

Review

NOVEMBER 1, 1973

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



From Greenland's Icy Mountains

See story, page 17

Editor's Viewpoint

A New Look at TV—2

Relating Responsibly to TV

Last week we noted that some Adventists are deeply troubled over the fact that certain of their church friends seem to watch anything and everything—including violence, foolishness, and near-pornography—in almost unlimited quantities on television. We noted also that Christians must establish careful guidelines by which to determine the type of programs they watch on TV as well as the amount of time they allot to this activity. In this editorial we shall suggest a few guidelines that we feel are basic.

But first a few comments about violence on TV.

Recently we saw a contemporary greeting card with the following inscription scrawled on it in a child's handwriting: "Last night at our house we had 12 murders, 27 attempted murders, 6 conspiracies to commit murder, 9 robberies, 4 kidnapings, 8 cases of severe traumatic shock, 5 grave sicknesses, an attempted suicide, 3 violent arguments, an extreme seizure of delirium tremens, and 18 other instances of violence, including physical torture and attempted lynchings . . . all on television.—What's been happening at *your* house?"

The card was supposed to be humorous, but the situation it described is serious and in too many cases very nearly factual. Surveys vary from year to year and from place to place, but all samplings of television reveal that the amount of mayhem committed on TV screens has reached scandalous proportions. Dr. Gerald Looney, of the University of Arizona, reported to the American Academy of Pediatrics that by the time a child reaches the age of 14 he has seen 18,000 murders on TV.

A tabulation several years ago by the National Association for Better Radio and Television (NAFBRAT) revealed that during a typical week 452 homicides and 390 murder attempts were shown on the television stations of Los Angeles, California. Another sampling revealed 161 murders, 60 so-called justifiable killings, 2 suicides, 192 attempted murders, 83 robberies, 15 kidnapings, 24 conspiracies to commit murder, 21 jailbreaks, 7 attempted lynchings, 6 dynamitings, 11 extortions, 2 cases of arson, and 2 cases of physical torture.

Effects of Watching Violence

Some authorities argue that filmed violence has beneficial effects in that the viewer purges himself of hostile impulses by watching other people behave aggressively. Other authorities, of equal stature, contend that observing violence, whether filmed or on stage, is a "preparatory school for delinquency," and encourages imitation.

Experiments conducted by the University of Wisconsin, with the support of the National Science Foundation, lend strong support to the latter view. The tests suggest that watching aggressive acts is more likely to induce hostile behavior than it is to drain off aggressive inclinations.

Columnist John Crosby, writing some time ago in the *Washington Post*, commented: "This idea that children [and adults, too?] are absolutely untouched by a steady and constant diet of sadism has been the cornerstone of every apologist for every cops and robbers show on television. . . . Why is it that good educational or informational TV is expected to uplift and inform, while vicious TV is supposed to have no effect at all?" "The idea that books and television have no impact on behavior is a shocking dismissal of their great powers for good or for ill."

A member of the Federal Communications Commission supported this view. He said that radio and TV not merely mirror society, they help shape society. "What they mirror is what they made as well. . . . Whatever the human mentality and emotions of America are today, they are in large measure the product of radio and television programming. Precisely what its effect has been, and is, is open to question. That its impact on every facet of our lives is immense there appears to be little doubt."

We have introduced this editorial by calling attention to the television fare of crime and violence as well as its effects, for we believe that unless Christians become concerned about the dangers of exposing their minds to evil images, they will not bestir themselves to reform their practices and control the communications medium of TV, which Dr. Looney, quoted earlier, describes as "the electronic intruder." They must see how dangerous it is to admit low-level characters into their living rooms via the television screen, when they would never admit these people if they appeared at the front door and asked to enter. Nor would they admit people who offered to teach through enactment that life is cheap, murder is a minor incident, and human suffering and violence are of little consequence.

Last week we pointed out that the rule, "Don't go to the movies," hardly seems to cover problems of the 1970's where movies are shown by denominational institutions and are available always on TV at home. What, then, are some bases on which a Christian should select his viewing and entertainment fare? Here are some suggestions, not necessarily in order of importance.

Four Guidelines

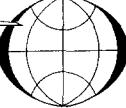
1. Exclude shows that feature sin and violence. David said, "I will not set before my eyes anything that is base" (Ps. 101:3, R.S.V.). Isaiah adds: "Who among us can dwell with the devouring fire? Who among us can dwell with everlasting burnings?" He who walks righteously and speaks uprightly, . . . who stops his ears from hearing of bloodshed and shuts his eyes from looking upon evil" (Isa. 33:14, 15, R.S.V.). By following the counsel set forth in these texts, the Christian will find decision-making relatively easy in respect to the majority of filmed presentations that feature violence.

2. Shows must not merely be true, they must be uplifting. Wrote the apostle Paul: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). That a film is true is not adequate justification for watching it. Much about this rebellious world is seamy and sinful. Should Christians expose themselves to evil merely because it is "true"? Should they watch motion pictures merely because they portray actual happenings? The answer seems clear.

In our opinion one should never deliberately expose his mind to anything he does not want to retain as part of his permanent intellectual furniture, for ideas and images, once taken into the mind, tend to influence forever one's attitudes on good and evil. One should ask himself, What kind of diet am I feeding my mind? Is it uplifting or degrad-

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Review



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though part of the world's largest island retains its traditional life-style, the west coast has changed almost beyond recognition. Clothing has also changed—from skins and fur to warm arctic-style synthetics. Harbor facilities along the coast have been improved. More piers, bigger warehouses, and modern equipment for loading and unloading supplies have all contributed to the new Greenland.

Since the editor wrote his two-part editorial on television, concluding this week under the title "Relating Responsibility to TV" (page 2), *Time* magazine of September 24 introduced the new 1974 series of TV programs in the following way:

"Television programming has often been described as a crime, but this fall it is literally so. Or at least one-third of it is. In the new season that opened last week, 29 shows, accounting for approximately one out of every three prime-time hours, will be devoted to cops, robbers, prosecutors and most of the imaginable variants thereof."

That lead paragraph is hardly at variance with the Editor's Viewpoint.

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Letters

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

Letter From Home

I love the *Review*. When I go to my mailbox and find no letters, if the *Review* is there I feel happy. It is almost like "a letter from home."

BERTHA E. PARMENTIER
Deer Park, California

Health—Major Interest

We appreciate the monthly health column by Dr. Ralph F. Waddell very much. It is of major interest when our family reads the *Review*.

MRS. ALFRED VAN DE VELDE
Carlsbad, California

Easter and Christmas

I feel spiritual concern over the view expressed in the letters grouped under the title "Celebration of Easter" [Aug. 30].

The observance of some form of annual remembrance of Christ's birth, death, and resurrection bears little, if any, relation to the Sabbath/Sunday controversy, and needs separate study. It is possible that we are causing needless misunderstanding of our church by so brusquely refusing to participate with fellow Christians in local church services at such times.

Although we need to guard our distinctiveness and not subscribe to false forms of worship, we need not thereby rule out acceptance of the anniversaries represented by the Easter season. If there is one dated event in the Christian record of which we can be certain, it is the time of the Passover when our Lord was crucified, buried, and resurrected. Persistent ignoring of its anniversary

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Scan

News Briefs From the Religious World

DRINKING CULTURE FOUND PREVAILING IN MINNESOTA

MINNEAPOLIS—A new study indicates that a drinking culture prevails in Minnesota where more than nine out of every ten State residents age 14 and older are current or former drinkers. Eight in ten said they were currently using alcohol at the time the survey was taken in January and February. Projecting the sample of 2,500 Minnesotans questioned in personal interviews, the researchers reckoned that 1,530,000 residents at least 14 years old drink alcohol to varying degrees. The study, with interpretive material still being drafted, was done by Resource Planning Corporation of Washington, D.C., for the Minnesota Commission on Alcohol Problems.

"We knew that it was a drinking culture," Leonard Boche, commission director, said. "But we were surprised at the low level of teetotalers." While less than 9 per cent of the sample said they had never used alcohol, nearly 38 per cent were listed as drinking at least once a week.

HUMANIST MANIFESTO OFFERS A SURVIVAL PHILOSOPHY

NEW YORK—One hundred and twenty international humanist leaders have signed a document claiming that traditional religions that "place revelation, God, ritual or creed above human needs and experiences do a disservice to the human species."

The "Humanist Manifesto II," an effort to update a 1933 statement, says that people alone must solve the problems that threaten survival.

"As in 1933, humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers and to be able to do something about them, is an unproved and outmoded faith," the manifesto states.

Signers of the document include scientists, philosophers, poets, and persons associated with humanist organizations. Among the more prominent individuals on the list are B. F. Skinner, professor of psychology at Harvard University; Rabbi Mordecai M. Kaplan, founder of the Jewish Reconstructionist Movement; Dr. Isaac Asimov, an author; and Dr. Sidney Hook, New York University professor emeritus of philosophy.

Several Unitarian ministers also signed the manifesto, as did leaders of the American Humanist Association and the American Ethical Union.

MANILA DETAINS 36 WITNESSES FOR NOT VOTING IN REFERENDUM

MANILA—Police have detained 36 Jehovah's Witnesses here for failing to register and vote in the July referendum in the Philippines. Under the country's new constitution, voting is mandatory in all national elections. Two martial law decrees have set a fine of \$3 for failure to register and a jail term of six months for failure to vote. Denton Hopkinson, a spokesman for the Jehovah's Witnesses in the Philippines, said the sect does not have a regulation against voting. "If some of our brethren did not vote," he commented, "it was all in the realm of personal conscience."

Describing the beliefs of Witnesses, who number about 60,000 in the Philippines, Mr. Hopkinson testified at a public hearing, "We support only God's kingdom. Our members are prepared to stand firm in their belief and take the consequences."

This Week

About the only time we hear about Greenland is when we sing the song that begins, "From Greenland's icy mountains . . ." This week we are happy to put some meaning into those words in the cover feature by Ole Bakke, a minister in Greenland for the past three years.

During two decades of rapid development, Greenland has joined the modern era. Al-



AUTUMN AND SUNSET

By THEODORE CARCICH

THE CLOSING MONTHS of the year contain a special charm in that they clothe the countryside in brilliant hues unknown in prior seasons. Autumn's crisp atmosphere sharply outlining the hills and valleys has a way of presenting breathtaking scenes in living color. Beautiful beyond description are the golden-leaf sugar maples, the bronze birches, the almost blue-white ash trees, and the crimson soft maples that crown hill and mountain each autumn.

The day's end also possesses a charm unknown to the cool of the morning or the heat of the noonday. The long shadows replacing the harsh and glaring brightness of the noonday sun effect softened and mellowed country-

Theodore Carcich is a vice-president of the General Conference.



side scenes. When combined with beautiful tinted sunsets, these evening cameos set forth an unforgettable and restful picture just before darkness enshrouds the earth for the night.

In God's plan growth and maturity in nature is intended to progress until it reaches a stage that reflects the fascinating and alluring spiritual qualities that enchant the eye, benefit the body, uplift the soul, and delight the mind. The end is intended to be better than the beginning.

If God so ordained it in the realm of nature, could it be that He would have man aspire to the same maturity in the autumn and sunset years of his life? Just as autumn and sunset with their rich colors and mellowed scenes are designed to be the most beautiful, so God would have man's last days be the best.

Under the reign of sin, old age is inevitable and appointed. This season of life is as natural as infancy, childhood, or middle age. In spite of miracle drugs and the secrets of the beauty parlors, it is impossible to avoid old age. So why quarrel with the inevitable?

There is a beauty associated with old age that neither youth nor those in the prime of life possess. It is not the beauty of form, complexion, or motion; it is an inward beauty shining through the chinks time has made which gives inexpressible charm to every look, word, and act.

The Glory of Age

Everyone loves a sweet, kind, and neat old person. How we love to visit with those on the last mile of the journey whose faith is strong, who are appreciative of the kindness shown them, and who have a good word for everyone and everything. Their gray heads blending with other shades in a congregation remind youth of the purpose and destiny of life. All of us listen carefully when a senior member of the congregation expresses his faith and confidence in God and the gospel. Pay attention we should, for here is experi-

ence, maturity, serenity, and wisdom speaking to those of us who are deficient in the colors that make life meaningful and attractive.

If the younger would profit from life experiences, they would do well to take a kindly interest in the aged among them. Here they would find their best textbooks on the purpose and meaning of life. Likewise, their sincere interest would help the aged to bear with the weaknesses, infirmities, and challenges that old age inevitably brings. In God's design, one group should help the other so that both may benefit from each other's presence.

Do the elderly among us need an unfeigned demonstration of compassion and concern? A recent survey indicates that there are 25 million people over 65 years of age in the United States and that they have one of the highest suicide rates of any age group, and also the fastest-growing poverty rate. While many of the elderly are supported by Social Security and food stamps, yet a great number are incapable of preparing their own food or do not have the proper facilities. It is so easy to develop a concern for those whom we have never seen and neglect those whom we see in our congregation each Sabbath day.

Consequently, it remains largely with each individual to determine just how pleasant his autumn and sunset life shall be. What we sow in youth we shall reap in old age. The gold and silver that is treasured up for old age we shall have to leave behind, but a character that exemplifies the golden colors of belief, trust, and obedience is something we can take with us into the other world. We gain these colors by walking faithfully each day in the path of duty and obedience.

Since we shall all grow old, why not start painting these colors now? God instructs us: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1). □

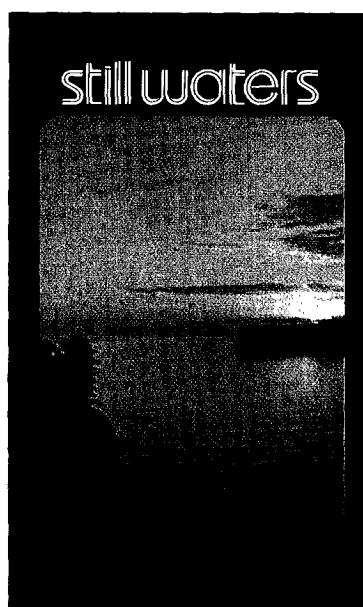
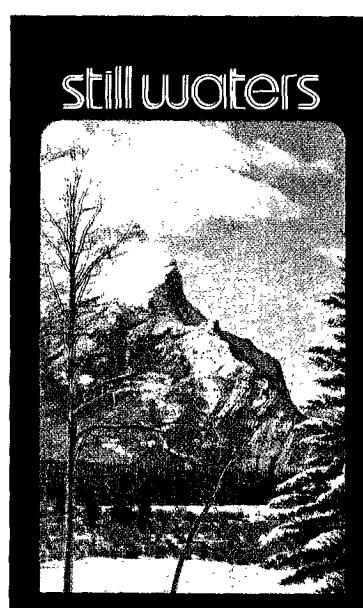
still waters

More than just a pretty picture

The cover photographs on *Still Waters* for 1974 are a trip into the many avenues of nature's artistry. But there's beauty inside *Still Waters* too, with its attractive mini-devotional approach to daily inspiration. Each page contains a practical thought to put a smile in your morning, or to keep your evening calm.

Still Waters is a well-known name among denominational readers. We kept the name, because it so perfectly describes this little bi-monthly publication. The look, however, has changed completely. Contemporary. Creative. New beauty for a new year.

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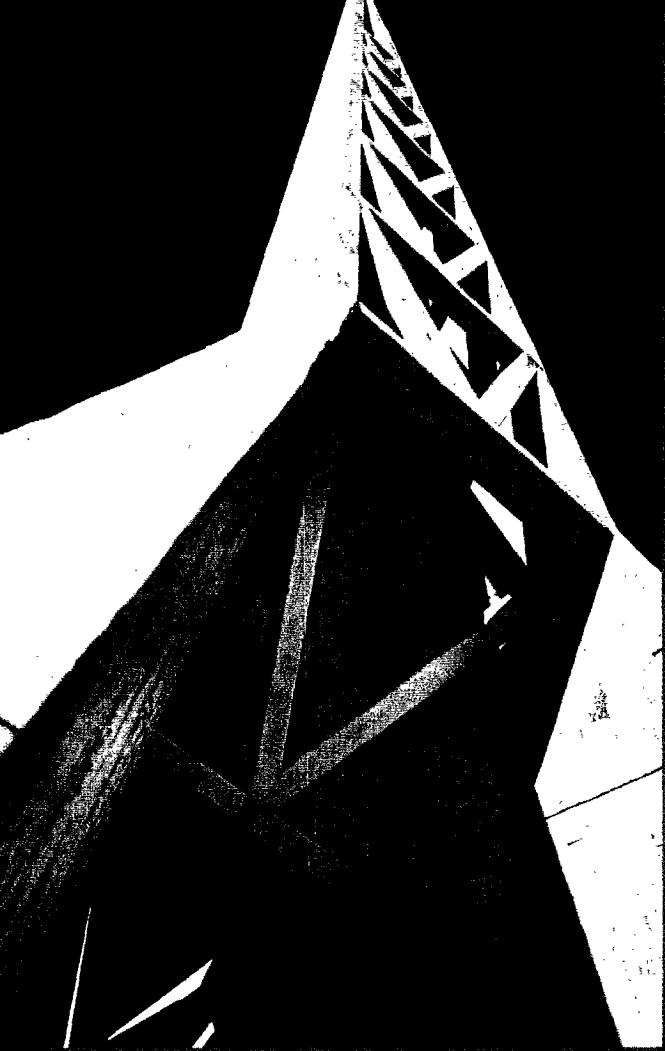
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Make Every Sabbath Beautiful!

THIS IS THE HOUR

By C. C. WEIS

THE APOSTLE pictures the greed and oppression that would prevail at the end of time: "Go to now, ye rich men. . . . Ye have heaped treasure together for the last days. . . . Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you" (James 5:1-6).

This is a picture of what exists today. On every side we see grievous sins, and they are multiplying. The situation parallels that of Isaiah's day: "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey" (Isa. 59:14, 15).

Even the Christian church, which should be the pillar and ground of the truth, too often encourages selfish love of pleasure.

Adventist church members are among the most faithful givers on the earth. But how many church members are willing to spend themselves for God's cause by going from door to door and store to store during an Ingathering crusade to ask their neighbors and business friends for cash contributions for the support of God's work? Many reach into their pockets for a donation rather than call on non-Adventist friends for support. I am in full agreement with the philosophy of giving a goal or two out of our own pockets, but not with the lack of response to the call of God to go from door to door to proclaim the message of eternal salvation.

The Ingathering crusade still offers to each church member an excellent opportunity to make known to others the saving message God has entrusted to us. Every person contacted should be encouraged to enroll in a Bible correspondence course. The Voice of Prophecy and Faith for Today correspondence courses are geared to win souls.

Satan is not asleep; he is wide awake to minimize our witness. With skilled

The Ingathering crusade still offers to each church member an excellent opportunity to make known to others the saving message God has entrusted to us.

and deceptive power he is working to counteract the will of God made so clear in His Word. In this time of peril, God's people cannot, dare not, sit at home with folded hands and do nothing. This is the time for every church member to glorify His name, not only in the church but in the street and in every home, inviting people to read and to study their Bibles, so that they may come to a knowledge of the truth, accept Jesus as their personal Saviour from sin, identify themselves with God's people, and be ready to go home with us when Jesus comes.

This is the hour when God calls upon His people to unite their efforts with His power to finish the work. When they respond to His call to go from door to door to take the last warning to every house, He will teach them to labor effectively and proclaim the truth with power. He will remove the difficulties, and the message will spread like fire in the stubble. Thousands of church members will respond and hasten from door to door in response to His call.

To make up the loss that the church has suffered as the result of the dollar devaluation, our leaders called for an extra \$4.5 million dollars in 1973 Ingathering objectives to keep our missionaries at their posts of duty. God has already made that money available to us. It is in the hands of non-Adventists, and all we need to do is to ask them for it.

Last year I talked with a businessman who had never been contacted before. After I told him the purpose of my call he said, "I know Adventists are doing a good work, but this is the first time I have been asked to contribute to this program. I can give a small donation." He wrote out a check for \$500.

In every city, village, and in the country, God has individuals ready to support His work when they are called upon by His people. Will you join this work? Will you do your part? Will you enroll your neighbors in the study of the Bible? Will you invite them to make large and liberal contributions to the support of God's work from their rich store that God has given them and that they spend so recklessly to gratify self? □

C. C. Weis is an associate secretary of the General Conference Lay Activities Department.

HOME

By T. H. BLINCOE

IN HER BOOK *Faith on Tiptoe*, Marjorie Lewis Lloyd sets forth the following imaginative scene:

"It is evening—if heaven has an evening. And two figures walk silently, arm in arm, through the golden streets. One of them we recognize immediately as the Master. The other—the other must be the angel Gabriel. On they walk, through beauty beyond description....

"But the beauty tonight seems marred by the strange silence of the two. They have come now into that vast part of the city which is uninhabited. Just why it should remain so is hard to understand. For the homes that line its winding streets are lovely beyond words. The terraces, the lawns of living green, the rose gardens rich with bloom, would bring tears of joy to any child of God who, looking upon such beauty, could cherish even the faintest hope of one day possessing it.

"At last Gabriel breaks the silence.

"'Master,' he says, 'all that has come from your hand is good. And these homes are no exception. They are beautiful—as only you could make them.'

"They would be beautiful,' is the Master's reply, 'if they were not empty.'

"Again there is silence. And again Gabriel speaks.

"'Master, when do you plan to bring them home?'

"'Not yet,' He replies. And then softly, with a look of yearning sadness, 'Not yet.'

"'Didn't you plan to go for them years before this?'

"'Yes.' And His sadness seems to deepen....

"Gabriel pauses an instant, as he looks at the nailprints in His hands. Then, clasping both wounded hands in his own, he continues, repeating that matchless name:

"'Jesus, you gave so much for them.' He says no more, for even an angel cannot find words adequate to express such infinite love.

The tears that a moment ago were stealing down the Master's cheek, now

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flow unchecked. His disappointment is so great that its intensity cannot be described. At last, motioning toward the empty mansions about Him, He finds words:

"'Gabriel, don't they want to come home?'

"Friend, there is nothing imaginary about the disappointment that tears at the Saviour's heart. It is more real and intense than I have pictured it. Empty palaces are waiting for you and for me. And why, why do earth's flimsy structures so hold our affection while those in the sky stand idle?"

Some may disagree with minor details in this imaginative narrative. But certainly no Christian can deny the truth of its central thrust. Those last two questions, "Gabriel, don't they want to come home?" "And why, why do earth's flimsy structures so hold our affection while those in the sky stand idle?" are devastating. They

We are often as silent as the inside of a tomb when it comes to talking about Jesus Christ.

place the second coming of Jesus Christ in its proper perspective for all who profess to be waiting, watching, and working for that day. They leave us with a clear answer to the question—Why hasn't Jesus returned long before this? We do not love Him with all our heart, our soul, and our mind. If we did, we would seize every opportunity to hasten the day of His coming, with holy zeal and a sense of urgency that would command attention.

You see, we are caught in the tension between an encroaching world and an approaching Christ. The world has been making and continues to make a high bid for our affections. Its propaganda program is ingenious and prolific. It seems to be ever with us,

day and night, wherever we go. And it continues to develop new media for reaching us. For a time we seem to escape it in one place, only to be caught in another. The pressure is terrific, and too many of us are giving in. The world is winning out, and more and more Christ is being crowded out. Are we watching, waiting, and working for our Lord's return? Most of us are not. We are watching TV, the stock market, and the baseball or football standings; we are waiting for the latest fashions and the newest automobiles to appear; and we are working desperately to finance the purchase of these and other material things.

Is our citizenship in heaven, "from whence also we look for the Saviour," for the coming of our Lord? No, too many have largely given up that old-fashioned visionary early Advent concept. For some it would be hypocritical to sing the early Advent hymns. For example, "I'm but a stranger here, Heaven is my home," or "Let others seek a home below, We'll be gathered home." They are far too celestial. We prefer the terrestrial.

Who is at the center of our conversation? Ourselves. This is the area in which we feel very much at home. We are seldom left speechless here. But we are often as silent as the inside of a tomb when it comes to talking about Jesus Christ. And when we do get around to talk about Him our conversation seems forced and hollow. It lacks spontaneity and sincere enthusiasm! It is superficial and does not bear the marks of our own individuality.

What about our themes of conversation? Are they heavenly or earthly? The vast majority of them are earthly, not simply because they are about things that pertain to this earth but because they are set in an earthly frame of reference.

Take for example an old favorite that comes in for considerable attention, dress. Isn't this a legitimate theme of conversation for the Christian? Indeed it is. You perhaps remember the dress of the priests of the earthly sanctuary. Their garments were ordered by God Himself. They were colorful, beautiful, well designed, and

HOME AT LAST

made of material of the highest quality by the finest craftsmen. Why? Because those priests were to represent God before the camp of Israel, and their dress must correspond to their high calling.

In like manner we today have been called by God to represent Jesus Christ before the world, and our dress should correspond to our high calling. But

Unless the vital themes form the warp and woof of our Christian experience we will never know what it means to live the victorious life.

when we talk about dress do we approach the subject from this point of view? If we did, we wouldn't wear some of the creations we do. It is no wonder the Lord instructed His servant to write: "Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Adventist churches, and is doing more than any other power to separate our people from God."—*Testimonies*, vol. 4, p. 647.

Oh, heavenly themes do come into our conversation, but have you ever noticed how we especially enjoy those religious topics that lend themselves to endless speculation or, if we are erudite, those subjects that seem to call for deep philosophical reasoning but in the end profit little?

How much time do we spend exploring the important areas of practical godliness? For example: What is the secret of consistent, creative Bible study? What is prayer, and how can one learn to pray effectively? What is faith, and how is it to be exercised? What is self, and how can it be overcome successfully? What is love, and why and how is it the key to righteousness by faith? These are among the vital themes. Unless they form the warp and woof of our Christian ex-

perience we will never know what it means to live the victorious life.

Let us recall the words of Jesus in John 13:35: "By this shall all men know that ye are my disciples, if ye have love one to another." Would the world today know that Seventh-day Adventists are the disciples of Jesus Christ by the love they manifest for one another? Before we answer let us read verse 34: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

Why did Jesus add those words "as I have loved you"? This leaves us with only one standard of measurement, one pattern to copy. Nothing else will fulfill His new commandment. We are to love one another as He has loved us.

How has He loved us? With a self-denying, self-sacrificing love, a love that said, No sacrifice is too great for you, My child; a love that said, Heaven is no place to be desired while you are lost; a love that moved Him to take off His kingly crown, to lay aside His royal robes, to hand the scepter of the universe to His heavenly Father, to bid farewell to the angelic hosts and the intelligent creatures of the unfallen worlds, and, though He was equal with God, to make Himself of no reputation, to take upon Himself the form of a servant, and to be made in the likeness of men; and being found in fashion as a man, to humble Himself, and to become obedient unto death, even the death of the cross (see Phil. 2:7, 8).

Is this the measure of our love for one another? How often we are like the Pharisees of old. We contribute in one way or another to the downfall of a brother or sister and then pick up rocks with which to extinguish any spark of the hope of recovery that might remain in him.

On the other hand, we often allow one of our own to go on in the clutches of sin without making every effort to save him. We tell ourselves, "After all, it is none of our business." Like Cain of old we cry out, "Am I my brother's keeper?" But we are our brother's keeper. We are responsible for our brothers and sisters of the household of faith. Our responsibility, however,

does not end here. We are also responsible for doing everything we can for the salvation of others all around us. We can be satisfied to do nothing less if we love as Christ loved.

What about the family altar? It is nonexistent in many Adventist homes. Not only is the altar broken down but every stone has been carried away. There is just no time for family worship. In other homes a remnant of the family altar remains, but only a remnant. It is used when it is convenient, and that isn't very often.

We don't fare much better when it comes to private devotions. If we have any spare time after everything else has been taken care of, we spend a few hasty moments with God to salve a smarting conscience.

We seem to have lost our understanding of what it means to be a Christian. We look upon it as a dash of color here and there on the landscape of life. How wrong can we be! We are told that "Christ is sitting for His portrait in every disciple" (*The Desire of Ages*, p. 827). In John 6:53 Jesus speaks of the Christian life as eating His flesh and drinking His blood. In John 15:1-8 He compares the relationship that exists between Himself and every true believer to the living, vital union that exists between the vine and the branch.

In *Signs of the Times*, March 23, 1888, Ellen White wrote: "Union with Christ means an unfailing preference for Him in every act and thought of our lives." In Philippians 1:21 the apostle Paul declared, "For to me to live is Christ."

Do we love Jesus Christ? When we love someone, truly love him, we place him right at the center of our lives. This is what it means to be a Christian. It means to place the Lord Jesus right at the center of our lives.

In Revelation 3:20 Jesus depicts the position He has been forced to take in relationship to His own church. "Behold," He says, "I stand at the door and knock." Anyone standing at the door knocking is obviously on the outside seeking entrance. Christ is seeking entrance to His own church, which He created and for which He suffered and died. Incredible but true. You see,

He cannot share the supreme affections of our hearts with anything or anyone else. To the degree that we allow our supreme affections to center upon something or someone other than Christ, to that degree He is forced to separate Himself from us. It is this separation that concerns Him, because He knows that it robs us of the more abundant life now and of eternal life hereafter. Therefore He is doing everything within His power to persuade us to end it. He will never force Himself upon us. Love cannot be demanded.

Satan would have us believe that Christ comes to us here to condemn us and to make some demand of us that we cannot possibly meet, that He is a foe instead of a friend. This is a lie. What is Jesus saying to us here?

I have not come to condemn you, My children; I have come to save you. You need Me desperately, and yet you refuse to let Me abide in the center of your lives. I love you, My children, and gave Myself for you, but I cannot save

you from the outside. I can only save you from within. Accept My invitation. Open the door and let Me in. I am the cure for all your ills.

Do you need forgiveness? I will provide it. Confess your sins to Me and forsake them. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). Do you lack wisdom? I will give it to you "generously and without reproaching" (James 1:5, R.S.V.). Do you need strength? Lean on Me, My children, take hold of My strength (Isa. 27:5). Do you lack love? I will pour My love into your hearts (Rom. 5:5). Are you discouraged? Look unto Me. I will save you out of all your troubles (Ps. 34:6). Are you weary and heavy laden? Come unto Me. I will give you rest, I will become your yokefellow, I will teach you how to live, and you will find rest unto your souls (Matt. 11:28-30). Are you fearful? I will deliver you from all your fears (Ps. 34:4). Are you sorely tempted? I know how to deliver you

from every species of temptation (Heb. 2:18).

What we all need to experience is the explosive power of a new affection. That is exactly what Jesus is seeking to effect through His message to us here in Revelation 3:14-22.

What we need to do is end any degree of separation that may be existing between Him and us. How do we do this? By opening the door. But what does that mean? How does one go about it? Here is the way one Christian writer explains it.

Yielding of the Will

"It is for you to yield up your will to the will of Jesus Christ; and as you do this, God will immediately take possession and work in you to will and to do of His good pleasure. Your whole nature will then be brought under the control of the Spirit of Christ, and even your thoughts will be subject to Him. You cannot control your impulses, your emotions, as you may desire; but you can control the will, and you can make an entire change in your life. By yielding up your will to Christ, your life will be hid with Christ in God and allied to the power which is above all principalities and powers. You will have strength from God that will hold you fast to His strength; and a new light, even the light of living faith, will be possible to you. But your will must cooperate with God's will."—ELLEN G. WHITE, *Our High Calling*, p. 103.

This is what Jesus is pleading with us to do in Revelation 3:20. He is inviting us to make a complete, absolute surrender of our wills, and thus of all we are and have, to Him in order that He may take up His residence within our lives. But this He can do only to the degree that we consent. And may I remind you that this matter of surrender to the divine lordship of Jesus Christ is not a single act. It is not something we do once for all time. In the words of J. S. Stewart, "This is not the act of a day but the work of a lifetime. . . . For the giving of oneself to Christ is never finished, but always to be re-affirmed."

When Christ is at home in us, when He is the supreme object of our affections, then we will long above all else to be at home with Him. We will love His appearing, and we will rejoice to do all we can under His guidance and power to hasten the day of His coming. Then it will not be long until He that shall come will come and will not tarry. It will not be long until we shall march in through the gates of the Holy City, the New Jerusalem, adorned as a bride prepared for her husband, and there amid the angelic hosts, the redeemed of all ages, and before the throne of God and the Lamb realize that we are home, home at last. □

Naughty Susie

By MABEL HILLOCK

SUSIE WAS SUCH a little girl, but she was big enough to know she should obey Mother. Sometimes, though, Susie thought she knew better than her mother did, and then there was trouble. This Sabbath was one of those times.

Susie's mother liked to play the piano, but there was no piano at Susie's house, so a neighbor had offered to let Mother use hers any time she wanted to. Though Susie's mother liked to practice on the neighbor's piano she never wanted to do it when the family was home because she could not play very well and she did not like to practice in front of them.

Now the Sabbath that Susie got into trouble Mother knew the neighbors had gone away for a while, so she dressed Susie up in a pretty clean dress and took her over to the friend's house.

"You be a good girl and play here in the living room while I practice some hymns. Don't go out of the room," Mother said as she put Susie down on the floor with a toy.

But Susie did not want to play all by herself in a strange living room. She decided it would be much more fun to go exploring. Waiting until her mother was busily playing the piano and counting, "One, two, three, four; one, two, three, four," the naughty little girl quietly slipped into the dining room. Against one wall stood a big cupboard with glass doors. Susie silently toddled nearer and nearer the

cupboard. As she came closer she could see something that looked very interesting behind the glass.

"I wonder what it is?" she said to herself. It took a bit of pulling to get the door to open, but Susie managed to do it. Then she put an inquisitive finger on the interesting object. Something white stuck to her finger. Curiously Susie licked the white stuff off and found it was sweet. It was so good, in fact, that she wanted more. Soon she was grabbing it by the handful and wiping her sticky fingers on the front of her dress. She was so busy eating she did not even notice that the piano had stopped playing in the front room.

"Susie!" Mother exclaimed from the doorway to the dining room. "Susie, what are you doing?"

Startled, Susie turned from the big cupboard, her hand covered with the sweet white treat, while Mother, sick at heart, stared at her daughter.

"Susie, that is a birthday cake Mrs. White has made for a birthday party tonight after Sabbath, and you have spoiled all the pretty icing. Now what are we going to do? You are a very naughty little girl! Why didn't you stay in the other room as I told you to do?"

To help Susie remember to obey the next time Mother took her home and spanked her. Then after Sabbath Mrs. White and Mother had to make some new icing and decorate the cake all over again before the birthday party.

Bibliomancy—3

Suggestions on How to Ascertain God's Will

In the previous two editorials we dealt with bibliomancy and other unapproved methods some Christians employ when seeking to discover the will of God with reference to important questions in their lives. We noted that at times God, apparently honoring His children's immature faith, has condescended to communicate with them by normally unapproved means. But it is always His purpose to lead them from these to mature methods.

We must not think of God as One who is difficult to approach or One who is reluctant to make known His will to His people. He is all-wise and knows best how and when to give His answer. With all our asking there must be a humility of heart and submission to the divine will. Asking for a sign and employing bibliomancy are, in effect, attempts to force an immediate reply from God, when in His wisdom God may be withholding an immediate answer.

In the chapter "Guidance by Chance Methods" (*Selected Messages*, book 2, pp. 325-328), to which we referred last week, appear a few suggestions as to the correct method:

1. "All our work and plans for work should be established on the sure foundation of the Word of God."—Page 325.

2. "The people of God can come to a correct understanding of their duty only through sincere prayer and earnest seeking for the sanctification of the Holy Spirit."—*Ibid.*

3. "Seek Him most earnestly in prayer. He will impress the mind."—Page 326.

4. "Let all who claim to be preparing for the coming of the Lord humbly seek Him for a knowledge of His will, and for a spirit that is willing to walk in all the light He sends. . . . Let us go to the Word of God for instruction. 'Search the scriptures,' the Saviour said. . . . We need to humble our hearts and purify our souls daily, learning at all times to walk by the faith of the Son of God."—*Ibid.*

5. "We have been working with all our powers to encourage our people to come to God in faith, and to believe that His Holy Spirit will be freely given them as a teacher and guide, and that by its ministration they may know the will of God."—Page 328.

Suggested Procedure

To one who is confronted with a problem or an important decision for which he desires divine guidance, we suggest the following steps for consideration:

1. Surrender yourself completely to Christ and determine that you will do His will no matter how great the sacrifice or how contrary to your inclinations. This was Paul's daily surrender: "His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did God's will, however crucifying to his nature."—*The Ministry of Healing*, pp. 452, 453. To one thus dedicated to the will of God and to one who has determined that he will do nothing at any time contrary to the divine will, God will certify His will.

2. Study the Bible earnestly. In it, while there may not be a direct answer to the question in hand, there are general principles. As you study these principles with your question in mind, the Holy Spirit impresses the mind.

3. Study the writings of God's special messenger to the remnant church. In these writings general principles are also set forth, and Bible principles are amplified and applied to specific cases.

4. Seek counsel of those more experienced than you. Don't

permit them to be conscience for you, but consider their counsel along with all the information you have gathered on your problem.

5. Pray earnestly, not for a voice from heaven or for a sign, but for the Holy Spirit to help you make up your mind in the right way. Pray that when you make up your mind it will represent God's will for you.

6. Give the Lord time to impress the mind. If an immediate decision is not needed wait until it is needed. Someone remarked that if anyone demanded of him that he should make a decision on some important issue within 24 hours, he always refused. He also remarked that the statement that the king's business required haste was a lie when it was first uttered and has been a lie ever since.

If this procedure is followed, often, when the time comes for the decision to be announced, there will be a strong impression as to what to do. This should be followed if the conditions mentioned earlier have been followed. If there is no strong impression it could be taken as an indication that so far as the Lord is concerned any of the courses open may be followed with His blessing.

7. Once the mind is made up following the above-mentioned procedure, never doubt your decision. Do not test whether divine guidance was given or not by the successful outcome of the newly adopted plans. It is not sound judgment to assume that because our plans have failed or come to naught we were misled. At times God leads in strange paths.

8. In extreme cases, when no light seems to break through in difficult decisions, some Christians have made their choice with the prayer, "Lord, I have no clear indication as to what to do. I cannot postpone my decision any longer. I have adopted a certain course. If it is not the one You want me to follow, stop me from following it."

It is evident the course outlined above is a course vastly different from bibliomancy. God wishes us to use our sanctified minds and to develop skills in decision-making. The mature state toward which all should strive is the following: "If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses."—*The Desire of Ages*, p. 668.

The following statement also should give us encouragement: "Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue."—*Ibid.*

D. F. N.
Concluded

Relating Responsibly to TV

Continued from page 2

ing? Does it prepare me for heaven or for hell? Does it carry the atmosphere of the new earth or of the present sinful earth? Does it portray the Spirit of Christ or the spirit of Satan? While watching TV, one should ask frequently, "What is this program doing to me?"

3. The talent of time must be considered. "Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time."—*Christ's Object Lessons*, p. 342. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15, 16).

Few people realize the enormous amount of time they spend watching TV. Reputable surveys show that the average American spends 20 hours a week watching television;

the set itself is on eight or nine hours a day. When a high school senior graduates, he has been exposed to about 15,000 hours of TV compared with 10,800 hours of school. Adults spend more time watching television than they do in any other activity except working and sleeping.

The Christian who claims Christ as Lord of his life will let Christ be Lord of the time devoted to TV viewing, as with every other aspect of life. Even if everything shown on television were true, educational, or uplifting, this would not justify the Christian's spending unlimited time in front of the TV set. He would still be accountable to God to use his time in better ways—in visiting the sick or the unsaved, in reading to the blind, in giving Bible studies, in teaching handicapped children, in working with the Community Services program, in helping with routine church activities, in studying his Bible, in reading good books, in writing missionary letters, in getting physical exercise. And on and on.

Perhaps one of the greatest indictments of the Laodicean church in the judgment will be that its members spent so much time watching TV when so many worthwhile pursuits cried out for attention, and when the world was perishing. How can the three angels' messages be proclaimed to the entire world in this generation when members devote the major portion of their leisure time to television or other amusements, and scarcely any time to missionary activities?

4. Influence must be considered. "Our words, our acts, our

dress, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or evil which no man can measure. . . . That our influence should be a savor of death unto death is a fearful thought; yet this is possible. Many who profess to gather with Christ are scattering from Him."—*Ibid.*, pp. 339, 340.

If adults in a home where there are children watch television shows that feature violence, vile language, impure concepts, crime, foolishness, pagan music, dancing, or other activities that are inimical to the development of Christian character, what influence will this have on younger minds? Is such viewing a responsible use of the talent of influence? Does not such viewing indicate approval? And will not the effect on an immature mind be damaging? Further, what will be the effect on children if parents spend only minutes a day with God in worship, prayer, and Bible study, but hours watching TV? Will the influence be toward giving priority to temporal values or to eternal values? If Christ is Lord of the life will one engage in any activity that he knows will exert a wrong influence?

This set of principles by which the Christian may seek to develop a right relationship to television is by no means exhaustive. But surely it suggests that a reformation is needed in many Adventist homes, a reformation that should begin at once.

K. H. W.
Concluded

Letters

Continued from page 3

may be robbing us of great potential spiritual gain. Most human beings are incapable of sustained remembrance for 365 days each year, and may very well be spiritually enriched by focusing their thoughts on the central events in our faith on a specific weekend.

And, without entering into all the arguments that surround Christmas, we would ask whether we, who so often spend so much thought, money, and time on our own birthdays and those of our relatives, would not be ready to set aside at least one day each year for reverent remembrance of God's greatest gift to man—the Babe of Bethlehem?

BERNARD E. SETON
Calverton, Maryland

Possible in This Generation

In a letter "This Generation?" [Sept. 6] the author urged that we must capitalize more on the use of the mass media if the gospel is to go to all the world in this generation.

I agree that we should use all our ingenuity under the guidance of the Holy Spirit to proclaim the gospel quickly.

But the basic ingredient should not be ignored: "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69. The righteousness of Christ must become flesh and blood among God's people today. Revival and reformation are involved. We must study the blueprint and fall into line—personally, institutionally, and denom-

inationaly. Signs in that direction are encouraging. When that happens to us denomination-wide the message we send to all the world will have a convincing power that will be effective. It can be this generation!

GORDON M. MACLAFFERTY
Shirley, Arkansas

Arthritis and Meat Eating?

It was interesting to note that Dr. Waddell's article on arthritis [Sept. 13] listed ten different authorities as his source of information concerning this disease. I would like to mention another. In *Counsels on Diet and Foods*, page 388, Ellen White says, "Cancers, tumors, and all inflammatory diseases are largely caused by meat eating." (Emphasis supplied.)

My dictionary tells me that arthritis is an inflammation of the joints. Could it be that we as Adventists could eliminate a lot of our suffering if we would only follow divine guidance?

BEVERLY PHIPPS
Cincinnati, Ohio

People Deceivers

Before I was twenty-five years old I was baptized into the Hungarian Baptist Church. For a while I was overjoyed at learning new truth, but things changed.

I had a severe trial that seemed to come out of a clear blue sky. It seemed to me the end of my life, but the Lord brought me through.

Then I thought that I would now rest spiritually. Early one Sunday morning while awake I closed my eyes, and words without sound came to my mind in my own language: "Holy day destroyers, people deceivers."

Being very much disturbed, I got up, asking myself, "What can this mean?"

Although it was Sunday I didn't go to

church as it had been my joy to do, and I never again attended church on Sunday.

On Monday I received in the mail my Sunday school quarterly, which had the Ten Commandments printed on the cover. I studied these commandments, and soon understood the meaning of the words. Yet I was fearful, the Lord only knows why. I then began to look for a church that honors the Lord's Sabbath and keeps the commandments. I was very content with the Seventh-day Adventist Church. The Lord has done much to brace, teach, and bring me contentment.

I thought I was supposed to keep this experience a secret, but lately I read more on the story our Lord Jesus gave on the sermon of the talents and on witnessing. I hope that someone may benefit from my experience.

ELIZABETH TOTH
Philadelphia, Pennsylvania

Instruction and Guidance

The REVIEW is great weekly instruction and guidance for every member of our family. I am sure the other readers of the REVIEW and HERALD feel just as I do.

RAQUEL CARTY
San Francisco, California

Reform and Repudiation

Compliments to you on the superb editorials that have been coming out recently, especially "Formula for Reform" [July 26] and the series on "Repudiating Constitutional Principles" [June 28-July 26]. The editorial on reform ought to be read in every church, and the one on repudiating the Constitution could be revised and printed in pamphlet form that would be suitable for distribution to the public.

BOB JORGENSEN
Marshall, North Carolina



YOU, Your Preschooler, and Speech

By KENT SELTMAN

A CHILD'S FIRST WORD is one of parenthood's greatest thrills. We parents write the date in the Baby Book and call the grandparents long distance. But we who so eagerly listen for these first words probably have not really realized that we teach our child to talk. Nevertheless, the most complex and important intellectual exchange between parent and child is the child's acquisition of his language.

Compared to the parents, school-teachers add only drops in the child's bucket of linguistic knowledge. In fact, before the child goes to school he has a knowledge of several thousand words and all the essential grammatical structures of his native language. (See Andrew Wilkinson, *The Foundations of Language*, London: Oxford University Press, 1971, p. 55.) The parents' role becomes even more significant when we realize that schoolteachers must build the skills of reading and writing upon the foundations of listening and speaking that the child has learned in the home.

Most parents are successful language teachers, but far too many youngsters are frustrated in school because their linguistic skills have not

been adequately cultivated in the home. A few simple suggestions will probably enable parents to teach their children more successfully.

Learning to talk does not begin with the first word; it begins immediately after birth. The newborn baby quickly learns that crying is useful—it communicates a message of distress to the mother. This is the beginning of oral communication, which will be constantly refined as the child matures.

While crying is instinctive, the native tongue is not.* It must be learned. The language that the child learns is the one spoken to him.

Alert to Possible Hearing Impairment

Thus, listening is the basic language skill. If a child does not hear language he cannot learn it. Most cases of congenital hearing impairment are not detected by the parents. Even when the child suffers almost total deafness only about one half of the cases are recognized by parents.

So parents must be alert to possible hearing impairment. Minor impairment will simply be a loss at certain sound frequencies. This means that a

child will not hear certain sounds correctly, if at all, and thus will not be able to produce them. An electronic hearing aid might enable him to hear the sounds and thus let him know what sound he needs to produce. It is likely that a trained speech pathologist may still be needed to teach standard articulation of these sounds.

In cases of extreme deafness, which cannot be relieved by electronic hearing aids, the child can still learn to "listen" and "speak" in his native language by using a visual communication system such as sign language. Though they will be handicapped without the ability to communicate orally these children can proceed in reading and writing skills.

If you suspect a hearing (or speech) problem in your child you should get professional evaluation as soon as possible by (1) consulting your local telephone directory for a speech and hearing clinic, (2) contacting your local public school system or a college or university, as these institutions usually have programs or departments that can serve you, or (3) writing to the American Speech and Hearing Association, 9030 Old Georgetown Road, Washington, D.C. 20014. This association will refer you to a nearby audiologist or speech pathologist.

*Recent linguistic research suggests that man possesses an innate capacity to learn language. Still, it is necessary for the child to hear language before these innate processes of organization are activated.

After he is a few weeks old the hearing child will select the human voice out of the other noise around him. It is at this point that parents should become conscious of their teaching role, for they are the primary source of language for their child.

The mother should talk to the child as much as possible. She may, for instance, explain each step in the bath: "Now let's get the soap—see the bubbles—let's wash your back—now let's rinse you off." This is known as parallel speech, as the speech parallels the activities and objects the child sees, feels, touches, hears, and tastes. Parallel speech should be continued through the first three years.

While carrying the child around the house, the mother should name the

situations, objects, and activities: "Oh, it's dark in the baby's room—let's turn on the light—see the rocking chair—now let's walk down the stairs." The mother may explain how she feels about the dirty kitchen or the weather, but she should flood the child with language.

Flood the Child With Language

This is an important part of language acquisition, for the child learns that verbal signs are associated with real objects, activities, and emotions. Second, it gives the child a large listening and thinking vocabulary, and since he already knows the words, he will speak them when his articulators are sufficiently coordinated. Third, this monolog will acquaint the child with the

rhythms and pitch variations of his native tongue. When the child begins to babble he will use the rhythms and pitch patterns he hears from the parents even though he is just using sounds, not meaningful words.

Between three and five months the child will begin to make comfort—"cooing"—sounds and a bit later some vowel and consonant sounds in his babbling. This is play for the child, and the parent should feel free to join in. Ultimately the parent will want the child to copy the adult production of the sounds, but the parent will have to make the first move in this game of imitation. The parent should imitate the child's actions and the child's sounds and then gradually refine the production. Gestures and animation will aid in giving meaning to the sounds.

In these sessions the child gains skill in articulation, and the parent selects and encourages the sounds that will be the basis of the first words. But perhaps most importantly, the child experiences the joy of verbal games.

It is this pleasure in language games that provides the motivation to attempt new and more challenging linguistic tasks. If it is sustained throughout the preschool years reading and writing in school will be a pleasurable challenge rather than a frustrating chore. Those adults who enjoy reading and writing are simply extending a universal childhood pleasure into a mature and rewarding adult avocation.

One proof of the universal and timeless nature of verbal games is the rich heritage of children's poems, stories, songs, and rhymes our culture and church have accumulated. The authors of these pieces have clearly understood the child's need of enjoyment and language learning. The parents should introduce the child to these pieces—first, knee games such as "Rock, rock to Boston," then the familiar finger plays, and finally the longer poems and songs. The verses help the child learn the names of objects and activities, the letters of the alphabet, and the numbers, as well as certain distinctions between sounds and a sense of the rhythms of the language.

The child will enjoy the repetition of the sounds and the rhythms even though he does not understand the adult meanings of the words. My daughter, for instance, said the following lines for many weeks:

"Twinkle, twinkle, little star,
Ha na wa nar wa you are."

The garbled second line indicates that she did not understand the correct words at all, but that did not at all diminish her childish delight in using language. □

Concluded next week

especially

FOR WOMEN

By BETTY HOLBROOK

A Horn to Steer the Car?

"... AND THE TWO little boys spent the evening jumping up and down on our new sofa," the irate man of the house exclaimed. "If they ever come back it will be without an invitation!"

Another picture flashed by—of two little girls jumping back and forth between twin beds. It was great fun until mother found us. We learned quickly that that was one of life's No's, and somehow we have survived that inhibition. Mother seemed to agree with Walt Streightiff, in some things at least, that "it's the lessons he learns across his mother's knee that makes a youngster smart."

Harsh discipline is damaging, but I believe that just as much so is coddling and spoiling a child with what at the moment happens to be easy, convenient, and plausible, making him totally unfit and rejected by those around him. According to those who study child behavior, these are the ones who ultimately turn out to be vandals, whether they are rich or poor, bright or dull. They feel hopelessly detached from their parents and society. Their emotional communication lines have been cut.

Our children need our help. They want to know the right ways to do things, but they need us to show them the way. It is this training that leads them from babyhood through adolescence and will determine their ability to enter maturity. But it doesn't come about haphazardly. Nothing requires more thought and prayer.

"Administer the rules of the home in wisdom and love, not with a rod of iron" (*The Adventist Home*, p. 18) is still good counsel. Or, as Burton Hillis neatly says it, "Shouting to make your children obey is like using your horn to steer the car—and you get about the same results."

While it may be true, as someone claims, that juvenile delinquency began to sprout when the woodshed became obsolete and took another big spurt when safety razors made the strap obsolete, along with stern discipline must come encouragement and commendation—some pleasant sunshine of kind words.

Somewhere I found a little story that encompasses a lot of practical wisdom:

Jimmy burst into the living room, his helmet over one ear.

"Mother, I kicked a football through the church window."

"Did you mean to do it?"

"Oh, no!"

"What are you going to do about it?"

"I'll tell Pastor Sims."

"What else?"

"I'll have it fixed and pay for it myself." And with that he raced back out to play.

That mother knows what discipline is! Her boy will always feel safe in coming to her. She didn't punish or force the right course of action on him. All she did was ask questions. He made the decisions.

In his book, *A Touch of Greatness*, Harold E. Kohn expresses a thought that is echoed in books from the pen of inspiration: Many an unlikely child near you is more than what he or she appears to be. The future person is there—God's own to serve His purposes in a needy world, even though veiled now with a boyish swagger or a girlish giggle. No "mere child" is "mere" in God's sight.

If our children are to live long in the land God has given us they must learn to honor (and I believe this means obey) us as parents. Do we give them this chance?

Greenland: Taking the Gospel to Ice-bound Eskimos

By OLE BAKKE

SABBATH SCHOOL MEMBERS around the world sing "From Greenland's icy mountains . . ." but few of them have any idea what challenges face a missionary to that frozen island. My wife and I have just finished a three-year stint in that land—a land of physical and spiritual challenges.

Greenland is the largest island in the world, about 1700 miles long from north to south. Most of it is covered with ice up to two miles thick. About 50,000 people are scattered along the coast. Of these, 40,000 are Eskimos, and their language is completely different from any other language in the world. Their most important means of living is still hunting and fishing. There are no roads between the settlements, and Adventist meetings therefore were often preceded by long boat-rides.

I was sleeping in a small fishing boat on my way home from conducting a Sabbath school on a small island about 50 miles from the coast of Greenland when I was awakened by a terrible grinding noise. It sounded as though a truck was driving full force into a house. I dashed up on deck and discovered that the noise was caused by icebergs bumping against the boat. After I got over my first fright I began enjoying the beautiful sight of the large and small icebergs, which reached out of the water from 200 to 600 feet in height. It is an awesome thought that the visible part represents only about one tenth of the actual size of the iceberg—nine tenths is under water. These icebergs came from a huge glacier, the most prolific in the world, which lets about 20 million tons of ice per day into the water.

When we conducted our first public meetings in Godthaab, the capital of Greenland, the devil began to work at once. On the opening night we had a terrible snowstorm, accompanied by a hurricane. Only two people showed up at this first meeting, a government official—the chief translator of the town—and his wife, both well-educated Eskimos. God blessed our efforts and this man and his wife were baptized after some time and have proved to be stalwart Seventh-day Adventists, the first new members to join the church in Greenland for many years.

In 1959 a small building was erected in Godthaab. It housed the church, an apartment for the minister, and a

small physiotherapy clinic. In 1971 the clinic was enlarged and modernized, and with the help of the two physiotherapists this work has done much to break down prejudice, and at the same time has been a great economical aid to the over-all program.

Rumors Subside

The state religion is the Lutheran faith. The Eskimos are religiously-minded but also somewhat superstitious, so when we began meetings in our small church, those who attended were warned by the cries, "He is a fake minister, he is a Seventh-day Adventist." However, after some time these rumors subsided as the people began to see the readily apparent difference in those who had attended the meetings. The power of the gospel is work-

ing in this remote part of the world. The doubters discovered that the new converts were citizens who commanded respect because of their integrity and Christian behavior.

During the past few years the United States Air Force has been bringing clothes by air from Iceland to Greenland to distribute among mothers and their children, especially to those homes where the husbands spend their money on alcohol. Drinking is the greatest scourge among the Eskimos. In the mission, we conducted several Five-Day Plans to Stop Smoking, but discovered that smoking did not have the terrible hold on the people that alcohol did. It is not unusual that the man of the house makes a good catch fishing, sells the fish, and spends the money on drink without going home to let the household have at least some of the money. Consequently, much poverty is found among the people—poverty that really is not necessary, because the fishing is good and there is a stable market for the catch.

During the three years we spent in Greenland, my wife and I conducted Sunday schools regularly for the chil-



Top: A young fisherman and his wife are baptized in a mountain lake on a 42-degree "summer" day. Below: Three other couples have been baptized by Pastor Bakke during the year.

Ole Bakke has been a minister in Greenland for three years.

dren in Godthaab, and as many as 130 would attend. They were often dirty and unkempt, but they loved to sing the gospel songs, and they listened eagerly as the story of Jesus' love for them was told with the help of flannel-graph and pictures.

Even some of these little ones discovered the blessing of following in the footsteps of the Great Teacher.

During our stay in Greenland we had the pleasure of baptizing six people, three couples. Among them were the translator and his wife, mentioned earlier. He often accompanied me on my trips to the smaller settlements

along the coast and translated the sermons. He also assisted in translating the Sabbath school lessons into the difficult language of Greenlandic.

Then another young couple joined our small church; the third baptism took place during the last months we were there. The candidates were a young fisherman and his wife. He is the owner of a large boat with four boatmen. He is already known as one of the most diligent fishermen in the settlement, and now he and his wife are doing all they can to witness for their faith among their friends and relatives.

The baptism took place on a lovely summer day—42 degrees—high up in the mountains. We drove up there in a caravan of 11 sledges drawn by dozens of dogs. We stopped at a small lake where the ice had melted enough so we could have the baptism. It was a wonderful moment for us all when the young man and his wife went into the cold water, thus witnessing to their faith by being baptized.

After having spent three years in this faraway place we are convinced that God's Spirit is present here. God's work goes forward, even in Greenland's icy mountains. □

Sacrifice Offers Special Challenges

By ROBERT H. PIERSON, *President, General Conference*

THE TRAILER TRUCK inched slowly through the narrow gate, its driver pulling hard on the steering wheel. I watched as one wheel climbed the curb of a flower bed and rolled heavily over the bright petunias. I winced for the crushed blossoms. Then the name on the giant truck caught my eye: "Beautyrest Mattresses."

"A lot of people are going to be very comfortable when they sleep," I muttered to myself, still hurting for the flowers. Even as the picture of all those comfortable people captivated my imagination, another vision rose up to haunt me—a vision of multiplied thousands who never knew any mattress other than the solid concrete of the city's sidewalks, of people who knew no other roof than the blue of the heavens—or its rolling black clouds.

I saw again patches of humanity at the railway stations of India—here and there ragged clusters huddled around a bundle or a chipped clay pot; a child, hardly more than seven, holding a few wild berries toward the open window of a train, hoping to sell them for a small coin to purchase rice. The station platform was his home.

My mind jumped the oceans to Africa. When the rains came people watched the softening of their mud walls, making them easy prey for the beasts of the jungle. For most, protection came with the sacrifice of a chicken, or the incantations of a witch doctor.

Beautyrest mattresses, comfort, security, satisfied hunger—what did these people know about such things? But more than that—what did they know of eternal security? What did they know about God's plan of salvation? In fact, what did they know about God and His love for them? Or even the meaning of the word *love*?

I can never forget the contrast I saw between two villages in the South Pacific. One was a heathen village, crude huts sprawled over the earth amid scattered debris. Filth was everywhere, accompanied by the heavy odor of rancid pig grease, which the people spread over their skin, layer upon layer, for warmth against the chill nights of the mountain air. The faces I saw were cast in despair, for no one had taught them of God's love.

The contrast was seen in a Christian village. Homes were carefully framed and neatly kept. There was no clutter of trash—anywhere. Nor did swine grunt and snort about the houses. I listened to the voices of the women singing a hymn: "Jesus set the world to singing when He came." Women of New Hebrides never sing. They have no reason to sing, for theirs is a most unhappy

lot. But something had changed for these women. They had met the word *love*, and a God of love!

They still had no beautyrest mattresses, but they had a wealth that few, even in the most modern countries of the world, possess. They had found Jesus.

In this world of contrasting life-styles—some well endowed with material goods, others lacking them completely—what is sacrifice? How vain are the puffs of smoke ascending from offerings of chicken or goat. How futile the bruised knees of pilgrims crawling across the miles to the banks of the river Ganges. Equally empty is the "sacrifice," as coins clink into collection plates, in countries where the greatest worry is how one can get enough gasoline to take a weekend excursion.

Sacrifice. I saw no expression of sacrifice on the face of a young widow, her missionary husband dead from the wound of one they had come to serve. She was engrossed in the problems of how she could best serve the people at her mission post.

Sacrifice. I heard no mention of sacrifice as a volunteer missionary announced his resolve to stay at his job, even though his life's companion had met death only a few short days after their arrival in the strange land.

How, then, can one measure sacrifice? Indeed, is sacrifice possible in the light of our heavenly Father's promise to open the windows of heaven's storehouse?

We shall soon come to what we have long called the annual Week of Sacrifice. To millions the world around this week will be just like every other week, its days duplicates of past days.

But to the church it offers special challenges. The church faces today, as never before, well-nigh insurmountable problems in maintaining mission posts and staffs. Should we draw in our lines, shorten our outreach to the multitudes of earth? Shall we blot from our thoughts the vision of little clusters of humanity, huddled in hopelessness on station platforms?

Adventists have marched too long in the army of the King of kings to listen to the trumpet of retreat. Perhaps now we can interpret through personal application the real meaning of *sacrifice*. Surely there are comforts that we can erase from our lists of necessities and find in their place the satisfaction of an advancing message of salvation, the fulfillment of the gospel commission.

Let us remember this when the Week of Sacrifice Offering is received on November 10.

Prophetic Guidance Course Offered Through VOP

Included among the Voice of Prophecy Bible correspondence courses is a 24-lesson series known as "Prophetic Guidance in the Advent Movement."

Most of the students in the Prophetic Guidance course are Adventists, but not all. Many are graduates of the regular Bible courses who are looking for a Christian church with a clear prophetic voice, and some of these students are ready to identify with such a church if they can find it.

One graduate of this course wrote to the Glendale office: "It was a real blessing to me to study about Ellen G. White and her work. After looking into many of the prophetic counterfeits, the Spirit of Prophecy became the main influence in my decision to join the Seventh-day Adventist Church. It is my desire to submit the rest of my life to the Lord's leadings."

Enrollments are welcomed at the Prophetic Guidance School, Box 55, Los Angeles, California 90053.

D. A. DELAFIELD
Associate Secretary
Ellen G. White Estate

PHILIPPINES

Publishing House Begins Editorial Internship

Helping prepare a stylebook is one of the projects of the first editorial intern at Philippine Publishing House this summer. The intern, Libni Cerdenio, is a senior religion major at Philippine Union College.

Libni participates in planning sessions with the rest of the editorial staff in addition to getting into the actual work of news gathering, writing, re-

search, copy editing, and proofreading. The intern has benefited from his experience, and the press has benefited from his command of the Bicol dialect as well as Tagalog and English. Libni came to the publishing house with experience as editor of the PUC campus newspaper, *The College Voice*.

James Joiner, editorial consultant, works closely with the intern.

Philippine Publishing House plans to make an editorial internship available each summer to a college student who is seriously pursuing a career in journalism.

JANE ALLEN

Editorial Assistant
Far Eastern Division

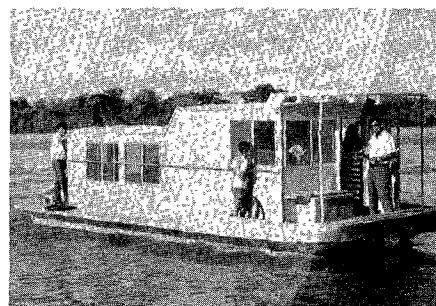
ONTARIO

Dietitians Find Interest in Vegetarian Meals

The dietary department of the North York Branson Hospital, in Willowdale, Ontario, conducted a concentrated course in vegetarianism and nutrition recently. This was planned to answer inquiries about a previously televised program by Larry Solway on the vegetarian foods served at the Branson Hospital. Two hundred and thirty people registered for the course.

The planned two-hour meetings were extended to three and a half hours each evening as four dietitians answered questions following the actual lectures and demonstrations. A buffet gave those who attended a chance to taste and evaluate meat analogs. Informative printed materials were supplied, and food products were on display. The *Life and Health* magazine special supplement on vegetarianism was also provided.

The majority of those who attended



NEW LAUNCH ARRIVES AT AMAZON PORT

A new launch, the *Auxiliadora IV*, arrived recently in Peru and was taken to the Amazon river port of Iquitos, its base of operations. It is built of fiberglass, powered by a marine Diesel engine, and equipped to carry on medical and welfare work in the towns and villages located on the banks of the Amazon and Ucayali rivers in Peru.

OFASA, the Seventh-day Adventist Welfare service of Peru, will provide the maintenance, general expenses, and salaries of the medical missionaries working on the launch. The East Peru Mission will also work with OFASA in administering the work of the vessel, which was donated by an American institution.

JOSÉ RIFFEL

PR Secretary, Inca Union

had never tried a meatless diet, and they marveled at the variety, the tastiness, and the possibilities for preparing meatless dishes.

The Toronto *Star* published some of the high lights of the materials presented. This brought the Branson Hospital more inquiries by telephone and letter. Nearly 300 letters arrived the first week after the *Star* article was printed, all of them indicating the writers' sincere interest in vegetarianism and need for guidance in its application.

In July the *Star* requested a second interview and a visit to the hospital cafeteria. This was granted by A. G. Rodgers, administrator. A three hour interview was conducted and several pictures were taken.

Interviews have been held with several other newspapers, *Chatelaine* magazine, CBC radio, and CFTO radio. The Toronto *Star* is requesting food facts to teach healthful living and vegetarianism. Their reason for requesting this from the dietary department of the Branson Hospital, though Toronto has more than 40 hospitals, is "because this hospital is out doing something in the community to alert and teach healthful living, and also because you are the only ones who can tell us how to change to a meatless menu and maintain a balanced diet. Your community nutrition classes are so helpful and meet a great need."

MRS. ELSIE SOKOL

Director, Food Services and Dietetics
North York Branson Hospital



INTER-AMERICAN STUDENTS COMMIT LIVES TO CHRIST

Thirty-seven young people were baptized at the conclusion of a recent Week of Prayer at the Colombia-Venezuela Union College; more than 40 others continue to study. "Arise, Let Us Go to Bethel" was the theme of the week, led by B. L. Archbold, president of the Inter-American Division. On the concluding Sabbath, the student body responded to the final call by Elder Archbold and pledged to "make Christ forever theirs."

Theology Department, Colombia-Venezuela Union College

World Council Celebrates Twenty-fifth Anniversary

By DANIEL WALther

IN 1948, IN AMSTERDAM, 165 church groups met to form the World Council of Churches (WCC). This present year the Council celebrates its twenty-fifth anniversary.

The organization was the culmination of numerous ecumenical gatherings before that. The first meeting of importance was the 1911 Edinburgh Conference, at which a common denominator was sought to preach the gospel as united Christians in the mission fields. The idea occurred that such unity should be sought on the home front, as well. Between 1911 and 1948 numerous meetings were held, mostly in the West, dealing with united Christian service (life and work) and the preaching of the gospel (faith and order).

Some of the leading personalities in Christendom fostered the concept of concerted action, among them John R. Mott, Soederblom of Sweden, Boegner of France, and Temple of England. The general secretaries of the WCC since 1948 have been the Dutch minister Visser 't Hooft, the U.S. Presbyterian E. Carson Blake, who served for six years, and now Philip Potter, who has held office since his election in 1972.

When Dr. Potter was elected, his predecessor, Dr. Blake, said that if he had counsel to give to the new man in charge it would be: "Pursue relentlessly the light you have, in the certainty that Jesus Christ is Lord and Saviour of the world."

What does the word *ecumenical* mean? It is derived from the Greek *oikoumenē*, used more than a dozen times in the Greek New Testament meaning the inhabited earth, the world. In a popular sense the word is used to mean unity among various churches. Dr. Potter reminded me of one of his favorite texts: "The earth is the Lord's, and the fulness thereof; the world [Septuagint, *oikoumenē*], and they that dwell therein" (Ps. 24:1).

Not long ago I visited the World Council headquarters in Geneva, Switzerland. Since he is extremely active, it is not easy to meet Dr. Potter. After I had identified myself as a Seventh-day Adventist, I asked him what

Daniel Walther, former professor of church history at the Seventh-day Adventist Theological Seminary, now lives in Collonges, France, where he is in charge of the Adventist Colleges Abroad program.

he would say if he had the opportunity to address our young people. Without hesitancy he said: "Faith. As ever, there is little faith even among Christians, the faith that our Lord would not find when returning. Faith is a personal, active, joyous trust, and gives certainty of belonging to the Lord's community and the sureness of salvation."

I asked further questions:

Is the ecumenical movement in a crisis today? "Yes, we can say that there is a crisis, and not only for financial reasons. The very growth of the movement brings with it unforeseen problems. We have to adapt our emphasis in a rapidly changing world. We are aware that man's spiritual hunger remains the same, but methods and interests vary rapidly. Even slogans change, such as: 'Doctrine di-

church-state separation as it is understood in the United States. The church must face realities of life; government agencies are part of these; we must deal with actual situations in all parts of the world. We do not hesitate to grant financial help where there is social injustice.

"A Christian must assert courageously the rights of his conscience. We have a church commission on International Affairs made up of 'ecclesiastical diplomats.' Thus we extend a helping hand to people in distress. We may refer to the Reformation Era, when there was much violence in the church. Calvin, among others, advocated the Christian's right to resist when his conscience was in jeopardy." (Obviously, Dr. Potter's point of view on political involvement is one reason why Seventh-day Adventists have always felt they could not join the WCC.)

Is there a danger that the WCC will become overorganized? "Of course there is a danger. Most churches face such danger, your own not excluded. I have noticed that some of the most insistent critics of church organiza-



Chatting during the 25th Central Committee in Utrecht, August 13 to 23, are past and present WCC general secretaries, W. A. Visser 't Hooft, Eugene Carson Blake, and Philip Potter.

vides; service unites.' This is no longer viable in the same sense as before, because we do not think primarily of charitable endeavors. We are more aware now of current social and political entanglements."

Does that mean that the ecumenical movement is politically involved? "It surely is. The gospel cannot be preached without an awareness of political conditions. The churches should be concerned about social affairs such as labor, the relationship between rich and poor, racial issues. We cannot subscribe to the principle of

tion are themselves engrossed in material pursuits. But we must frankly admit that too much attention to organization may crowd out the Holy Spirit. There is danger that spiritual matters are entrusted to a shallow ministry while the more capable ministers are drawn into administrative tasks. Such problems have existed since the inception of Christianity."

On what basis do you expect individual churches to live and work together? "One Protestant characteristic is the individuality of each denomination; divisions based largely on differing

concepts of Bible interpretation. I want to make it clear, as did other leaders, that the WCC is not headed for a monolithic church structure. As I see it we are not to alter teachings held by our member churches. We are anxious simply to accept one another in a worldwide communion. We think of a genuine *koinonia* (fellowship), an emphasis of the divine simple teaching of our Lord."

Questions Former Secretary

I also met Dr. Visser 't Hooft whose lifetime labor in the ecumenical movement is well known. I had met him before. I was interested in his reminiscing about the joys and sorrows of a movement that he fostered with much talent. I asked him the same question I asked Dr. Potter:

What would you say to the Advent youth today? (He thought awhile and then said:) "My theme would be Jesus Christ. We know so much about Him, but we do not know Him. The message of the living Lord, available to us as individuals and churches is still the most potent spiritual dynamite. I know of your zealous activism. I have watched with pleasure your fine work in all sectors of the world. But beware. You may think that you know everything pertaining to salvation and Christian living. Your emphasis is on the prophetic word. But, frankly, do you know Him? Christ is the same today as ever, human hearts crave certainty more than ever. You have made a significant contribution to the churches; you have made us aware that there is a time of the end of all things and, mostly, that Christ the Lord will return.

"Today the Lord gathers His own. If you Adventist young people will listen to Him, He will lead you. If you have a personal experience with the Lord you will have something to say. If you speak only about the Lord on hearsay your message will be insipid, fruitless.

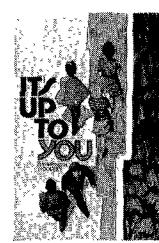
"In a way, I cannot blame the youth today for being disillusioned about the church. They are not attracted by sugar-coated platitudes. The living and ever available Christ is too often hidden in sophisticated theological argumentation. He must be re-discovered as He was in Reformation times."

I lingered a bit longer in the well-appointed library of the WCC complex, talking to a couple of other leaders there. Seventh-day Adventists are not members of the institutional ecumenical movement. As a people we have been entrusted with a specific message demanding our total commitment. That does not mean that we should shy away from other Christians. A pleasant and friendly relationship

UPDATING PAPERBACKS



Please add 20c for postage for the first book you order and 10c for each additional book. Add State sales tax where necessary. You may order these books from your local Adventist Book Center or ABC Mailing Service, 2621 Farnam Street, Omaha, Nebraska 68131.



It's Up to You by Raymond Woolsey

Just as great moments in history have often hung on seemingly small decisions, so some of the most important decisions in a person's life often appear insignificant at the time they are made or not made. *IT'S UP TO YOU* explains what is involved in making right decisions and reveals how difficult it is for us to make choices. What people overlook is the fact that Christ does not use His limitless power to force anyone to choose His way. Rather, He leaves it up to us. Paper 50c

If Winter Comes by Roberta Moore

IF WINTER COMES is a touching and impressive examination of the inner resources of a young woman whose life has tumbled down around her. It illustrates that a person can grow in spite of and even because of extreme adversity. Price 50c

Gems of Thought From the Pen of Ellen G. White

Frequently readers have expressed the wish that somehow those beautifully phrased statements scattered throughout the writings of the Spirit of Prophecy might be gathered up and classified for easy reference.

In this priceless booklet Elder R. A. Lovell, a retired worker, in collaboration with the Ellen G. White Publications has compiled a group of some of Ellen White's choicest statements grouped in such a way that they can be easily found. Price 50c

As the Spirit Speaks by Roland Hegstad

A close-up look at the widespread charismatic movement, which today is rattling the gates of the SDA Church. Every Seventh-day Adventist needs to be informed, to distinguish the genuine from the counterfeit in the gifts of the Spirit. Price 50c

with ministers of other persuasions may have its rewards.

When I asked Dr. Visser 't Hooft what would be his attitude in the unlikely event that we would seek membership in the WCC, he said: "I would be a bit afraid because you are apparently convinced that truth is entrusted to you alone and that you might make all of us SDA's."

I noticed that he had said that we *have made our contribution*. Pressed a little on that point he said that we used to be more articulate on the Second Coming.

While the World Council, after 25 years of endeavor, is struggling for survival it might also be in order to make a spiritual inventory of our own condition. □

FLORIDA

Inter-American Ministers Meet at Florida Retreat

One hundred eighteen ministers from the Inter-American Division who have baptized 100 or more persons each year for two successive years met for a retreat at Camp Kulaqua, in Florida, August 7 to 11. These "centurion" ministers baptized more than 30,000 people during 1971 and 1972.

Others attending the retreat were administrators and departmental leaders, including Robert H. Pierson, president of the General Conference, and Caris H. Lauda, executive secretary of the Association of Privately Owned Seventh-day Adventist Services and Industries (ASI).

The secret of their success, according to B. L. Archbold, division president, is a division-wide revival of prayer and Bible study. This has stimulated a renewed consecration to God

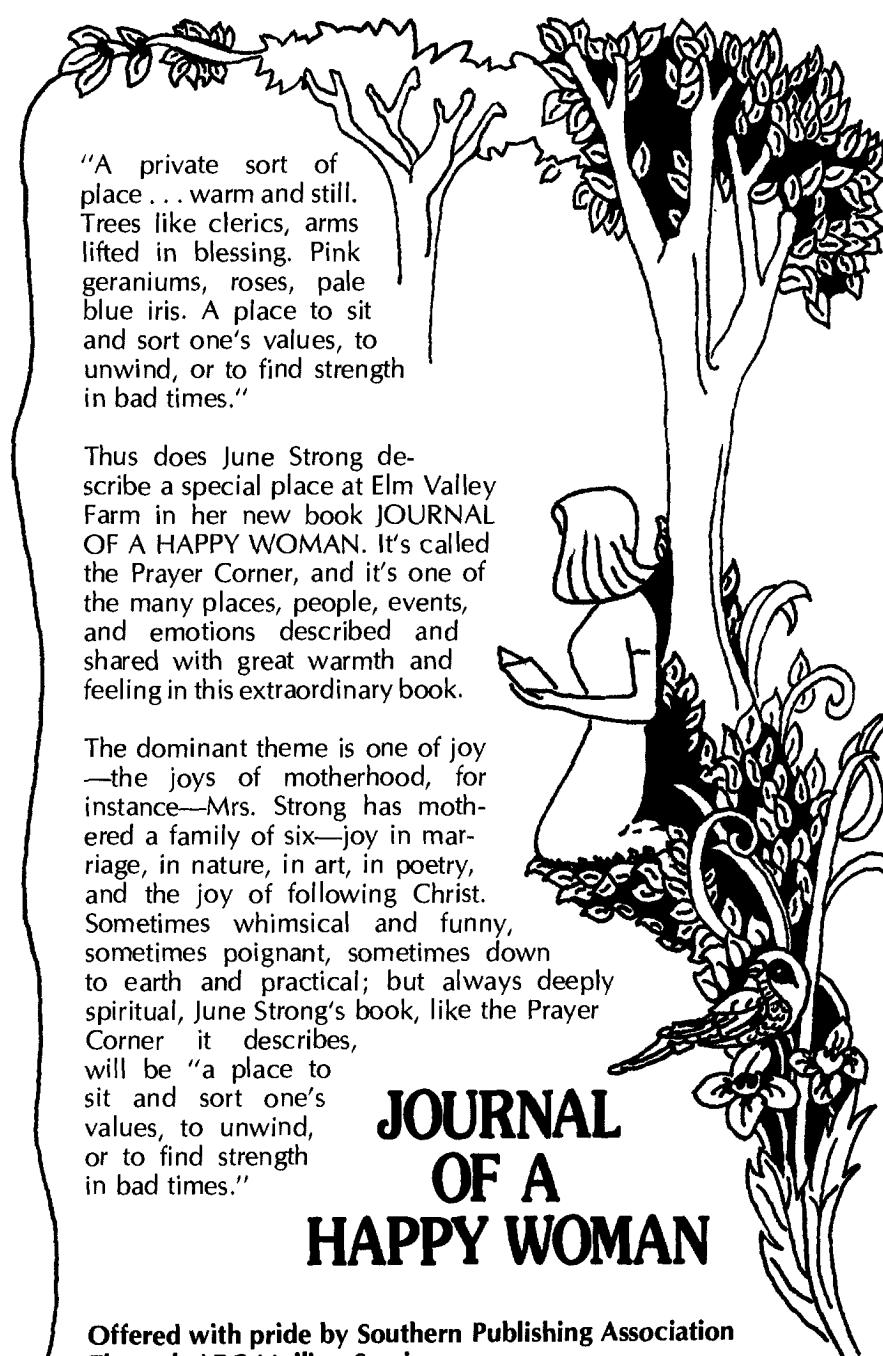
and to the finishing of His work. Church members thus motivated have found people to study the Bible with, formed prayer and study groups, and distributed millions of pieces of literature. God has worked in a miraculous way to bless their efforts.

Many thousands have been won to Christ by young people in Inter-American. Literature evangelists and workers in Adventist medical institutions have also made a large contribution to the evangelistic outreach of the church. Leaders of the division have given their full support to the soul-winning program.

There is reason to believe that by the end of the year total baptisms will be more than 45,000, possibly 50,000. Efforts are being made to reach every family in the division territory with some form of witness to the three angels' messages.

N. R. DOWER

Secretary, GC Ministerial Association



"A private sort of place . . . warm and still. Trees like clerics, arms lifted in blessing. Pink geraniums, roses, pale blue iris. A place to sit and sort one's values, to unwind, or to find strength in bad times."

Thus does June Strong describe a special place at Elm Valley Farm in her new book **JOURNAL OF A HAPPY WOMAN**. It's called the Prayer Corner, and it's one of the many places, people, events, and emotions described and shared with great warmth and feeling in this extraordinary book.

The dominant theme is one of joy—the joys of motherhood, for instance—Mrs. Strong has mothered a family of six—joy in marriage, in nature, in art, in poetry, and the joy of following Christ. Sometimes whimsical and funny, sometimes poignant, sometimes down to earth and practical; but always deeply spiritual, June Strong's book, like the Prayer Corner it describes, will be "a place to sit and sort one's values, to unwind, or to find strength in bad times."

JOURNAL OF A HAPPY WOMAN

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**ETHIOPIAN GRADUATE WINS
WATCH FOR PASSING EXAMS**

A watch inscribed with the initials of His Imperial Majesty, Haile Selassie I, was presented to Shailesh Shah by the district governor, Balambaras Negash, at the Akaki Adventist School recently.

This is only the third year that there have been twelfth-grade graduates at the school, and each year progress has been made and a greater success rate produced. Only 10 per cent of the students were successful in the first year; last year the percentage rose to 33 1/3 per cent. This year, out of 24 who sat for the examination, 12 were successful. Of the 12, there were seven who passed with a mark high enough to make it possible for them to enter a degree course at the university. The other five can enter for the diploma program.

REG BURGESS
PR Director
Ethiopian Union

Youth Leave Tribal Rites to Become SDA Workers

By REMAN GINTING, as told to A. M. Bartlett

A NUMBER OF INDONESIAN young people are ministers, nurses, or teachers today thanks to two young workers who took the Seventh-day Adventist message to Tanah Karo, in the central highlands of North Sumatra, in 1958. The two workers were Thomas Sinulingga, a ministerial intern who was encouraged to enter this new territory by his mission president, and Panca Tampubolon, who opened a school in the village of Kuta Buluh.

Various attempts had been made through the years to enter Tanah Karo, but they had met with little success. However, Brothers Sinulingga and Tampubolon were men of faith and action, and they continued their work, even though there was determined opposition, until the school was established and five small churches had been organized.

Although a large number of the Karo people became Christians many years ago under the instruction of Dutch and German missionaries, most of them have clung to their primitive animistic religion.

One of the practices that seems to be very difficult to overcome is a form of ancestor worship. From time to time a tribal leader will appear who has magical powers even greater than that of the witch doctors (*dukuns*). To the Western mind these powers seem to be manifest in capricious and even foolish ways, but they have great significance to the people of Tanah Karo. For example, such a person may have the ability to cast a spell over others, friends and enemies alike. If a neighbor walked through his yard, the neighbor might be struck with confusion and not be able to find his way home, even though he lives next door and has used the path hundreds of times before. Or an acquaintance who has come to visit finds, when it is time to leave, that he cannot free himself from the grass mat on which he has been sitting.

A month or two after a person with such powers dies, the people will open his grave and remove his skull, which becomes an object of worship in the village. Most of the villages have erected a special little house in the center of the village, which consists of an open porch with a four-pointed roof above. It is in a little loft under this ornate roof that the bones are kept, and in the evening the people will come and sit below and pray for a blessing. This little porch also becomes a kind of village meeting

place. It is known as the *rumah geriten*, "house of bones." At certain times, such as harvest or New Year, special services are attended by all the villagers at the *rumah geriten*.

Another object of worship in many of the Karo villages is a specially dedicated clump of banana trees, either in the center of the village or out in the field. In addition to these special trees, there are also holy places or objects that, because of their magical powers, have become objects of worship for a whole district.

An example of this is the stone found on the mountain called Uruk Martongah near the village of Jinabung. This stone is about the size of a man's head, which it somewhat resembles, and may have been roughly carved in ancient times. It is believed that this stone has great powers.

At one time a young man from one of the nearby villages removed this stone, but upon reaching his village he fell sick. When questioned, he admitted that he had molested the stone, and the *dukun* of the village told him that he must offer a red chicken if he wished to live. The next day the offering was made, and then the members of his family, with others from the village, went to put the stone in its place again. However, they could not find the stone in the place where the sick man

said he left it. They hurried up the mountain in great fear, but when they arrived at the place, they found the stone in its regular place, as though it had not been moved. Most of the people who have worshiped this stone are convinced that it has magical powers and answers their prayers.

Because of this kind of belief, and the tenacity with which the people cling to it, God's work seems to go slowly. And yet, victories have been won. The little school that was begun by Panca Tampubolon in the '50's has continued to bear a faithful witness and has gained the confidence of the people. It was begun with only about 15 students, and many people predicted that it would soon close. Parents refused to pay any tuition, so teachers led the children into the fields and planted corn and peanuts. Land for permanent buildings was refused, but an absentee landowner finally gave his property.

Today there are more than 100 students studying in the three lower middle school grades, and every year a number of the students are baptized. Many of the graduates of this little school have gone on to other Adventist schools. From some of the early classes have come two ordained ministers and a number of nurses and teachers. This little school has stood the test; now many more young people of Karo wish to attend it. But there are no dormitories and the classrooms are not adequate for the present enrollment, so expansion seems impossible. Yet, this has been God's way to begin the work among these heathen people, and each year its effectiveness increases. □



NEW YORK CONFERENCE OFFICE BUILDING IS COMPLETED

The installation of a permanent sign marks the completion of the new headquarters office building for the New York Conference. Trees, shrubs, flowers, and lawn give an attractive parklike appearance to the property on Onondaga Hill in Syracuse, New York. A parking area is behind the brick-concrete-steel structure. A. J. Patzer is president of the conference. H. A. UHL, Secretary

Department of Communication
New York Conference

Reaman Ginting is an Indonesian school-teacher in Tanah Karo, North Sumatra. A. M. Bartlett is a departmental secretary in the West Indonesia Union Mission.

Surprise, action, adventure, prayer, courage and faith all for children in the Penguin series. \$1.95 each.

THE LOST LIZARD Sue Guist.

Boys and girls, this book will thrill you as you read these action-filled stories about a boy who thought he could fly like a bird, about a pirate gang, about a girl and her pet gopher. Some stories almost seem to be about you.

COCO THE RANGE PONY

Harry Baerg. Coco was born and raised in British Columbia in the most pleasant surroundings by a very kind owner. One day Coco was transferred from the kind hands of his mistress to a cruel and careless master. Soon Coco escapes to the range, where he joins with other horses and is later found by—You'll want to read and discover who found Coco.

OLD JOE THE SURPRISE HORSE

Kathryn Stephenson Wilhelm. Did you ever live on a farm? Or wish you could live on a farm? You see, a preacher settled his family on a farm near a little crossroads town in northern Florida. On the farm they had a dog, a cat, a goat, a cow, a calf, two hens, some chicks, and then a horse. That was Old Joe, who turned out to be a surprise in more ways than one.

THE TREASURE OF LOWER

BUTTERNUT *Roselyn Edwards.* Rob is most unhappy when he learns that his cousin, Susan, a prissy city girl, is coming to spend the whole summer. In their search for the treasure, Rob and Susan scheme and puzzle and in the end—well, follow the trail yourself to THE TREASURE OF LOWER BUTTERNUT!

CHERRY ON TOP Dorothy Aitken.

What is a "cherry on top"? The topping on an ice-cream sundae? A police car's rotating beacon? An embarrassing situation? This is one of those never-a-dull-moment books that the whole family will enjoy.



PRISONER IN THE BEECH TREE

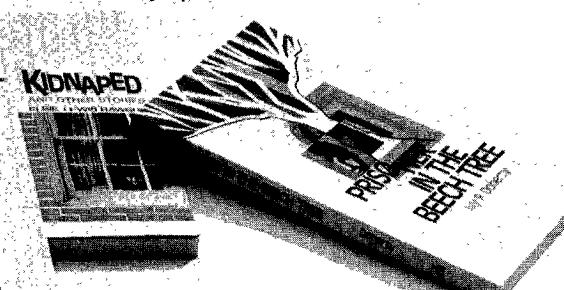
Ivy R. Doherty. You are in for a doubleheader—adventure and insight! Tim becomes a prisoner. Marty loses his dog. As you read you will find yourself listening for night robbers, hunting for gold nuggets, and praying for bananas. This is the kind of book you live.

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TARGET HEAVEN Lois Christian Randolph (junior devotional). Interesting stories and illustrations to focus your attention on heaven and help you better understand the principles

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new books



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GUIDELINES FOR COMMITTEES

by Robert Firth

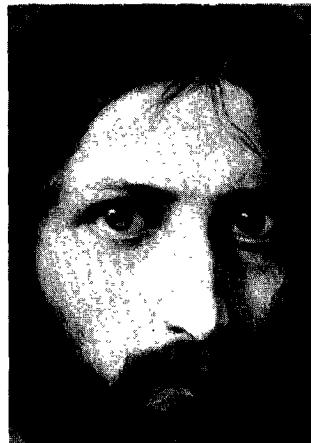
Everyone, it seems, has served

on a committee. But not everyone knows how to make a committee produce the best results. The chapters are filled with suggestions that apply to groups ranging all the way from small informal committees to legally constitutional boards of directors. Also specific suggestions show how to prepare for, conduct, and follow up after committees and board meetings from the point of view of chairman, secretary, and member. **Paper—2.25**

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news notes

Euro-Africa

► J. N. Hunt, of the General Conference Publishing Department, assisted E. Naeney in a series of conventions for literature evangelists at Torre Pellice, in the Vaudois valley of Italy. Representatives attended from Portugal, Spain, Italy, Greece, Switzerland, and Austria.

► The theological seminary at Darmstadt opened with 53 students, the same number as last year, while the secondary department enrolled 340, an increase of 50.

► The French Adventist Seminary at Collonges, France, is offering a one-year course in Bible and related subjects for the benefit of literature evangelists or others who wish to improve their knowledge of the Scriptures. Already several persons have registered for the coming school year.

► The school at Ambatoharanana, near Tamatave in Madagascar, has started a poultry farm from the profits of its banana plantation. Two hundred hens have been purchased, and an egg market in Tamatave is assured. Thus more labor is made available for needy students.

E. E. WHITE, Correspondent

Far Eastern

► A special event marking beginning of construction of a 12-unit apartment complex for retired Seventh-day Adventist workers at Clearwater Bay, Kowloon, Hong Kong, was held on August 26, with many in attendance, including some retired workers who will be living in the new housing project. The apartments are expected to be ready for occupancy by the end of December.

► Adventist-sponsored television programs in Taiwan have brought stacks of letters and an increase in Bible correspondence course students. More than 1,170 letters were received from one program on suicide. Six of these were from persons who wrote that they were on the verge of taking their lives before watching the TV program. Most of the responses were from young people.

► The forthcoming sixth printing of *Best Recipes for the Home*, produced by Philippine Publishing House, will bring the total to 220,000 copies. The book has remained on top of the sales list in the three Philippine unions since its first printing in October, 1970. D. A. Roth, Correspondent

Inter-American

► Three simultaneous evangelistic series, each with three weekly meetings, were conducted in the Pacific Mexican Mission. Evangelist Jaime Castrejon was assisted by three Bible instructors, Pedro Lara, Pablo Ku Gamboa, and Guadalupe Perez. At the end of four months 70 were baptized, a 56-member baptismal class was organized, and a new congregation was born.

► Laymen of Ensenada, Mexico, formed a lay society and divided the city into 12 zones in which they do missionary work every Sabbath. Dr. Ricardo Chavez is president of the society.

► The Montemorelos Vocational and Professional College, in Mexico, held a six-week summer session for the ministers of the six missions of the Mexican Union under the leadership of Atilio Dupertuis and some of the college teachers.

L. MARCEL ABEL, Correspondent

Northern Europe- West Africa

► A Way of Life crusade was held in Coventry, England, June 8 to July 7 by Elden Walter, Ministerial secretary of the Southwestern Union Conference. He was assisted by students from Andrews University and workers from Great Britain and Denmark who were attending the field school of evangelism held in connection with the crusade.

► Tithe for the North Ghana Mission during the first eight months of 1973 is double the tithe paid during the same period in 1972. J. M. Hammond is mission president and stewardship secretary. S. A. Korangteng has recently been appointed to assist him.

PAUL SUNDQUIST, Correspondent

Southern Asia

► Laymen in the Maharashtra Section, Central India Union, are credited with 192 baptisms this year, highest in the history of Maharashtra.

► South India Union baptisms for the first six months of 1973 numbered 1,600, a 63 per cent increase over last year.

► One hundred and eighty-six of the 200 churches in Kerala have their own property. Four churches have been dedicated this year, and 15 churches are under construction.

► Northern Union (India) officers and three departmental secretaries joined their field workers and members in Action '73. Treasurer S. M. Moses saw four baptized after a series of Bible Marking Plan classes in Jullundur.

► Many pastors in Sri Lanka have conducted English temperance oratorical contests at the request of the Women's

Temperance Union. A Spicer Memorial College team traveled in different areas during the summer months, showing films and addressing an estimated 20,000 students in 60 schools and colleges.

► The Toungoo church in Burma will be renamed the Paul-Myaing Memorial church. It was built by relatives of two deceased pastors, Pastor Paul, a Karen leader and translator, and Thara Myaing, the first Sgaw Karen ordained minister in Burma.

► Eighty students enrolled in the new class at the Burma Union Bible Seminary, Myaungmya, when the school opened in June.

A. J. JOHANSON, Correspondent

Trans-Africa

► The Seventh-day Adventist Community Services received a Service Merit Award for Meals-on-Wheels at the Lowveldt show in Nelspruit. The mayor of Pietersburg recently inaugurated the same Community Services project in the Northern Transvaal.

► The Central African Union, which is comprised of Rwanda and Burundi, reports 403 churches and companies conducting Week of Prayer meetings this year, during which 2,502 young people joined baptismal classes.

DESMOND B. HILLS, Correspondent

North American

Atlantic Union

► Union Springs Academy opened September 4 under the leadership of Raymond H. Hoffmann, principal. Nearly 140 students are enrolled. New faculty members are Elisabeth Orndorff, music teacher; Joyce Ewing, dean of girls; Mrs. Raymond H. Hoffmann, registrar; Ray Bailey, Bible teacher; and Ferdinand Webber, dean of boys.

► C. D. Henri, vice-president of the General Conference, was the key speaker for the annual meeting in the Washington, New Hampshire, church on Sabbath, August 18. Approximately 400 attended the 11:00 A.M. service and the afternoon meeting, both directed by Howard Fish, district pastor.

► An honorary Doctor of Divinity degree was conferred on J. P. Willis, pastor of the City Tabernacle in New York City, on Sabbath morning, August 18. Conferring the degree was Dr. Charles F. Leadum, founder and president of the Baltimore College of the Bible, Baltimore, Maryland.

► Members of the Fall River and New Bedford, Massachusetts, churches conducted a Vacation Bible School for 55 children this summer. Since then between eight and 15 young people have been attending a Vacation Bible School club, which meets each week. Several children have been attending Sabbath school regularly.

EMMA KIRK, Correspondent

Canadian Union

► The furniture industry at Canadian Union College, in Lacombe, Alberta, which began 19 years ago, reports sales of more than one and a quarter million dollars. Fifty-two students were employed last year at the factory, accounting for \$90,000 worth of student labor.

► Principles of the Five-Day Plan to Stop Smoking were presented on I'm a Quitter, a program on Nova Scotia's cable-television station. The program was presented live each morning and videotaped for rebroadcast in the evening.

► More than 50 persons attended the annual institute for literature evangelists in western Canada held at Camp Bowden, the new Alberta Conference campsite.

► Forty-two young people of the Ontario Conference made up a Campus Crusade Against Drugs team, selling dollar magazines to more than 30,000 people in seven weeks' time.

► Gordon Miller, of the Newfoundland Conference, has been released from pastoral duties for full-time evangelism. His first campaign will be in the new town of Come-By-Chance, where a great multimillion-dollar oil refinery has been established.

THEDA KUESTER, *Correspondent*

Central Union

► Paloma Oedekoven, of Sheridan, Wyoming, was chosen by the YMCA for the Red Triangle Award, which is given to a young person after he has successfully completed two years of high school. Paloma was selected the most outstanding youth in Sheridan for 1973.

► Enterprise Academy had an opening enrollment of 144 students, the academy's highest in 22 years.

► Charles E. Felton, chairman of the education and psychology department at Union College, has been awarded a Doctor of Philosophy degree in the area of instructional improvement from Iowa State University.

► Reports from the Vacation Bible School at the La Vida Mission in New Mexico indicate that 69 attended. Many parents came to the closing program, in which their children participated.

CLARA ANDERSON, *Correspondent*

Columbia Union

► As a result of a bequest by Ralph Pritchard, who died earlier this year, It Is Written will be heard over WAKR-TV, channel 23, Akron, Ohio, for 39 weeks. The program is aired Sunday at 10:30 P.M., Wednesday at 9:30 A.M.

► Dedication ceremonies were held recently for the Frostburg, Maryland, and Charleston, West Virginia, churches of the Mountain View Conference.

► Dean Kinsey, new principal of Mount Vernon Academy, reports an opening enrollment of 296.

► Five persons have been baptized into the New Carlisle, Pennsylvania, church.

► The fall trimester began at Columbia Union College with 826 students registered for a total of 11,055 class-hour credits. The college is inaugurating a new team-teaching project, Christian introduction to the humanities, which is designed to diffuse Christian principles through the entire college curriculum.

CHARLES R. BEELER, *Correspondent*

Lake Union

► Mr. and Mrs. Frank Marker, members of the Wolf Lake, Indiana, church, celebrated their seventieth wedding anniversary on September 13. Marker served as local elder for more than 25 years.

► Newspaper publicity given to the Bay City, Michigan, church's vegetarian booth at the Bay County Fair helped to build a list of 200 persons interested in vegetarian meals.

► Four items owned by Battle Creek Sanitarium and Hospital will have a place in an exhibit entitled "Two Hundred Years of Physical Medicine and Rehabilitation," which is being put together this fall by the Smithsonian Institution. Two of the items were inventions of Dr. John Harvey Kellogg.

► A new Community Services center opened in Holland, Michigan, on September 13. On hand for the ribbon-cutting ceremony was Holland Mayor L. W. Lamb.

► For six consecutive years, Jenny Erickson, now a student at Broadview Academy, in Illinois, has received the President's Physical Fitness Award.

► Graduation ceremonies September 15 marked the completion of Hinsdale Sanitarium and Hospital's one-year practical-nursing course for 31 persons. GORDON ENGEN, *Correspondent*

North Pacific Union

► The University Park church in Portland, Oregon, celebrated the opening of its newly rebuilt church recently and put its members to work in an evangelistic campaign led by Ed Huston, conference evangelist. The church, built in December, 1966, burned in November, 1972. The five months of rebuilding involved not only church members but also community residents. Ron Ray, pastor of the University Park Methodist church, offered his church building to the congregation until the Adventist church could be rebuilt.

► James A. Dailey, administrator of Walla Walla General Hospital, has been elected to a three-year term on the board of directors of the Seventh-day Adventist Hospital Association.

CECIL CORFEE, *Correspondent*

Northern Union

► The welfare department of the Minnesota Conference received 942 pairs of children's shoes donated by the Target Stores of Minnesota and clothing from another store. Total contributions amounted to approximately \$15,000 worth of new merchandise.

► R. C. Schwartz and R. W. Wilmot participated in the groundbreaking ceremony for a new church structure at St. Cloud, Minnesota. The church anticipates using the new building late this year.

► Don Folkenberg, former missionary to Africa, is the new business manager of Oak Park Academy. He replaces K. L. Netteburg, who has accepted a call to Andrews University to teach communications and journalism. L. H. NETTEBURG, *Correspondent*

Pacific Union

► A Voice of Prophecy crusade team has just concluded a series of meetings in the Waikiki Shell in Hawaii. Harold Kono was coordinator of all Oahu churches participating in the series.

► Philosda International drew 240 to Soquel, California, for an annual convention. The group voted to support a new Voice of Prophecy release in Corpus Christi, Texas. Floyd Miller replaces Bob Thomas, of San Diego, as president.

► Ham radio operators from all over the union, with a few from other States, are continuing to conduct their 6:30 A.M. Bible studies over the air. Layman Guy Welsh, of Visalia, California, is the director and conducts the study.

► Al Dia celebrated its second telecast anniversary in Modesto, California, by receiving overtures from the Spanish International Network to release the program division-wide when it is professionally produced. Presently church members man the cameras and hand-letter illustrations. Speaker Pedro Geli and Bible Instructor Josephine Torres report baptisms nearly every month.

► Waldo Hesseltine is the new secretary-treasurer of the Pacific Union Association, coming from a similar position in Northern California. He replaces I. E. Anunsen, who is retiring.

SHIRLEY BURTON, *Correspondent*

Southern Union

► The Carolina Conference reports 102 baptisms during the month of August. This is the highest monthly total in the conference's history and includes some of the 157 additions to the Charlotte, North Carolina, church resulting from the Dale Brusett evangelistic crusade. Elsewhere in the conference, the Pollard-Fox crusades in Winston-Salem, North Carolina, netted 38 baptisms, while 18 were baptized in Morgantown, North Carolina, by Harold Turner and R. G. Hunter.

► Students at Bass Memorial Academy, Lumberton, Mississippi, reached an all time high per capita of \$47.84 in their Ingathering Field Day program. They collected \$5,402, with three students surpassing the \$300 mark.

► More than 40 Five-Day Plans to Stop Smoking have been conducted in the Georgia-Cumberland Conference since the first of the year, according to John Strickland, director of temperance activities.

► Students at Georgia-Cumberland Academy raised \$3,146, more than double last year's total, on their annual Ingathering Field Day.

► The Pensacola, Florida, church has increased its membership by more than 100 as a result of recent evangelistic meetings conducted by Dale Brumett. Membership now stands at 339.

► Students at Highland Academy have placed racks filled with temperance magazines in several truck stops in the Kentucky-Tennessee Conference. They report that the racks are usually emptied within three days.

► Students who registered for autumn quarter at Oakwood College number 986, according to Emerson A. Cooper, dean of academic affairs. This figure surpasses Oakwood's previous high enrollment of 843 last year.

OSCAR L. HEINRICH, Correspondent

Southwestern Union

► Cyril Miller, secretary of the Southwestern Union, has recently conducted a series of evangelistic meetings in Lake Charles, Louisiana.

► Kenneth McFarland has recently assumed pastoral duties of the Albuquerque Central church in New Mexico.

► The baptism of 21 persons has resulted from a series of evangelistic meetings in Alamogordo, New Mexico.

► The Ruidoso company, in New Mexico, has received permission to organize into a church with 17 charter members.

► Sandia View Academy reports a student enrollment of 104. One of their first activities was a weekend at a YMCA camp for fellowship and spiritual uplift, September 7-9.

► Retreats recently held for Texas Conference medical workers in Corpus Christi and Arlington were each attended by more than 100 persons. The two-day meetings featured the School of Public Health of Loma Linda University and were directed by G. C. Dart, conference president, and Fred Murray, health secretary.

► More than 600 students have enrolled for the first quarter at South-

western Union College. Recently the college has extensively remodeled several areas, including the installation of air conditioning, telephone, carpeting, and completely new bath facilities in the men's dormitory.

J. N. MORGAN, Correspondent

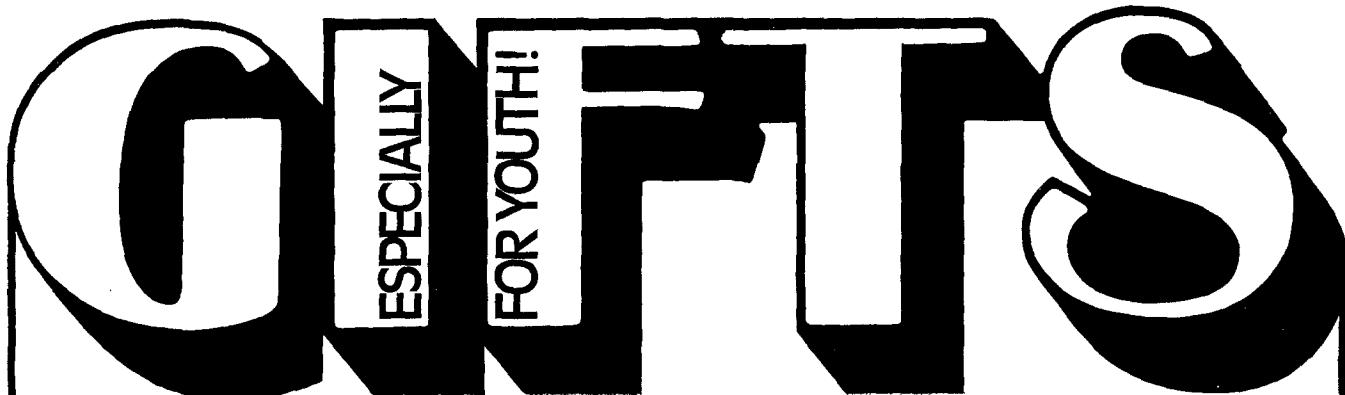
Loma Linda University

► Dr. George G. O'Brien, for 11 years vice-president of Logistics Management Institute, in Washington, D.C., is now vice-president for fiscal affairs at Loma Linda University. He joins Robert J. Radcliffe, recently appointed vice-president for foundation affairs, in heading up the top business management positions at the university.

For several years, Mr. Radcliffe administered both areas. In his new position, he will manage such things as the university investments and trust funds.

► The helicopter service at Loma Linda University Medical Center has been so successful in its first 15 months of operation that a second Sikorsky S-55 will go into service in November. Most of the work of the helicopter involves transferring patients from one hospital to another. Requests for the helicopter are becoming more frequent.

JERRE K. IVERSEN
Communication Officer



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Bakers	Nurses, superv.
Cashiers	Occup. ther.
Cooks	Orderlies
Dietitians	PBX oper.
Housekprs., exec.	Pharmacists
Inhal. ther.	Phys.ther.
Key punch oper.	PR dir.
Med. technol.	Radiol. technol.
Nurse aides	Receptionists
Nurses, CCU	Secretary, exec.
Nurses, oper. rm., charge	Secretary, ward
	Sec.-bookkpr.

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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.

Clyde Bradley, pastor, Gilroy, California, formerly president, Viet Nam Mission.

J. H. Harris, secretary of youth activities, Central California Conference, from same position, Central Union.

Herschel C. Lamp, M.D., physician, St. Helena Hospital and Health Center, Deer Park, California, formerly medical secretary, Arizona Conference.

Antoinette Maltseff, director of nursing service, St. Helena Hospital and Health Center, formerly director of nurses, Castle Memorial Hospital, Kailua, Hawaii.

R. W. Numbers, pastor, Tenth Street church, Las Vegas, Nevada, formerly pastor, Boise, Idaho.

Max H. Thanes, pastor, Spartanburg, South Carolina, district, formerly pastor, Buffalo, New York, district.

FROM HOME BASE TO FRONT LINE

James Jay Bechtel (WWC '58), returning as principal, Peten School, Guatemala; **LaVonne (Bovee) Bechtel** (WWC), and three children, of College Place, Washington, left Laredo, Texas, September 5, 1973.

Edwin Dale Collins (SMC '53), returning as manager of the press, Antillian College, Mayagüez, Puerto Rico, and daughter, of Jamestown, North Dakota, left Miami, August 23, 1973. Mrs. Betty Lou Collins will join them later.

Paul Richard Cordray, to serve as publishing secretary, Zambesi Union, Bulawayo, Rhodesia; **R. Judith (Wilkinson) Cordray**, and two children, of La Crosse, Kansas, left New York, September 11, 1973.

Clinton S. Cummings (WWC '64; AU '70), to serve as a teacher, Gitwe College, Gitwe, Rwanda; **Esther R. (Rorabeck) Cummings** (WWC; U. of Montana '68) and two children, of Milwaukee, Wisconsin, left Seattle, Washington, September 9, 1973, for Paris to study French before proceeding to Rwanda.

Robert Dean Davis (WWC; SMC '55), returning as theology professor, Brazil College, São Paulo, Brazil; **Vera Louise (Bock) Davis** (WWC Sch. of Nursing '55), and three chil-

dren, of Battle Ground, Washington, left Los Angeles, September 2, 1973.

Thomas Bruce Davis (WWC; LLU '67), returning as a physical therapist, Bella Vista Hospital, Mayagüez, Puerto Rico; **Pauline (Dietrich) Davis** (WWC; LLU '65) and two children, of Portland, Oregon, left Los Angeles, September 5, 1973.

Eleanor J. (Curtis) Dewees (PUC '66), to serve as an elementary teacher, South China Island Union Mission, Taipei, Taiwan, of Salinas, California, left San Francisco, September 9, 1973.

David J. Dobias (AU '62, '63), returning as evangelist/field president, Tanzania, of Franklin, North Carolina, left New York, August 14, 1973. **Mrs. Cynthia Dobias** and three children will follow later.

David G. Follett (PUC '68), returning as a teacher, Rusangu Secondary School, Monze, Zambia; **Carol Jean (Jesse) Follett** (PUC; LLU Sch. of Nursing '68), and child, of Loma Linda, California, left New York, August 20, 1973.

Cephas M. Greenidge (CUC '64), to serve as the Book and Bible House manager, East Caribbean Conference, Bridgetown, Barbados, West Indies, on the basis of a national returning; **Daphne (King) Greenidge** (CUC '64), and two children, of Nashua, New Hampshire, left New York, September 6, 1973.

Albert M. Long (PUC '65), returning as a teacher, Lulengele Seminary, Zaire; **Myrna M. (Shultz) Long** (WWC Sch. of Nursing '64), and two children, of Berrien Springs, Michigan, left New York, September 3, 1973.

David B. Meyer (CUC '69), to serve as a teacher, Beirut Overseas School, Lebanon; **Ethel (Leppo) Meyer** (CUC), and child, of Hagerstown, Maryland, left Miami, September 2, 1973.

Percy Paul (UC '52; Mich. St. '58; U. of Nebr. '67), returning as principal and business manager, Adventist College of West Africa, Ilisan-Remo, West Nigeria; and **Ina L. (Huether) Paul** (Canadian Union College), of Lincoln, Nebraska, left New York, September 4, 1973.

Twyla D. Reimche (WWC '66), to serve as a nurse, Maluti Hospital, Lesotho, South Africa, of Willowdale, Ontario, Canada, left Montreal, August 27, 1973.

Edgar Reth, D.D.S. (LLU '69), to serve as a dentist, Okinawa Adventist Medical Center, Naha, Okinawa; **Kathleen L. (Rich) Reth** (LLU; RRC '70) and one child, of Loma Linda, California, left Los Angeles, August 28, 1973.

Larry G. Sibley (UC '59; U. of Nebr. '61), to serve as a teacher, Kamagambo Secondary School, Kisii, Kenya, East Africa; and **Irene (Hecox) Sibley** (UC '50), of Lincoln, Nebraska, left Washington, D.C., September 2, 1973.

Joseph L. Story (SMC '69; AU), to serve as an evangelist, Pakistan Union, Lahore, Pakistan; and **Jimmie Marian (Cain) Story** (SMC '69), of Somerset, Kentucky, left New York, August 29, 1973.

Izella P. Stuivenga (WWC '57), returning to serve as elementary teacher, Penang Adventist Hospital, Penang, Malaysia, of Sheridan, Oregon, left Portland, August 21, 1973.

Robert G. Thomas, M.D. (U. of Colo. Sch. of Med. '62), to serve as medical director, Heri Hospital, Kigoma, Tanzania, East Africa; **Lora Lee (Ocheskey) Thomas** (Baylor; U. of NM; Chico St. Coll.) and four children, of Chico, California, left Chicago, August 28, 1973.

Connie Tidwell, daughter of Charles Tidwell (educational secretary for Southern Asia Division), left Los Angeles, August 21,

1973, to attend Far Eastern Academy. The Tidwells will leave in November for Poona, India.

Barry L. White (AU; Elkhart Inst. of Tech. '68), to serve as a dental technician, Rawalpindi Dental Clinic, Pakistan; **Bretta A. (Wolcott) White** (AU '69) and two children, of Bellville, Ohio, left New York, August 28, 1973.

Roland H. White, M.D. (PUC; LLU '35), to serve as relief physician, Maluti Hospital, Lesotho, South Africa; and **Lorraine (Anderson) White** (PUC), of Tappahannock, Virginia, left New York, August 9, 1973.

Palmer G. Wick (UC '52), returning as president, Far Eastern Island Mission, Agana, Guam; **Alice V. (Tyler) Wick** (UC) and three children, of Littleton, Colorado, left San Francisco, August 29, 1973.

ADVENTIST VOLUNTEER SERVICE CORPS

Karen Ann Edgar of Collegedale, Tennessee, to serve as a teacher at Japan Missionary College, left Los Angeles, California, August 6, 1973.

Matthew R. Ferguson of Spanaway, Washington, to assist at Far Eastern Academy, Singapore, left Los Angeles, California, July 30, 1973.

Jack R. Hoebeke, of Grand Rapids, Michigan, to serve as a teacher in the English Language School, Osaka, Japan, left San Francisco, September 2, 1973.

Myrna Lee Swayze, of Lincoln, Nebraska, to serve as a teacher in the Middle East Union, Beirut, Lebanon, left Chicago, Illinois, August 14, 1973.

Coming

Church Lay Activities Offering	November 3
Week of Prayer	November 3-10
Annual Week of Sacrifice Offering	November 10
Ingathering Crusade Launching Day	November 17
(Campaign dates: November 17-January 5, 1974)	
Ingathering Crusade	December 1
Church Lay Activities Offering	December 1
Stewardship Day	December 15
Thirteenth Sabbath Offering (Trans-Africa Division)	December 22

Notice

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PAUL M. WEICHERT, Associate Manager
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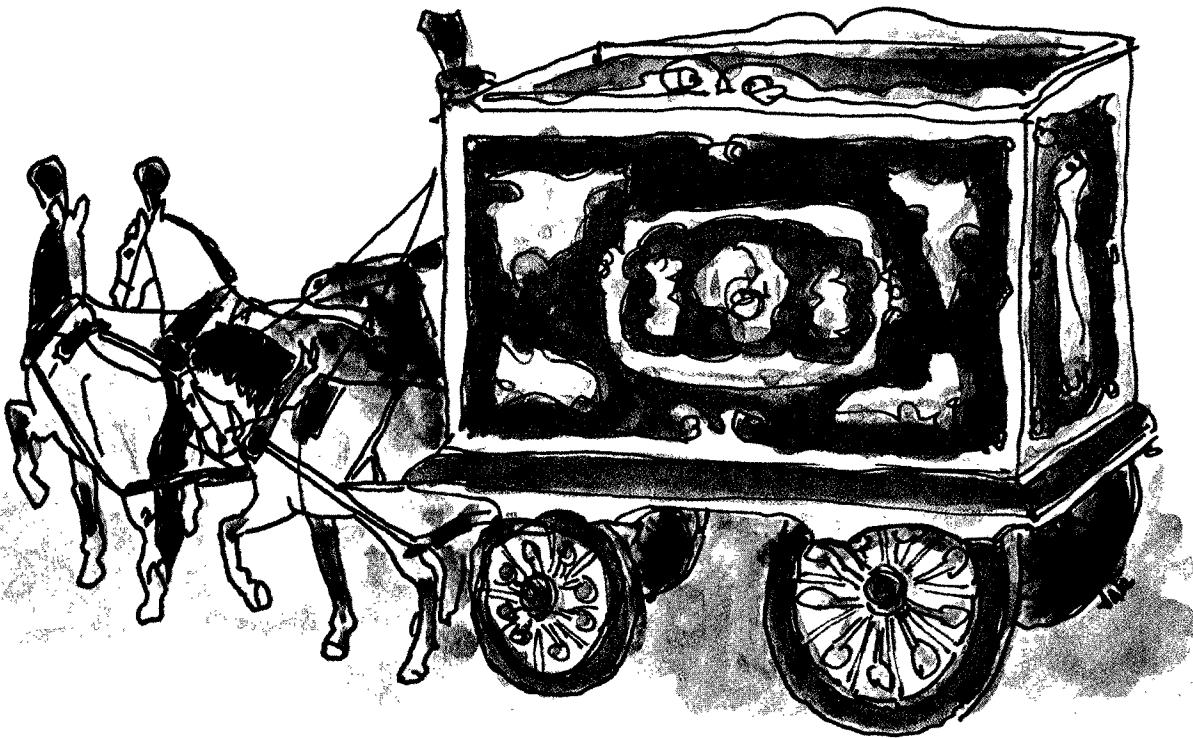
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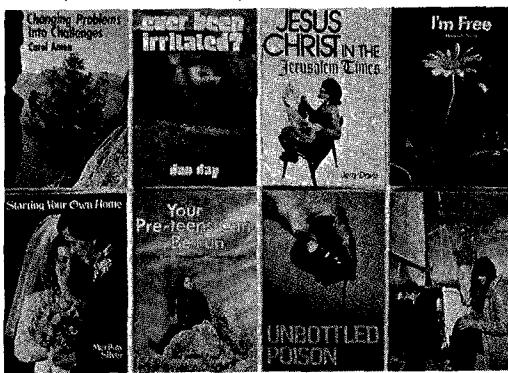
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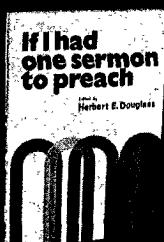
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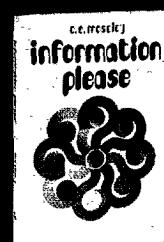
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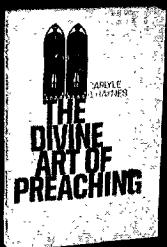
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the back page

GC Calls for Sacrificial Giving

Word reaches the General Conference Treasury that financial troubles continue to plague our mission fields. Dollar devaluation, living-cost escalation, higher taxes, duty being levied on formerly duty-free items, and a host of other conditions in our mission fields give rise to the operating crisis of our world divisions.

Through the generosity of Adventists in the Devaluation Offering May 26, we believe we can sustain our missions until the end of 1973. We are looking again to our people for a historic offering on November 10, when the Week of Sacrifice Offering is to be received. It is hoped that this offering will help to sustain our work for 1974.

One woman told me recently, "I gave a sacrificial offering for the devaluation call, and God gave it back to me within two months. Why don't you call for another?"

Here is the call. This is the time when we ought to review our holdings, our savings accounts, and our assets to see whether we can be judged as faithful stewards of that which God has so bountifully given to us. We must sustain the work already started and answer the new challenges of entering places so providentially opened to the Advent message. May God help us to respond with a faith gift.

WILLIS J. HACKETT

Field School Baptisms Reported

During the past summer 1,160 people were baptized as the result of Field Schools of Evangelism conducted by the Theological Seminary at Andrews University. The previous summer 1,100 were baptized.

For the past 13 years the Seminary has conducted a number of evangelistic Field Schools, which have been organized by E. C. Banks. During this time 7,810 persons have been baptized.

Students from the Seminary associate with experienced evangelists in these Field Schools in order to gain experience in soul winning and prepare themselves for the ministry.

W. G. C. MURDOCH

Crusade in Sarawak Draws 80 to Christ

Health and evangelism teamed up for a Reach Out for Life crusade in Simanggang, Sarawak, during September. Some 80 persons indicated their decisions for Christ at the end of the meetings conducted by Hugh Johnson, Sarawak Mission health secretary, and Jonathan Ng, evangelist. Simanggang is the capital town of the second division of Sarawak, and is a new territory for the Advent message. The present enrollment in Voice of Prophecy Bible studies there is approximately 700.

JANE ALLEN

Christian Record Names New Leaders

The board of the Christian Record Braille Foundation, meeting in Washington, D.C., October 17, elected A. W. Kaytor as general manager of the Christian Record Braille Foundation, Lincoln, Nebraska. Elder Kaytor is an administrator of experience, having served as pastor, departmental secretary of the East Pennsylvania and Ontario-Quebec conferences, administrator of North York Branson Hospital (1954-1962), president of Manitoba-Saskatchewan Conference (1962-1966). Most recently he has been Alberta Conference president.

Elder and Mrs. C. G. Cross are to be greatly commended for 15 years of unstinted, selfless service to the Christian Record Braille Foundation. Under the leadership of Elder Cross the Foundation has reached a new height of financial solvency and service to the visually handicapped around the world. With the growing program of the Foundation, the board felt the time had come to appoint a full-time editor to prepare literature for the visually handicapped. The board appointed Elder Cross to the post as editor in chief. Elder Cross is eminently qualified to continue this type of work, which he has so ably begun.

C. D. HENRI

81 VBS's Held in Michigan

A telex from C. C. Groomer, Sabbath school secretary of the Michigan Conference, reports 81 Vacation Bible Schools conducted in that conference during 1973. This sets a new record of the number of Vacation Bible Schools conducted in a single conference in the North American Division in one year's time.

Six thousand and ninety-three children were enrolled in these 81 schools, and 4,131 of this total were non-SDA guests. This represents an average enrollment of more than 75 children for each school conducted, with nearly 68 per cent of all children enrolled being guest children.

One thousand five hundred eighty-six persons participated in Michigan to make this soul-winning feat possible.

BEN J. LIEBELT

AWR Cuts Back on Broadcast Hours

Because of lack of funds, Adventist World Radio in Europe was forced to cut back more than one fifth of its weekly program schedule on October 1. The new schedule still contains 16 languages, but the total weekly air time is now 11 hours.

Broadcasts in each of the following languages were dropped: English, German, French, Dutch, Greek, Ukrainian, Italian, and Macedonian. All German, Greek, and Ukrainian broadcasts were cut by a half hour.

The move represents a slight drop in financial gifts to AWR and also reflects the latest devaluation of the American dollar. It is hoped the restriction will be temporary and that the air time can be increased again soon.

ALLEN R. STEELE