman of the Year, had led 27 souls to Christ in his church. He proposes to win 50 in 1973. His 18-year-old son, whom God is now using in a notable way, had won three. Various other laymen had each led between ten and 20 persons to baptism.

Instead of accepting the 1973 goal of 450 baptisms as proposed by the mission, the brethren gathered in the congress set a goal of 1,087. During the following Holy Week, 100 preaching centers were attended, more than double the previous year.

In the city of Salto, R. Arn leads the members in missionary work. He oversees a large district, but now has two new congregations resulting from evangelistic series. Under his direction laymen weekly attend to 500 Bible correspondence school students, which represents one quarter of the mission total. Two brethren are receiving a salary from the local church in order to dedicate themselves com-

pletely to giving Bible studies in the homes, since the pastor cannot follow up the continually growing interest.

Older folks are also awakening. Sister Ceferina C. F. Betancor, 67 years of age, is an example. She and her husband, Jacinto Betancor, are church members of good name, known and appreciated by their brethren and faithful in attending worship. But little or nothing could they say of the souls they had led to Christ.

The health of both was deteriorating with the years. She was little more than an invalid and only with great difficulty was able to attend church. A good part of their scarce earnings was spent for medicine and doctors.

One night at home it appeared that the end had come. She felt as if she were suffocating, but managed to request her husband to pray for her. He did so with no results. Almost desperate, she requested that he pray and keep on praying. As a result, she was freed from pain.

Wins Ten to Christ

She began to work for others. In a few weeks she requested the pastor to give Bible studies to four persons whom she had interested in the message. But on the insistence of the pastor, and in spite of the fear she had because she could barely read, she began teaching them. There are now ten persons whom, in one way or another, she has led to Christ. She is healthy, happy, and active in the service of the Lord.

Those who preach and those who listen to the Word of God are increasing in Uruguay, in all levels of society. This is the hour of the power of God, the opportunity of the remnant church. □

PHILIPPINES

Kindred Singers Present Concert at Palace

The Kindred Singers, a 15-member group composed of youth from two families, sang at the presidential palace of the Philippines. His Excellency President Ferdinand E. Marcos, Mrs. Marcos, and foreign dignitaries listened to the music.

The group was organized in the autumn of 1972, and presented their first concert in December of that year. Subsequently they went on a concert tour to Northern and Northeast Luzon. After their concert at the palace, their second tour included stops at a veterans' hospital, rehabilitation centers, and an air force base.

During the Philippine Independence Day celebration the group provided special music for a televised program held in front of the Cebu City Hall.

E. A. AQUÍ
Director of Laboratories
Miller Sanitarium and Hospital



PIONEER MISSIONARY TO PHILIPPINES TURNS 100

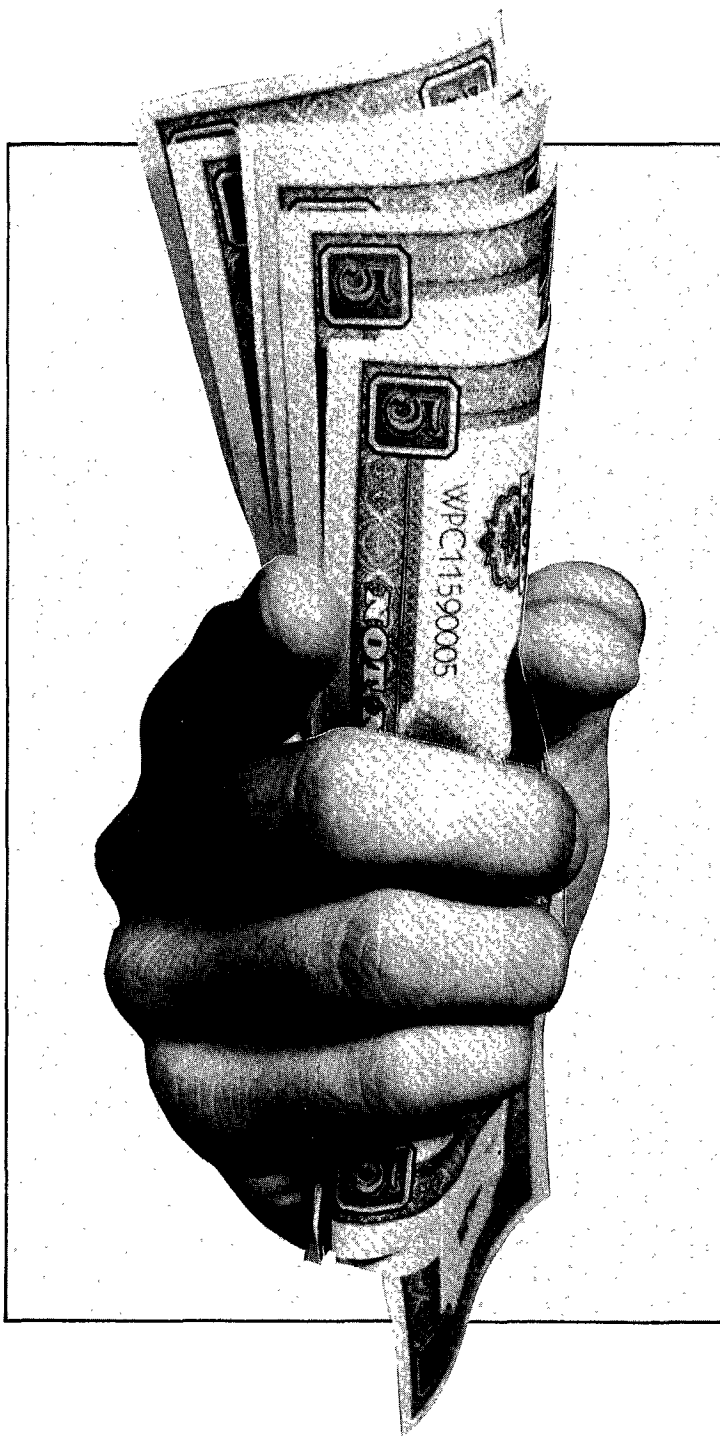
Lewis Victor Finster celebrated his one-hundredth birthday October 12. Few ministers are privileged to see their work grow as much as this early missionary to the Philippines. When he was called there in 1908 there were no Seventh-day Adventists in the Islands. Now there are 154,000 members. He broke ground in several areas of work including pioneering at Philippine Union College.

In addition to his work in the Philippines, Elder Finster served as president of the Malaysian Union, home missionary secretary of the Far Eastern and Inter-American divisions, and president of the Venezuela Union and Colombia-Venezuela Union. He and his wife returned to the States after 40 years of overseas service.

Still an elder of the Norco church, he continues to give Bible studies. He also gardens two or three hours each morning. He promotes foreign missions as the highest ideal a young person can strive to achieve.

S. A. YAKUSH
Communication Director
Southeastern California Conference

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will be earned for your church's Investment Fund when you turn in a minimum order of ten subscriptions to LIFE AND HEALTH, either new or renewal, at the rate of \$6.00. For each additional subscription above ten you will receive another \$1.50. Subscriptions should be submitted on Form No. 70 (Revised) available from your Book and Bible House. After the first ten names you no longer need submit subs in blocks of ten only, as Form No. 70 (Revised) indicates. After the first ten you can earn a credit for each name turned in.

This offer is open to all churches any time of the year. Why not take advantage of it now? It could help your Investment Fund reach its mark. Don't forget LIFE AND HEALTH when considering your special gift needs—birthdays, anniversaries, Christmas, graduations, et cetera.

P.S. At the new one-year rate of \$6.00, you may solicit subscriptions from your neighbors and friends and greatly swell your Investment funds.



Periodical Department
Review and Herald Publishing Association

news notes

Australasian

► An Adventist Youth and Welfare Center was dedicated in Apia, capital of Western Samoa, on August 13. The main hall seats approximately 1,000, and the lower floor provides adequate accommodation for welfare activities.

► A new Australasian Division temperance film, *Tomorrow Is Cancelled*, had its premier showing in Tasmania on September 1. Seventy persons, including the lord mayor of Hobart, 15 members of the police force, the director of health, and other government officials, were in the audience. All three of Tasmania's TV stations gave interviews about the film, and two of them screened "clips" from the film. About 1,700 people attended public screenings. Early indications are that it will be a very successful film.

► On Sundays, Jose Mariano, a non-Adventist who is a professional projectionist at the Sydney Lyceum Theatre and friend of Eric Were, division photographer, shows Adventist films to the Spanish Club. The audiences, about 500 persons each time, are particularly interested in such films as *South America Today* and *After the Monsoon*.

► C. M. Winch, youth director of the Western Pacific Union Mission, reports that at a Duke of Edinburgh Award committee in the Solomon Islands, William Patovaki, Adventist pastor, was chosen to represent the Solomons at the Canberra meeting for the award in October.

► A member of the division staff, K. E. B. Eastman, solicitor, was formally admitted as a solicitor of the Supreme Court of New South Wales on September 28. Mr. Eastman is already a barrister and solicitor of the Supreme Court of Western Australia and of the Federal Courts and Courts of Australian Territories. Mr. Eastman's grandfather, Kenneth M. Eastman, was admitted to the Supreme Court of N.S.W. as solicitor during the 1800's.

► One hundred and eight students in Australasia engaged in literature evangelism during the 1972-1973 vacation, resulting in sales to the value of \$93,264, a 70 per cent increase over the previous vacation. Twenty-eight students sold more than one thousand dollars' worth of literature, and a further ten sold more than \$2,000 worth. The highest sales of *Good Health* magazine by any one student were \$3,305.

M. G. TOWNEND, *Correspondent*

Far Eastern

► A group of Hong Kong student literature evangelists recently spent a successful week canvassing in an area long considered "difficult territory" for selling Seventh-day Adventist literature. They went to the Portuguese province of Macao, a small Chinese border town on the mouth of the Pearl River. According to Monte Mohr, publishing secretary of the South China Island Union Mission, nearly 75 per cent of those contacted were receptive to the Adventist literature offered to them.

► Nursing service of Seventh-day Adventist hospitals in the Far East received a "shot in the arm" from Loma Linda University professor of nursing Lucile Lewis, who spent her recent sabbatical leave conducting an upgrading program for nurses in the Orient.

D. A. ROTH, *Correspondent*

South American

► In the city of Santiago del Estero, capital of the Argentinian province of the same name, work was begun this year with an evangelistic campaign led by Daniel Belvedere. The nightly meetings lasted three months. Two hundred and twenty-eight persons were baptized in the largest single baptism in the history of the Austral Union as a result of a campaign of this nature.

► On Easter Island, a Chilean possession 2,300 miles from the mainland, the preaching of the gospel was begun during the first half of this year. Pagan beliefs and practices of the people on the island have been only partly modified by the influence of Western civilization and Catholicism. By much prayer and fasting, the first Adventist missionaries there, Gastón Aguilera and Eliel Medina, succeeded in driving away the evil spirits who attempted to disturb their sleep and their hours of study and meditation. By the end of June, 11 persons had accepted the Adventist faith and had been baptized.

H. J. PEVERINI, *Correspondent*

North American

Atlantic Union

► Lois Paulette Hill, first student to receive all her elementary and secondary education at the Bermuda Institute and then continue through Seventh-day Adventist schools to earn a master's degree, graduated August 12 from Andrews University, Berrien Springs, Michigan. After her graduation from the Bermuda Institute in 1968, she attended Oakwood College, Huntsville, Alabama, where she was the recipient of the President's Scholarship and was listed in the 1970 edition of *Who's Who in American Colleges and Universities*. Andrews University awarded her a Charles E. Weniger

Fellowship, valued at \$2,000, when she began her master's program. Miss Hill is returning to the Bermuda Institute, where she will teach English and typing.

► Robert C. Goransson, New York Conference evangelist, concluded a four-week Crusade for Christ series at Cortland, New York, recently. To date 19 persons have joined the church by baptism or profession of faith.

► More than 125 ministers and teachers and their wives attended a colloquium at Union Springs Academy, Union Springs, New York, August 26-29. EMMA KIRK, *Correspondent*

Canadian Union

► Thirty-one persons were baptized as a result of a month-long Voice of Prophecy crusade held in Moncton, New Brunswick, by the Pollard-Fox Evangelistic Team and the King's Heralds.

► The new Nutrition and Weight Control program at the Victoria Health Education Center in British Columbia has met with such a positive response that it has been offered three times since its beginning, four months ago.

► The Sutherland Hills Rest Home in Kelowna, British Columbia, accommodating 44 persons, was officially opened recently.

► Simona Issakiark, from Eskimo Point in the Northwest Territories, was baptized in July in Yellowknife. She is attending Canadian Union College this year and plans to return to her own people to work for them. Simona is studying the Bible with several by correspondence.

► Forty-five church members of Bay Roberts, Newfoundland, are delivering 25 Bible lessons each week to homes.

THEDA KUESTER, *Correspondent*

Columbia Union

► Henry L. Smith, assisted by Bible workers Rachael Surgeon, Laurania Griffin, and Alphonse Hawkins, held evangelistic meetings recently in the Beacon Light church in Annapolis, Maryland. Richard Houston is lay pastor of the church.

► Thirty youth and adults have been baptized into the Glen Burnie and Magothy churches in Maryland as a result of meetings conducted by Lyndon DeWitt, Arizona Conference evangelist. The baptisms climaxed summer evangelistic work by Columbia Union College students David James, Clifford Williams, Dean Haisey, and Christopher Briner.

► A five-week series of meetings held at Webster Springs, West Virginia, has resulted in the baptism of six persons.

► W. H. Beaven, vice-president for education at Kettering Medical Center, has prepared a series of 65 taped radio programs, "Our Chemical

Continued on page 22

ORDINATIONS

Around the World

1. *Allegheny West Camp Meeting:* Elder and Mrs. C. R. Rogers, Elder and Mrs. R. S. Smith, Elder and Mrs. W. L. Pearson.
2. *Southern New England Camp Meeting:* (on the front row) Elder and Mrs. William Fagal, Elder and Mrs. Wayne Willey, Elder and Mrs. G. S. Dudley, Jeffrey and Marc.
3. *South-Central Luzon Mission Session, Philippines:* Elder and Mrs. Gerardo Ramos, Elder and Mrs. Bernardo Villarias, Elder and Mrs. Romen Rivera.
4. *Missouri Camp Meeting:* Elder and Mrs. Richard R. Hallock.

5. *Belgian-Luxembourg Conference, Belgium, Annual Meeting:* Elder and Mrs. Marc-Denis Cools.
6. *Southern Luzon Mission, Philippines Biennial Session* (front row): Elder and Mrs. Rodulfo Cerdinio, Elder and Mrs. Enrile Mabaquiao, Elder and Mrs. Felipe Somoso.
7. *Mountain View Camp Meeting* (front row): Elder and Mrs. Thomas R. Knoll, Elder and Mrs. Richard L. Tanner.
8. *Northern New England Camp Meeting:* Conference President Carl P. Anderson, Elder and Mrs. William Beaulieu, Elder and Mrs. Steven Farley.

9. *Carolina Camp Meeting:* Donald T. Shelton, K. W. Kowarsch, Ronald W. Boyce, Robert G. Wilson, Paul E. Dixon.
10. *Vichy, France:* Elder and Mrs. Jean Alaterre, Elder and Mrs. Louis Rossignol, Elder and Mrs. Esaïe Pellicer, Elder and Mrs. Daniel Scalliet.
11. *New York Camp Meeting:* Elder and Mrs. David R. Spielman, Elder and Mrs. Michael F. Ortel, Elder and Mrs. Hardy G. Loomis.



Europe, Far East, North America



World," which are being aired by the Adventist Radio Network, including outlets in Canada and the Philippines. The tapes deal with chemical substances and their effects upon people. Included are the effects of drugs, alcohol, and nicotine.

► Eighty-one Pennsylvania youth attended Opportunity Camp at Laurel Lake Youth Camp recently. Total enrollment for the five Pennsylvania Conference youth camps during the summer was 422. Ninety-six campers made decisions to be baptized.

CHARLES R. BEELEER, *Correspondent*

Lake Union

► Ruth Holland has retired from secretarial work in the Wisconsin Conference office, ending more than 25 years of service.

► Mr. and Mrs. L. C. Fleming, members of the Ephesus church in Mokence, Illinois, celebrated their twenty-fifth wedding anniversary by making a gift to fellow church members instead of having a party. The couple offered to defray transportation expenses for all who wanted to attend meetings being conducted in Chicago by C. D. Brooks. The Flemings also donated a hot-water heater for the church baptistry.

► Two members were added to the Chikaming, Michigan, church as the result of witnessing on the part of lay members. David Poplewski and Kay Wagner were baptized August 4 after studying with James Bishop and Dan Knapp.

GORDON ENGEN, *Correspondent*

Northern Union

► Several hundred new volumes have been catalogued and placed on shelves in the Sheyenne River Academy library. Magazine subscriptions have been increased to help make the library a more popular place for students.

► The Mason City, Iowa, congregation held its first meeting in its newly completed building exactly one year from the day of the groundbreaking. The church has a seating capacity of 275.

► The North Dakota Conference received a special *Listen* magazine award for exceeding its goal by nearly 50 per cent. Subscriptions were sent to most high schools and junior high schools in the State, with the leading teachers in each school receiving a copy of the magazine. V. O. Schneider is conference temperance secretary.

► The Bowdon Country church, second oldest church in North Dakota, observed its seventy-fifth anniversary in July.

► Seven persons have been added to the Atlantic, Iowa, church by baptism as a result of evangelistic meetings conducted by Arthur Swinson, conference evangelist, and Charles Klatt, district pastor.

L. H. NETTEBURG, *Correspondent*

North Pacific

► Successful ACT summer evangelism programs in Seattle, Medford, Salem, Coos Bay, Portland, and Eugene gave Northwest youth leaders courage to start a winter ACT team. The Upper Columbia Conference plans to enlist the help of a student evangelism team for an entire year. The eight-student team will work in the Greater Spokane area, continuing many of the programs begun by the Spokane ACT team this summer. Larry Kromann, Spokane youth pastor, will direct the winter taskforce, which he terms "a domestic student missionary program."

► Adventists in Bend, Oregon, with their pastor, Victor J. Rice, recently dedicated their church building, in which they have been worshiping since 1964. The group was officially organized into a church 60 years ago.

► An unusual literature program is carried on by Mr. and Mrs. Herbert Spreen, of the Anchorage, Alaska, church. For the past two years the Spreens each week have been using up to 1,000 pieces of literature in 16 different languages to fill a rack in the international section of the Anchorage airport, an important stop for trans-continental flights.

► Two new schools have been opened in the Yakima Valley in the Upper Columbia Conference. The old Wapato school, which had been vacant for nine years, has been renovated and will be known as Central Valley Junior Academy. Bill Cowin is principal.

► The Walla Walla College farm recently announced the sale of Wawaco Elmer Sparks Della, 7623857, a three-year-old daughter of Lockway Elmer Ivanhoe. The dairy cow, which received a rating of Good Plus, sold for \$3,000, according to William Koenig, farm manager.

CECIL COFFEY, *Correspondent*

Southern Union

► Forty persons attended a nutrition and cooking school held recently in the Key West, Florida, high school by Blanche Steiner, R.N., and Mrs. Jerrell Gilkeson.

► Nine people were baptized by Georgia-Cumberland Conference evangelist Ned Breese at the conclusion of a three-week crusade in Douglasville, Georgia.

► Jerry Willis and Don Watson, of the Murfreesboro, Tennessee, district, recently baptized three persons following multimedia evangelistic meetings in Henderson, Kentucky.

► Construction of the \$300,000 school of nursing and academy administration building at Fletcher, North Carolina, is proceeding on schedule. It should be completed in the spring of 1974. The building was made possible by grants from the Helene Fuld Health Trust, Trenton, New Jersey, and the A. Smith Reynolds Foundation, Winston-Salem, North Carolina.

► More than 3,000 children enrolled in the 55 Vacation Bible Schools held this summer in the Georgia-Cumberland Conference. According to Jack L. Price, conference Sabbath school secretary, more than 70 per cent were from non-Adventist families. To date, three participants have been baptized, and ten others are regularly attending Sabbath school.

► Four young people, under the direction of Jerry Willis, pastor, conducted a series of evangelistic meetings in the Madisonville, Kentucky, church August 17-28. Speakers were Lward Loftin, 17, Doris Hart, 17, Brenda Simons, 15, and Glen Byford, 12. Additional young people assisted with the music and other responsibilities. As a result, one person has been baptized, three new Bible studies have begun, and the church has been strengthened.

► For the sixteenth consecutive year Southern Missionary College has broken its previous year's enrollment, this time by 120 students. Last year on the day after registration the total was 1,387; it is 1,507 this year.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► Laymen of the Gentry, Arkansas, church (George Ellis, a schoolteacher; Robert Ice, a carpenter; and Dale Hughes, also a carpenter) have completed a three-week series of meetings in Siloam Springs, Arkansas, resulting in the baptism of seven persons on August 8.

► Jacob Beierle, Dale Hughes, and Ernie Farrell, all laymen, held a three-week evangelistic crusade in Concord, Arkansas, in September.

► A new professional medical library, the first of its kind in southern Oklahoma, was installed this summer at the Ardmore Seventh-day Adventist Hospital. The hospital pink ladies, who gave \$1,000 to make the library possible, have since added another \$470 for more books and supplies. An increasing number of physicians and other medical personnel, including administrators from other hospitals, have begun using the new facility.

► Seventy-six young people attended the Texas Conference Friendship Camp for one week this summer under the leadership of D. J. Sandstrom, conference youth director. Neville Harcombe was camp pastor.

► Wallace E. Platner, administrator of the Beeville Memorial Hospital in Texas, has been notified that the Joint Commission on Accreditation of Hospitals has extended full accreditation to the hospital.

► Fourteen persons were baptized recently in the Sallisaw, Oklahoma, church by Don J. Sales. In attendance at the service was George Ellis, of Gentry, Arkansas, a layman whose meetings in Sallisaw resulted in a number of the baptisms.

J. N. MORGAN, *Correspondent*

Health Personnel Needs

NORTH AMERICA

Admit. officer	Nurses, LVN
Carpenter	Nurses, OB,
Comp. progrmr.	(Urgent)
Controller	Nurses, PHN
Diet. ther.	Nurses, staff
Food prod. superv.	Nursing serv. dir.,
Food serv. dir.	Assistant
Housekprs., men	Occup. ther.
Info.-desk clerk,	Painter
English-Spanish	Patient serv. dir.
Inhal. ther.	Phys. ther.,
Med. rec. lib.	cert. asst.
Nurses, CCU,	Secretary
(Urgent)	Soc. wkr., MSW

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.

To New Posts

Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.

FROM HOME BASE TO FRONT LINE

Robert E. Blinci (AU '68, '70), returning as accountant, Afro-Mideast Division office, Beirut, Lebanon, of Detroit, Michigan, left New York, July 29, 1973. **Mrs. Karen (Hill) Blinci** (AU '70), left New York, August 21, accompanied by her grandmother, Rose Kern.

Robert G. Burgess (WWC '50), to serve as instructor in business, Korean Union College, Seoul, Korea; **Treva Annie (Graves) Burgess** (Oshawa Miss. Coll. '47) and one son, of Angwin, California, left San Francisco, September 2, 1973.

Eleanor L. (Updegrave) Clements (WWC) and daughter, of Roseburg, Oregon, left Los Angeles, August 27, 1973. **Elder Clements**, Sabbath school secretary of the Far Eastern Division, will join them later in Singapore.

Darel Eugene Courser, M.D. (WWC '56; Guadalajara Med. Sch. '70), returning as physician, Jengre Hospital, Jos, Northern Nigeria, West Africa, of Portland, Oregon, left New York, August 29, 1973. **Mrs. Courser** and one child will join him later.

Chester H. Damron (SMC '57; AU '58), returning as Ministerial secretary, Southeast Asia Union Mission, Singapore; **Mary Jean (Brown) Damron** (SMC '53), and three children, of Chieffand, Florida, left Los Angeles, August 26, 1973.

Mark W. Fowler, M.D. (PUC; LLU '41), to serve as relief physician, Port-of-Spain Community Hospital, Trinidad; and **Lois W. (Nixon) Fowler** (Wh. Mem. Sch. of Nursing '38), of Leesburg, Georgia, left Miami, August 31, 1973.

R. I. Gainer (CUC '55; American U. '62), returning as treasurer, Southeast Asia Union Mission, Singapore; **Ruth Ann (Lillya) Gainer** (CUC) and three children, of Silver Spring, Maryland, left Portland, Oregon, August 20, 1973.

Robert B. Grady, Jr. (LLU '56; AU '61), returning as departmental secretary, Far Eastern Division, Singapore; **Carrol JoAnne (McBroom) Grady** (LLU Sch. of Nursing) and three children, of Ellijay, Georgia, left Los Angeles, August 17, 1973.

Gerald E. Hetzer (PUC; Oreg. St. U. '56),

returning as a teacher, Spicer Memorial College, Poona, India; **Evelyn B. (Carter) Hetzer** (LLU) and two children, of Sepulveda, California, left Los Angeles, August 21, 1973.

John Byron Hoehn, M.D. (PUC '67; LLU '71) to serve as a physician, Maluti Hospital, Lesotho, South Africa; and **L. Deanne (Holland) Hoehn** (PUC '68; WWC '70), of Calgary, Alberta, Canada, left Vancouver, August 28, 1973.

Ruth M. Ingram (UC; AU '39; U. of Chicago '47), to serve as librarian/teacher, Middle East College, Beirut, Lebanon, of Lincoln, Nebraska, left New York, August 26, 1973.

Arvid L. Jacobson (WWC '60; U. of Colorado '70), to serve as business manager, Youngberg Memorial Hospital, Singapore; **Irma D. (Buhler) Jacobson** (Canadian UC) and three children, of Greeneville, Tennessee, left San Francisco, August 26, 1973.

Willard D. Jemson (WWC), returning as adviser, Indonesia Publishing House, Bandung, Java; and **Ruby (Gish) Jemson** (WWC), of Wilmington, Massachusetts, left Miami, August 31, 1973.

Richard L. McKee (SMC '66), returning as publishing secretary Southeast Asia Union Mission, Singapore; **Linda C. (Stefansen) McKee** (SMC '65) and two children, of Collegedale, Tennessee, left Los Angeles, August 21, 1973.

David Bruce Rawson (Kettering Coll. '68; CUC '71), to serve as accountant of Far Eastern Island Mission, Guam; and **Deborah Ann (John) Rawson** (CUC '72), of Takoma Park, Maryland, left San Francisco, California, August 19, 1973.

Gordon D. Shigley (PUC '62, '69), to serve as science teacher at South China Adventist College, Hong Kong; **Barbara L. (Hover) Shigley** (PUC '63; HSI '65), and two children, of Cicero, Indiana, left San Francisco, California, August 20, 1973.

Robert M. Shrewsbury, M.D. (WWC '33; St. Helena '36; PUC '38; U. of Col. '43; LLU '49, '63), to serve as physician at Bella Vista Hospital, Mayaguez, Puerto Rico; and **Cornelia L. (Moon) Shrewsbury** (PUC), of Bakersfield, California, left Miami, Florida, August 14, 1973.

Robert E. Stahlnecker (WWC '50), to serve as pastor in Far Eastern Island Mission, Guam; **Ruby L. (Kahler) Stahlnecker**, and two children left San Francisco, California, August 25, 1973.

Dianne L. Staples to serve as English teacher at Korean Union College, Seoul, Korea, on a special relief-service basis, of Boston, Massachusetts, left Los Angeles, California, August 21, 1973.

D. Irene Wooster (Colo. St. Coll. '67; LLU '70), returning to serve as dietitian, Taiwan Adventist Hospital, Taipei, Taiwan, and son, of Linn Grove, Iowa, left Los Angeles, August 21, 1973.

James H. Zachary III, son of J. Hudson Zachary (chairman of the Bible department, Mountain View College, Philippines), of Riverview, Florida, left Los Angeles, August 24, 1973, to attend Far Eastern Academy.

STUDENT MISSIONARIES

William C. Andress III (CUC), of Warminster, Pennsylvania, to be a teacher, Osaka Center, Japan, left San Francisco, August 30, 1973.

Delmar E. Austin (UC), of Lincoln, Nebraska, to be a teacher, Hong Kong Sam Yuk School, Hong Kong, left San Francisco, August 19, 1973.

Dorothy Ann Crumley (WWC), of Salem, Oregon, to be a nurse, Gopalganj Hospital,

Bangladesh, left San Francisco, August 22, 1973.

Robert E. Etnell, Jr., of Healdsburg, California, to be a teacher, Palau Mission Academy, Palau, Micronesia, left San Francisco, August 22, 1973.

Gary D. Galusha (PUC), of Calistoga, California, to be a teacher, Far Eastern Island Mission, Marshall Islands, left San Francisco, August 22, 1973.

Douglas L. Griffin (CUC), of Takoma Park, Maryland, to serve as a teacher, Koror SDA Elementary School, Palau, Caroline Islands, left Los Angeles, August 24, 1973.

Charles L. Hilliard (PUC), of Placerville, California, to be a teacher, Far Eastern Island Mission, Agana, Guam, left San Francisco, August 22, 1973.

Karrin Kae Kirkman (WWC), of Auburn, Washington, to be a nurse, Gopalganj Hospital, Bangladesh, left San Francisco, August 22, 1973.

Sharon A. Kirkpatrick (WWC), of Bozeman, Montana, to be a teacher, Japan Missionary College, Chiba-ken, Japan, left San Francisco, August 22, 1973.

Stanford M. Lehman (WWC), of Milton-Freewater, Oregon, to be a teacher, Osaka Language Center, Osaka, Japan, left San Francisco, August 22, 1973.

Bonnie Rothgeb (WWC), of Bakersfield, California, to be a teacher, Japan Missionary College, Chiba-ken, Japan, left San Francisco, August 22, 1973.

Notices

Volunteer Service Corps Openings

Afro-Mideast Division

Bible teacher for SDA secondary students in government schools and youth evangelism—Tanzania
Secondary English teacher—Ethiopia
Registered nurse—Kenya

Far Eastern Division

Elementary teachers
College business teacher
Nurses
Hospital cook

Inter-American and South American Divisions

Nurse
Midwife
Lab technician
Agricultural worker
Elementary teacher
Secondary teacher
Pastor-evangelist
Maintenance worker

Northern Europe-West Africa Division

Elementary and secondary school teachers

Southern Asia Division

Nurse—Bangladesh
Elementary teacher—Bangladesh
Construction worker—Bangladesh
Secondary teacher—Bangladesh
Secretary—West Pakistan
Secondary teacher—West Pakistan

Trans-Africa Division

Press intertype operator
Agriculturist
Hospital maintenance man
Maintenance
Physiotherapist
Farm Manager

Up to July 16, 1973, 30 persons had volunteered to fill Adventist Volunteer Service Corps requests for 1973.

Applicants for AVSC service are carefully screened. They must be over 18, able to finance their own round-trip transportation, and able to serve for one to two years. Lodging and living allowance for food expense are provided. Those interested in more information may write to: The Secretary, AVSC, General Conference of SDA, 6840 Eastern Avenue NW, Washington, D.C. 20012.

Seats Filled for Zurich Meetings

Andrew C. Fearing, of the General Conference Ministerial Association, is currently holding evangelistic meetings in Zurich, Switzerland. Harald W. Knott, Swiss Union president, sends this report:

"What we experience here surpasses all our expectations. We have rented one of the biggest auditoriums in the city, and it is filled every night. This is, for our conditions, a real miracle. I know that the Lord works through Elder Fearing.

"On the first night (Monday, September 17), the hall was so crowded that many people had to stand throughout the program. Many young people who came in shortly before the beginning of the first meeting simply sat on the floor around the platform. A number of our church members and ministers had tears in their eyes, because we have not experienced anything like this for a long time.

"The people really appreciate the simple, clear messages Elder Fearing gives. After the fifth lecture, the auditorium is still filled to the last seat. We already have so many interested people in Zurich that our ministers have difficulty making the home visitations."
N. R. DOWER

Yugoslavians Meet at Camp Berkshire

A Yugoslavian camp meeting and retreat was held at Camp Berkshire, Wingdale, New York, August 31-September 2, with 350 present. The theme was "Prepare to Meet Thy God." M. Radancevic was chairman.

Presidents of the Ontario, Illinois, and Greater New York conferences joined the following General Conference workers as guest speakers: N. R. Dower, of the Ministerial Association; D. A. Delafield, of the Ellen G. White Estate; and C. H. Lauda, secretary of North American Missions. C. H. LAUDA

AWR Adds Two Norwegian Programs

The West Nordic Union of the Northern Europe-West Africa Division has voted to begin broadcasts beamed to Norway over Adventist World Radio, Lisbon, Portugal. The two 15-minute Norwegian broadcasts are expected to begin before the end of the year.

Response to AWR Swedish broadcasts has been very heartening, with mail count reaching several hundred during some recent months. This gives the Norwegian brethren hope that the same success can be repeated in Norway, where short-wave listening is equally popular.

A recent contribution from church members in North America served as encouragement to the project in Scandinavia, where a new radio studio has been built in Sweden.
ALLEN STEELE

World Temperance Day Offering

Because of last year's World Temperance Day Offering, the Adventist Church was able to introduce several new services to the public. The program Sound of *Listen* was heard in schools and on 70 radio stations. Two films were produced, one for inner-city work and another portraying the right of the nonsmoker.

Meanwhile, the Temperance Department's established programs continued to grow. Last year physicians and pastors conducted more than 1,000 Five-Day Plans to Stop Smoking. Armies of laymen participated in the Home Help program, going to people's homes to help with problems related to alcohol, drugs, and tobacco. The new program called The Four Dimensional Key to the Cause of Alcoholism is gaining momentum as more workers are trained to direct it.

Never before have there been such opportunities to witness through temperance evangelism.

Become involved on October 27 by contributing a liberal gift to the World Temperance Day Offering, then go a step further and offer your talents of time and ability in helping with the temperance evangelistic outreach.
M. E. KEMMERER

New President for Greater New York

Donald J. Sandstrom was elected president of the Greater New York Conference on Tuesday, October 2, replacing L. L. Reile, who recently accepted the presidency of the Canadian Union Conference.

Elder Sandstrom comes to this new post from the Texas Conference, where he served as MV secretary. From 1956 to 1971 he served in various capacities in the South American Division, his last post being president of the Inca Union Mission in Lima, Peru.

Meetings in Rhodesia Attract 13,000

Thirteen thousand persons assembled at the Inyazura Mission this summer for their first camp meeting in the Mashonaland Field, a part of the Zambesi Union in Rhodesia.

Joseph Masviba, MV leader in Salisbury, reports, "As a result of recent meetings, more than 500 persons gave their hearts to Christ, and we thank the Lord. But do you know who brought the truth to them? The young people of Tanda Eastern District of Rhodesia with their dynamic sermons! I have never seen young people speak with such confidence and power at such large gatherings. I am not amazed, however, for the love of Christ is constraining all of us."
JOHN HANCOCK

People in the News

Harold A. Robieson, former assistant treasurer of the Far Eastern Division, died, Asheville, North Carolina, October 2.