

Review

JANUARY 24, 1974

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



Young Adventists in Belo Horizonte, Brazil, erected this Ten Commandments monument in a city plaza during a youth congress. The story begins on page 20.

The Need for Oil

In the United States thermostats in offices, factories, and homes have been dialed down several degrees. Most gasoline service stations are closed on Sundays. Year-round daylight-saving time has been adopted. Airline flights to many cities have been reduced in number. Unnecessary lighting indoors and outdoors has been eliminated.

In some other countries more drastic measures have been adopted. All Sunday driving has been forbidden. The workweek has been shortened. Hot water in some buildings is available only two days a week.

The immediate cause of these changes in life-style has been the Arab embargo on oil to countries with pro-Israeli foreign policies. But many citizens have charged that the crisis in the United States could have been avoided. They have accused the government of political bungling, mismanagement, and inaction; they have accused the major oil companies of monopolistic practices, holding back enormous reserves of oil in order to profiteer, and failing to expand their refineries to keep pace with the projected demand; and they have accused environmentalists of contributing to the crisis by demanding anti-pollution devices on automobiles (thus reducing the number of miles traveled per gallon of gasoline), and opposing the Alaska pipeline.

Shortage of Spiritual Oil

Of deeper concern to us than the shortage of literal oil in various countries is the shortage of spiritual oil within the church—the shortage of the Holy Spirit. Both the Bible and the writings of Ellen G. White use oil as a symbol of the Holy Spirit, and both emphasize the tragic situation that accompanies a lack of the Spirit.

In the parable of the ten bridesmaids (Matt. 25) all the five young women who lacked oil in their lamps arrived at the site of the marriage too late to be admitted. The door was shut.

Commenting on this experience, Ellen White says: "The oil is a symbol of the Holy Spirit" (*Christ's Object Lessons*, p. 407).

The experience of the five foolish bridesmaids should cause every Seventh-day Adventist to examine carefully his own religious experience. For it is not enough to have a knowledge of *the truth*. It is not enough to be exposed to the doctrines of the Bible. It is not enough to assent mentally to the messages set forth by the three angels of Revelation 14. The character must be transformed. And this is achieved by the Holy Spirit. Without this power the heart will remain fixed on temporal interests and values, and the soul will be unprepared for the coming of the bridegroom. Thus the difference between having *oil* and not having *oil* is the difference between being lost and being saved.

The work of the Holy Spirit and the development of a righteous character are so closely intertwined that Ellen White defines the oil not merely as the Holy

Spirit but as the righteousness of Christ. She says: "Now is the time for the careless to arouse from their slumber. Now is the time to entreat that souls shall not only hear the word of God, but without delay secure oil in their vessels with their lamps. *That oil is the righteousness of Christ*. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin."—*Testimonies to Ministers*, pp. 233, 234. (Italics supplied.)

Oil is used as a symbol of the Holy Spirit not only in the parable of the five foolish virgins, but in Zechariah 4. We do not have space here to describe what was shown to the prophet—the two olive trees, the candlestick with a bowl on top, the seven lamps, the seven pipes carrying oil to the lamps—but Ellen White urges: "Read and study the fourth chapter of Zechariah" (*Testimonies to Ministers*, p. 188), then she says: "The golden oil represents the Holy Spirit" (*ibid.*).

As she does in commenting on Matthew 25, Ellen White identifies this oil not merely with the Holy Spirit but with living the truth and doing good works. She says: "If we do not practice the truth, we have not received the holy oil, which the two golden pipes empty out of themselves. The oil is received into vessels prepared for the oil. It is the Holy Spirit in the heart which works by love and purifies the soul. . . . If they [the people of God] cherish hereditary and cultivated traits of character that misrepresent Christ, while professing His disciples, they are represented by the man coming to the gospel feast without having on the wedding garment [see Matt. 22:11-14], and by the foolish virgins which had no oil in their vessels with their lamps."—*The SDA Bible Commentary*, Ellen G. White Comments, on Zech. 4:11-14, p. 1179.

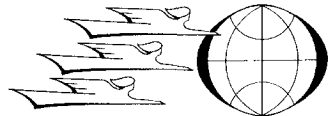
As we mentioned earlier, the full dimensions of the tragic consequences of being without spiritual oil become clear when we see that without oil a person is lost—in one parable he is cast out of the wedding; in the other parable he reaches the site of the marriage after the door is shut.

Supply Not Restricted

Unlike the Arab oil embargo, "it is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men."—*Christ's Object Lessons*, p. 419. God has not reduced the oil quota by 25 per cent, or even by 5 per cent. His supply is unlimited. He is eager to give the Holy Spirit to all who ask (Luke 11:13). "The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children."—*The Acts of the Apostles*, p. 50. "All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts" (*Christ's Object Lessons*, p. 419).

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Review



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aspects, but from the point of view of the law's being a transcript of the character of God and the expression of His infinite love. The purpose of the plan of salvation is the restoration in man of the image of God. The law tells men what God is like. It says, "Be Like God." The gospel points to Christ, who provides the enabling power.

Have you ever wondered about sensitivity training and other self-awareness therapies? This week we begin a series of three articles exploring these therapies and suggesting certain guidelines as to how the Christian may relate to them (page 4).

Author of the series is Ronalee Whittington, doctoral student in social work at the University of California. After receiving her M.A. degree from the School of Social Service Administration, University of Chicago, Mrs. Whittington was employed as a school social worker in Northlake, Illinois (1965-1967). After two years as a psychiatric social worker in Hawaii State Hospital, she joined the faculty of the University of Hawaii School of Social Work in 1971. She has been a contributor to several journals, among them *Journal of Social Work and American School Counselor*. She is also a member of a number of professional societies.

The centerspread insert (pp. 13-16) was supplied by Faith for Today to promote the special offering for television to be received in all Adventist churches Sabbath, February 9.



Miriam Wood



F. C. Webster

This week we salute the columnist who has been writing for our journal longer than any other current columnist. Miriam Wood is this year beginning her tenth year as author of the column *When You're Young*. Understanding young people from her background as mother, pastor's wife, and high school teacher, Mrs. Wood is able to communicate with them in a language that gets through to them. She is also a lecturer and has authored several books, her most recent being *A Different Kind of Love Story*. Another, now in process at the Review and Herald, is entitled *When Lena Moved the Cemetery*. Mrs. Wood is the wife of the editor of the REVIEW and administrative secretary to the president of Home Study Institute.

Our columnist for *Dateline Washington*, a monthly roundup of happenings at General Conference headquarters, is F. C. Webster. As administrative assistant to the president of the General Conference, he is well acquainted with the happenings at the headquarters of the Seventh-day Adventist Church. Elder Webster has served some 20 years in overseas fields, most of them in South America. Prior to accepting his present post he was president of the Middle East Division. His acquaintance with the

worldwide work of the church enables him to analyze church news with perspective. He has authored this column since January, 1971. Both Elder Webster's father and grandfather were ordained ministers of the Seventh-day Adventist Church.

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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.]

Deaf at Church

Because I have a severe hearing loss, I wear a hearing aid, which is a wonderful help, but it does not take the place of one's own good hearing.

Many times when a song is announced or a name or a place is spoken, someone drops a book, coughs, sneezes, or shuts a purse at a critical time, and then I lose it. When the number of a song is announced and I don't get it, I give the book to my wife. If she is not there, I look at a neighbor's book or peek over someone's shoulder. If no one is near me, I open the book to a place that looks near to where it should be, making believe that I have it.

Many public speakers do not give a hard-of-hearing person a chance. When that is the case, I sit it out. When I get home, I ask my wife what the sermon was about. However, I realize there are different types of voices, and I appreciate the effort they make to be understood.

In spite of my handicap, I feel that my place is in the house of God on the Sabbath. I have decided that I will get what I can from the Sabbath services and contribute as much as I can toward someone else's blessing.

HOWARD WATSON
Sisters, Oregon

"Sweetheart Review"

I do not want to miss even one number of the REVIEW. It is my "sweetheart" and I look forward to its weekly visits. Keep up this good work.

JENNIE B. PULLEON
Jackson, California

Ideas on Kindergarten

Re "Kindergarten and Adventist Education" [Sept. 20]:

As a recently retired kindergarten teacher, I agree one hundred per cent with the Spirit of Prophecy that children belong with the mother as their teacher until the ages of seven or eight years. But, nowadays, when mothers often are not at home and a baby-sitter is a common fact of life, I feel a very good solution for the child's training could be a good kindergarten or preschool, under the supervision of a teacher who is well prepared to care for the little ones—yes, one who senses that she is largely re-

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This Week

Seventh-day Adventist youth of the East Brazil Union are to be commended for their ingenuity in erecting in a public plaza in Belo Horizonte a monument consisting of two ten-foot black marble slabs on which are engraved the Ten Commandments (see cover). The monument is appropriate, for Seventh-day Adventists have been called to be champions of God's law, not in its legal

Seventh-day Adventists and the New Group Awareness Therapies

By RONAELE WHITTINGTON

BOTH CHRISTIANS and non-Christians have been increasingly attracted to the new group awareness therapies appearing on the American scene. Such new approaches to people include sensitivity training or t-groups, encounter groups, Gestalt groups, reality therapy, guided group interaction, I'm O.K. you're O.K., transactional analysis, sensory awareness, and primal therapy. The names behind these approaches include such men as Leland Bradford, Carl Rogers, Frederick Perls, William Glasser, George Bach, Eric Berne, and Albert Ellis, to name a few.

This series will attempt to acquaint the Seventh-day Adventist with three of the new group approaches as well as suggest further readings for those who desire more information. Some pitfalls will be pointed out and certain guidelines will be given.

It is important that in his evaluation of these therapies, a Seventh-day Adventist bear in mind the reason for his existence: "Like our Saviour, we are in this world to do service for God. We are here to become like God in character, and by a life of service to reveal Him to the world. In order to be co-workers with God, in order to become like Him and to reveal His character, we must know Him aright. We must know Him as He reveals Himself.

"A knowledge of God is the foundation of all true education and of all true service. It is the only real safeguard against temptation. It is this

alone that can make us like God in character."¹

For purposes of definition, the group is the collection of individuals gathered to participate in the training sessions, a series of meetings, a workshop, or a marathon. The worker is the therapist, trainer, leader, or facilitator, the names indicating the functions offered by the person in charge of the group meetings. The worker's course of action is guided by the philosophy of the approach. Techniques are activities, gimmicks, tools, ways of getting group members to further what they are doing in the group.

1. *Acting Out the Pieces: Gestalt.*² Picture yourself in a steaming sulphur bath with one side wide open to permit a panoramic view of steep cliffs and the rolling, rugged Pacific Ocean. You are at Esalen Institute in California.³ The rates begin at \$80 per weekend. Had you been there several years ago, you might have run into Frederick S. Perls, the founder of Gestalt therapy (not the same as Gestalt psychology). Fritzie's (as his admirers would call him) incredible eyes may have attracted you first—picture them bright, warm, penetrating, and transparent.

Originally a psychoanalytically oriented physician in post-World War I Germany, Fritz Perls formulated his Gestalt therapy approach after collegial work with the Frankfurt Neurological Institute personnel of Gestalt psychology fame, and Wilhelm Reich of character analysis fame. While his first work began in 1926, Dr. Perls's first formulations of Gestalt therapy were published in 1951.⁴ Today the names James Simkin, Richard Price, Robert Resnick, Julian Silverman, Jerry Greenwald (all on the West

Coast) and Laura Perls (New York) are associated with the Gestalt movement. Betty Fuller uses Gestalt techniques in her encounter work. William Schutz moved from the encounter approach (although housed at Esalen) to Rolfing, a structural integration approach. Bernard Gunther, also housed at Esalen, is primarily associated with sensory awareness methods.

Gestalt is a German word suggesting whole or configuration.⁵ In Gestalt therapy, the client (who is generally a middle-class person, functioning relatively well in society) comes to be actively in touch with all parts of himself. If one does something for which he has no explanation, it is not attributed to preconscious or unconscious material, but merely to the person's himself being unaware of all that he does, says, and feels. Through Gestalt therapy, one may work to bring into awareness all that he needs to know. Generally he is working on some "unfinished business" that is causing him some concern or which may help him to be better in touch with himself.

Although Gestalt therapy is practiced in groups, a typical session involves one member at a time working with the directive assistance of the therapist. Other members are to stay in touch with their own experience and be aware of such things as reactions and feelings that may be triggered by someone else's work. The therapist usually encourages feedback from participants. This feedback seems most helpful if it is in the form of the person's own experience rather than being an attempt to interpret or explain what the person's work really means. This also is true for the therapist's own feedback. It is based not on "interpretation" of the client's work but on the therapist's own experiential response (excitement, boredom, interest, et cetera). The client's task is to make his own meaning from the experience.

The "working" member of the group occupies the "hot seat," which is near the therapist. It is there that the person learns to accept himself as he is, just as he is then and there, here and now. He accepts himself at intellectual, emotional, and sensory levels. He does this through a variety of explorations of the parts of his whole.

Role Playing Two Parts

Suppose a client says to his therapist, "Part of me wants to be sweet, soft-spoken, and smiling to my wife, and part of me wants to be angry, loud, and insulting to her." (It doesn't matter whether the wife is present.) The Gestalt therapist might encourage the client to become the loud, insulting part and actually to demonstrate or role play what this part sounds like

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when it is in action. Then he might encourage the client to become the other part, which is soft-spoken and sweet. As the client becomes more familiar with these two sides, he will be encouraged to carry on a conversation between the two. First the client is one, and then the other side as they discuss how they want to approach the wife. This is worked through until the client sufficiently integrates these parts into an entire, understanding whole in the here and now. That whole can then communicate and exist with greater awareness.

Any kind of unfinished business is useful for Gestalt therapy. It must be something the client experiences at the time, and chooses to bring forth for further work. For a partial portrayal of how this works, a film on Gestalt therapy can be reviewed.⁶ In general, Gestalt therapists as different from most other encounter-type leaders, are from the traditional mental health professions (psychiatry, psychology, social work) and have in addition to their professional training, extensive Gestalt training. Several of the larger Gestalt Institutes (New York, Cleveland, San Francisco, Los Angeles) offer formal training programs for professionals (usually open to licensed or license-eligible professionals), which include six-month to two-year programs including on-going group participation, didactic seminars, and practice-leading with an experienced therapist. These professionals are not to be confused with leaders who merely incorporate Gestalt techniques in their work, either in unplanned or planned ways.

Gestalt therapy is one of many currently popular approaches that aim to help people make personal changes in their self-awareness. In some circles it offers a way to make a "whole" out of the fragments of life experiences affecting a person's self. But it is not the only approach. Anyone intending to become a client or worker in any of the modern group therapies should thoroughly search the data. □

Continued next week

REFERENCES AND NOTES

- ¹ Ellen G. White, *The Ministry of Healing*, p. 409.
- ² Thomas A. Glass, Ph.D., clinical psychologist, is helpful in suggesting materials accurately to portray Gestalt therapy.
- ³ Esalen offers a variety of personal growth experiences in addition to Gestalt therapy. Among the offerings are encounter, Gestalt dream work, massage instruction, meditation, yoga, instruction in arts and crafts, Rolf treatments, body awareness, movement, and astrology.
- ⁴ A paperback reprint of the 1951 edition by Frederick S. Perls, Ralph F. Hefferline, and Paul Goodman, *Gestalt Therapy*, is available through Bell Publishing Co., Inc., New York, 1965.
- ⁵ Some basic history is contained in "Introduction to Gestalt Therapy" by James S. Simkin, Ph.D., Paper #8, The Gestalt Institute of Cleveland.
- ⁶ Several films are available for rental and postage fees. Esalen Institute has a series on Gestalt therapy. The Gestalt Institute of Cleveland has one called *In the Now* by James S. Simkin. *Three Approaches to Psychotherapy* portrays work by Carl Rogers, Frederick Perls, and Albert Ellis as they work with the same person.

A Mother and Her Apple

By DONALD W. MCKAY



APPLES WERE a luxury item in the home of the poor itinerant preacher. But somehow, after each of his long circuit rides, he brought home one each for his wife and his three sons. Quickly the boys gobbled down their apples. The mother noticed them covetously glancing at her uneaten apple. Without a word, she cut it into three pieces for the boys.

As they munched, they couldn't understand why mother never cared for apples. Later, as an old man, one son reflected, "It wasn't that mother didn't care for apples, but she loved little boys better."

So it is with mothers everywhere. I know. My mother gave me a double dosage of love after my father died while I was still an infant. And I continued to receive that love until her death at the age of 84.

In an interview a famous operatic tenor was asked whom he considered to be the greatest singer. Without hesitation he replied, "The sweetest and most beautiful voice I have ever heard was that of my mother singing to me when I was a little boy." The tenor was the celebrated Enrico Caruso.

Mothers are remarkable to each of us. We can recall special acts of sacrifice and love they made for us.

In many cases, long hours of tearful prayers have been answered. There is Monica, for example, the mother of Augustine. She prayed constantly that her son might turn from his wayward life to Christ. Once when she was particularly discouraged, she was consoled with these words from a friend, "The child of so many prayers can never be lost."

She realized her son had wandered far astray from her early teachings. But after she had been consoled she never lost faith that God would bring him back. By her love and prayers she was able to see him do masterful work for the Lord.

"If I am thy child, O God," exclaimed Augustine at the time of his conversion, "it is because thou didst give me such a mother."

Many of mother's sacrifices pass unnoticed when we are young. Fortunately indeed are those who in later years can offer in word and deed the gratitude youth failed to experience or express.

Let us repay mother—not only one day in the year, as some do, but every day—for her patience, soothing touch, and the many sacrifices she has made. The poet was right when he wrote, "A rose to the living is more than sumptuous wreaths to the dead."

THREE FACTORS, in particular, led the Adventist pioneers gradually to believe that God intended His people to go into all the world and to proclaim the third angel's message to all countries of earth.

First and foremost of these factors was Ellen White, who attempted continually to arouse her fellow believers to the much larger task that God had given them. In the late 1850's, her writings abounded with messages urging church leaders to enlarge their view of mission.

A second powerful factor was the influx of a large stream of European immigrants into the United States in the decades of the 1850's and 1860's. Away from their relatives and friends, and no longer under the control of their churches and societies, these immigrants looked for friendship and communion with other people. In the many companies of Seventh-day Adventist believers they found not only their new brothers and sisters but also a faith to live by.

In turn, these immigrants made the Adventist believers in the United States aware of the fact that their mission involved all nations, languages, and peoples.

Once these immigrant believers had accepted the third angel's message, they wanted to share it. They talked about their beliefs with

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«INTO ALL THE WORLD»

By GOTTFRIED OOSTERWAL

fellow immigrants, and the church grew rapidly as a result of these foreign-language groups. Some of these developed their own church paper and even their own seminary. Many wrote to their relatives and friends in their lands of origin about the message. And some burned with the desire to go back to Europe and spread the message of the soon-coming Lord.

One of these was M. B. Czechowski, a former Roman Catholic who immigrated from Poland. Baptized at a camp meeting in Findlay, Ohio, in 1857, Czechow-

ski worked as a minister in Canada, New York, and Vermont. However, during all that time he had only one desire: to go back to Europe and proclaim the Advent message. But the leaders of the church did not see light in such an enterprise. They doubted whether Czechowski, who had difficulties in keeping his finances in order, would be the right man. And, second, their view of mission was still restricted.

But Czechowski went, against their will. He sought and found another church organization that sent him to Europe and supported him a little. In 1864 Czechowski began preaching in Torre Pellice, the heartland of the Waldensian Reformation in northern Italy. Fourteen months later he began his work in Switzerland where he also raised up companies of Seventh-day Adventist believers. For even though Czechowski was no longer officially associated with the SDA Church, and would not mention its existence in America, he preached Seventh-day Adventist doctrines.

Contact With American Adventists

One of his converts, Albert Frederic Vuilleumier, discovered in a room where Czechowski had lived, the address of the Review and Herald Publishing House. As the elder of the SDA church in Tramelan, the largest group founded by Czechowski, Vuilleumier immediately contacted the brethren in Battle Creek, and thereby established the contact be-

The first issue of *The True Missionary*, a monthly magazine expressing the church's new missionary vision, was printed in January of 1874.

The True Missionary.

VOLUME 1.

BATTLE CREEK, MICH., JANUARY, 1874.

NUMBER 1.

"Go ye into all the World, and Preach the Gospel to every Creature." MARK 16:15.

GIVING.

The sun gives ever; so the earth—
What it can give, so much, 'tis worth;
The ocean gives in many ways—
Gives paths, gives fishes, rivers, bays;
So, too, the air, it gives us breath—
When it stops giving, comes in death.
Give, give, be always giving;
Who gives not is not living.
The more you give
The more you live.

upheaped;

them to him, but there are so very few who have the spirit of sacrifice. Some will hand out readily of their means, and feel that when they have done this, there is no more required of them. They make no special sacrifice in thus doing. Money is good as far as it goes, but unless accompanied by personal effort, will go but a little way toward converting souls to the truth. Not only does God call for your money, brethren, but he calls for you. While you have given of your means, you have self-

the work for the time. The night soon cometh, in which no man can work. Satan is earnest, zealous, and persevering in his work. If he fails to accomplish his purpose the first time, he tries again. He will try other plans, and work with great perseverance to bring in various temptations to ensnare souls. He never becomes so discouraged as to let souls entirely alone. If the zeal and perseverance of God's followers in their efforts to save

to do

tween the General Conference of SDA and the SDA believers in Switzerland.

From that moment on the Swiss believers kept begging the General Conference to send them a minister to instruct them further, to guide them and to assist them in their work of spreading the Adventist message. When no one was sent, the Swiss believers sent one of their own believers to the United States.

James H. Erzberger arrived in Battle Creek in 1869, a few days too late to attend the General Conference session that convened in May of that year. He stayed 15 months studying the Adventist message.

In September, 1870, after having been ordained an SDA minister, Erzberger returned to Switzerland. He is the first SDA minister who officially received a missionary assignment outside of North America. This was the beginning of the SDA missionary movement into all the world, four years before J. N. Andrews was sent to Switzerland in response to the constant pleadings of the rapidly growing company of believers there.

The Vigilant Missionary Society

A third factor that led our pioneers to see and to accept their God-given mission to the whole world was the Vigilant Missionary Society.

It all began with a group of women who shared the conviction that God had called them to a special ministry to advance His work. They visited their neighbors, attended to the needs of the poor and the lonely. Among these latter were many immigrants from Europe. The women made it their special task, therefore, to assist them in every way possible. Some of the society members even took up the study of German and French in order to be better prepared to help them. But in doing this, a world vision was born that has never left the SDA Church.

Tracts that now were being translated into other languages were sent to addresses supplied to them by these European immigrants. Often, personal letters accompanied these tracts, telling the recipients of the hope there is

in the imminent return of Christ.

On December 29, 1871, a special session of the General Conference was called to study the work and the consequences of the Vigilant Missionary Society and its successor. A resolution was then adopted that every SDA church should have its own Tract and Missionary work.

The result was a missionary movement that has not had its equal since the Christian church began. Members of the churches

began to write letters and to send tracts and literature that soon "circled the earth." Sea captains found packages of Adventist literature on their ships and seamen dropped them at the ports of Europe, Africa, Asia, and South America. That's how the SDA church began in Venezuela, in Ghana, in the Caroline Islands (Micronesia), and other places.

The church members in America became possessed by the missionary spirit. Church services often

When You're Young

By MIRIAM WOOD

When the Answer Is "No"

IF REQUESTS for favors could always be answered with an immediate and resounding Yes, this would indeed make life happier, simpler, and less complicated all the way around. One is dazzled by the very thought of never having conflicting appointments, or physical malaise, or family responsibilities. Alas, no such Shangri-La exists in this present world. And so that tiny word that carries with it so much disappointment—No—just has to remain a part of one's working vocabulary.

This being the case, "askers" have to learn how to relate to a negative answer. But not everyone has mastered this basic skill. This was brought to my attention vividly a few days ago when my friend Lance related, with justifiable (I thought) vexation, an experience he'd just had.

"It had been *one of those days*; I'd been going at top speed from the time I'd gotten up and gone to my office, very early, until I'd returned home, later than I should have. Then there were some absolutely imperative chores to be accomplished; after that, I made several business telephone calls. By the time I finally fell into bed, there wasn't much left!"

I suspected what he was about to say next. "Don't tell me—let me guess—you'd no sooner gotten to sleep than the telephone rang. Right?"

"Right!" he smiled ruefully. "It was about eleven o'clock and my first thought was that some tragedy or emergency had occurred. But no—a very wide-awake and determined voice on the other end of the line identified its owner and, without pausing for breath, and without mentioning the lateness of the hour, much less apologizing for it, requested that I give a talk in one of the churches of the area where I live."

I murmured my sympathy, having experienced this kind of thing many times myself.

"Well, it wasn't the interrupted

sleep that I minded so much. But when I pulled myself together enough to be coherent, I had to explain that I just couldn't agree to give the talk because my schedule was already so full and I had made previous commitments, but before I could courteously finish, my nocturnal caller broke in heatedly. The gist of his remarks was that he 'couldn't imagine' my refusing, that he 'had thought I was very much interested in this part of the church's program,' and so on and on."

Lance's face set itself into rather grim lines as he proceeded to further describe the bruising encounter.

"I really *am* intensely interested in that church program, and I want and plan to do all that I can to help. But I just couldn't say Yes that time, and even though I did my best to explain this, my caller actually hung up on me in midsentence, leaving me feeling that somehow I'd failed as a person and as a Christian."

He hadn't failed, though—not in my opinion. But his caller had failed to learn that one of the very first requirements a leader must possess is diplomacy, which, translated into simple terms, means that when the percentage of inevitable No answers come his way, for whatever reason, he must let his victim "off the hook" with as little awkwardness as possible. Actually, why should there be *any* awkwardness? When you come right down to it, a Christian who is working for the Master to the limit of his strength is not obligated to agree to requests that fall within the realm of a favor. If he agrees to do the favor, the asker should be grateful and not regard it as a "hohum" thing. If No is the answer, there's always the hope that next time a Yes may be forthcoming—granted the asker doesn't wound and antagonize and alienate the asked.

Christianity and courtesy both begin with "C"—even when the answer is No.

consisted now of members telling of the results of their letters written to relatives or to strangers outside the United States. And reports were given of the success of sowing the seed "beside all waters" (Isa. 32:20).

This new missionary vision in the churches led to a monthly paper, *The True Missionary*, that was begun in 1874. It opened with an article by Ellen White on the worldwide scope of Adventist mission, and later issues contained other articles on foreign missions. There were also statistical reports, interesting letters, experiences of members involved in the work of mission, and instructions on how to be involved in it.

Into All the World

The True Missionary lasted only one year, from January, 1874, till December, when it merged with the *REVIEW AND HERALD*. But that year of 1874 marks the beginning of a whole new phase in Seventh-day Adventist missions.

It marks the beginning of that new vision that gave rise to the most widespread missionary movement in all the world. When the General Conference met that year, the brethren for the first time responded favorably to the request of the Swiss believers to send them a worker from America. In a moving action it was resolved to ask Brother John Nevins Andrews to go to Switzerland.

With his two children Charles and Mary, and accompanied by Adémar Vuilleumier (a cousin of Albert Vuilleumier), who since 1870 had been in the States, Andrews left Boston on September 15, 1874. One month later, October 16, he arrived in Neuchâtel, greeted by representatives from SDA companies at Tramelan (the first organized SDA church in Europe), Le Locle, Chaux-de-Fonds, Fleurier, Bienne and Buckten. Truly, an impressive group.

During this third phase of Seventh-day Adventist missions, the church spread and multiplied in all the world. It is a thrilling story of men and women led by the Spirit, constrained by the love of Christ, moved by the conviction of being called a missionary of God, and surprised by the joy of seeing God Himself mightily at work in

many ways to finish His work. In Europe they found a harvest waiting to be gathered in from Switzerland (1874), Germany (1875), France (1876), Italy (1877), Scandinavia (1877), and England (1878), to Romania and Russia.

In the 1880's, messages of truth reached Australia, Inter and South America, the Pacific Islands and the shores of China, while in the two decades after that most of Asia and Africa had had some contact with a Seventh-day Adventist messenger or publication.

In 1889, a Foreign Mission Board of Seventh-day Adventists was formed as an agency of the

General Conference to direct the overseas mission work of the denomination. Except for legal purposes that Board ceased to exist, when in 1903 the General Conference committee was given the responsibility of supervising the missionary operation of the church.

Among Protestant churches, the Seventh-day Adventist Church with nearly 2.5 million believers today conducts the most-widespread missionary movement. Is there anything lacking, still? What is there left to be done "after a hundred years"? □

Continued next week

Connie Learns Skeeter's Secret

By RUTH P. CLAYMORE

FOR THE YOUNGER SET

"THERE GOES SKEETER! I'll catch her!" Connie dashed down the stairs and snatched the fluffy gray cat as she scooted behind the tree. Back up the steps and scolding all the way came the black-haired 11-year-old girl.

"What am I going to do with you? You can't go outside! There are too many big dogs around! Now you stay in the apartment and be good!"

But Skeeter was determined to go outside. She crouched right by the door and, unless someone was fast enough to catch her, out she scooted every time someone opened the door. Sometimes she stayed away for several hours. Connie always worried about her and would enlist her friends to look for her.

Then one day when Mary came to see Connie the door was left open, but Skeeter made no attempt to go outside.

"Hey, look at Skeeter! She's learned her lesson!" Connie was pleased.

From that time on, the cat placidly curled up in the rocker or on the rug and lay purring.

Several weeks later Connie picked up the gray cat.

"You're getting fat and heavy!" Skeeter kept on purring happily.

"Mom, Skeeter looks as if she has a secret."

"She does, dear. She's going to have a family!" Mother smiled as she folded the bright-orange bath towel.

"You must be sure she has lots of good food and fresh water so her babies will be healthy."

Faithfully Connie cared for her pet. Days turned into weeks, and one day Skeeter presented her family of four tiny kittens. Connie was so excited, she couldn't stand still.

"Look, Mother! Aren't they adorable? So tiny! Their eyes are closed tight! See Skeeter washing them? She's so proud!"

The kittens were more important than chores, piano practice, and even playing that day, and Mother didn't say a word about it.

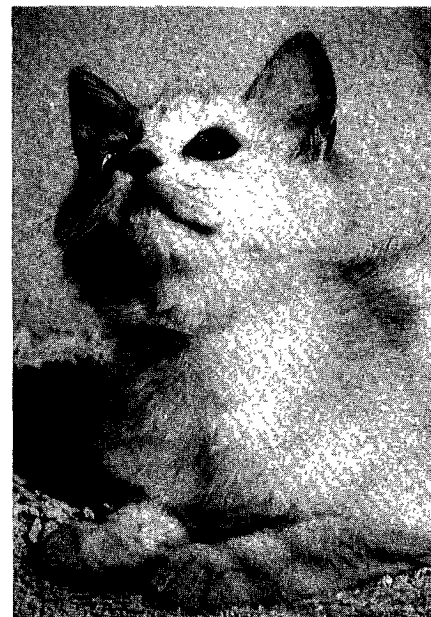
Connie spent long minutes marveling at the loud cries from such tiny throats, the silky softness of their fur, the greedy way they pushed against their mother when it was time to eat, and the tenderness of Skeeter's care for her babies.

When will their eyes open? Connie thought. Then she decided to ask Mother.

"I think about ten days," Mother said.

A few days later Connie came running.

"Mom, come see! One of the kittens has one eye partly open!" It was a very special day.



The New International Version of the NT

Among the most recent Bible translations to reach the market is the New International Version of the New Testament. It is sponsored by the New York Bible Society International and published by Zondervan Bible Publishers in Grand Rapids, Michigan.

Some will remark, Why another translation? Are there not sufficient versions extant? Obviously the translators and sponsors felt that their translation would fulfill a need and therefore was justified.

Perhaps N.I.V.'s principal uniqueness stems from the fact that it is the work of evangelical scholars, all of whom are "committed to the full authority and complete trustworthiness of the Scriptures, which they believe to be God's Word in written form. They are agreed that the Bible contains the answer to man's deepest needs and sets forth the way to his eternal well-being."—Preface to *The New International Version*, pp. viii, ix. This cannot be said of many of the scholars who have contributed to other recent translations.

Does this mean that the N.I.V. is sectarian? Not narrowly so, for the scholars came from various denominations (30 in all), including Baptist, Brethren, Church of Christ, Episcopalian, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, and Reformed churches. But, as we have pointed out in earlier editorials, the theological outlook of the translators affects their translations.

The translators came from the United States, Canada, Great Britain, Australia, and New Zealand, and in the United States were drawn from such seminaries as Gordon-Conwell Theological Seminary, Concordia Theological Seminary, Fuller Theological Seminary, and Conservative Baptist Theological Seminary.

The translation is fresh, with the scholars working from the Greek. They did not follow any existent Greek text, but worked from the various manuscript readings, following accepted principles of textual criticism. Where two or more readings contended for first place, alternate readings were placed in footnotes.

Formal or Dynamic?

Judging from a statement in the preface, one would expect a dynamic translation: "Their first concern has been the accuracy of the translation and its fidelity to the thought of the New Testament writers. While they have weighed the significance of the lexical and grammatical details of the Greek text, they have striven for more than a word-for-word translation. Because thought patterns and syntax differ from language to language, faithful communication of the meaning of the writers of the New Testament demands frequent modifications in sentence structure and constant regard for the contextual meanings of words."—Page ix.

But an examination of the translation itself shows that despite this freedom they allowed themselves, the translators inclined toward the formal translation and departed from it comparatively infrequently. Thus

John 1:1 reads as it does in the K.J.V., "In the beginning was the Word, and the Word was with God, and the Word was God." Revelation 19:10, which we examined in various translations sometime ago, also reads as in the K.J.V., "For the testimony of Jesus is the spirit of prophecy." Compare this with the dynamic translation of the N.E.B., "Those who bear testimony to Jesus are inspired like the prophets." Our own judgment is that this version comes rather close to a formal translation.

An example of dynamic interpretation is the N.I.V.'s translation of Romans 8:3, 4, "For what the law was powerless to do in that it was weakened by our sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, in order that the righteous requirements of the law might be fully met in us, who do not live according to our sinful nature but according to the Spirit."

The first occurrence of the term "sinful nature" is the translation of the Greek *sarx*, literally, "flesh," which could conceivably be understood as "sinful nature," but other shades of meaning are possible. A formal translation here would have used the word "flesh," leaving it for the reader to define the meaning in the context. The first occurrence of "sinful man" is the translation of the Greek *sarx harmartias*, literally, "flesh of sin," which may mean "sinful flesh," if the genitive is regarded as qualitative. Again, there is an interpretation here. The second occurrence of "sinful man" is the translation of the Greek word *sarx* only, and the second occurrence of "sinful nature" is also the translation of *sarx*, as is the first occurrence.

Interpretation in All Translations

Translators must decide what level of interpretation they wish to allow. As mentioned earlier, the translators, though granting themselves the freedom of "frequent modifications in sentence structure and constant regard for the contextual meanings of words," did not use this freedom excessively. One cannot therefore brand the version as being dynamic in its full range, nor can one label it as formal.

On the formal side, note, in Acts 20:7, N.I.V.'s literal "first day of the week" in contrast with N.E.B.'s "Saturday night," and again N.I.V.'s literal "first day of the week" in Luke 24:1 in contrast with N.E.B.'s "Sunday."

The N.I.V. does not use "thou" or "thee" or archaic verb forms, such as "doest" or "wouldst" when the Deity is addressed. Concerning this rule it is explained, "As for the omission of the pronouns 'thou,' 'thee,' and 'thine' in reference to the Deity, the translators remind the reader that to retain these archaisms (along with the strange verb forms, such as *doest*, *wouldest* and *hadst*) would have violated their aim of faithful translation. The Greek text uses no special pronouns to express reverence for God and Christ. Scripture is not enhanced by keeping, as a special mode of addressing Deity, forms that in the days of the King James Bible were simply the regular pronouns and

verbs used in everyday speech, whether referring to God or to man." (See our editorial Aug. 31, 1972.)

As to style, we quote what Calvin D. Linton, professor of English literature and dean of arts and sciences of the George Washington University, Washington, D.C., said concerning the new version: "High on the list of stylistic characteristics of the N.I.V. is a kind of economical integrity, a quality of simple dignity, or tightly drawn texture, 'wov'n close, both matter, form, and stile,' to quote Milton in another connection. Here is no straining after catchy colloquialism, shirt-sleeve casualness, or perky slang. There is presumably a place among modern versions for a colloquial style and for relaxed paraphrase; but in the N.I.V. one senses that the translators put integrity and directness first."—*Christianity Today*, September 28, 1973, p. 41.

Stylistic Characteristics Illustrated

As an example of the style we quote here the three angels' messages, which many Adventists have committed to memory from the K.J.V. "Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people. He said in a loud voice, 'Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water.'

"A second angel followed and said, 'Fallen! Fallen is Babylon the Great, which made all the nations drink the maddening wine of her adulteries.'

"A third angel followed them and said in a loud voice: 'If anyone worships the beast and his image and receives his mark on the forehead or on the hand, he, too, will drink of the wine of God's fury, which has been poured full strength into the cup of his wrath. He will be tormented with burning sulfur in the presence of the holy angels and of the Lamb. And the smoke of their torment rises for ever and ever. There is no rest day or night for those who worship the beast and his image, or for anyone who receives the mark of his name.' This calls for patient endurance on the part of the saints who keep God's commandments and remain faithful to Jesus" (Rev. 14:6-12, N.I.V.).

As with other new translations that we have reviewed, we refrain from giving either endorsement or disapproval. Each translation can perform a useful function if it is accepted for what the translators intended it to be. The day is long past when versions can be cited indiscriminately, as if the translators all followed the same principles. When versions lean too heavily toward the dynamic or when paraphrases are produced, the word of God can be and has been in places obscured or distorted. On the other hand, translations that are too formal can, and in places do, obscure the meaning as well.

When important points of doctrine are involved, it is wise to consult reliable commentaries as to possible meanings involved. This is a good practice to follow whenever one contemplates citing as authority a novel reading in a new translation. One needs to know the novel reading's source, as well as the degree of its being probably correct, before he can intelligently decide whether to cite it or not, or with what authority he can cite it.

D. F. N.

Suggestions on How Churches May Cooperate

The *Houston Chronicle* (Texas), in a recent article on its religious page, listed at least ten ways in which churches can cooperate during the energy crisis:

"Churches can encourage members living nearby to walk or ride bicycles to church services.

"They can encourage or actually work out car pools for members to get to church.

"Churches can limit, consolidate, or dovetail their services, to limit the number of trips to church.

"They can be sure the cars they buy for their ministers to drive are the smaller, gas-saving models.

"Churches can encourage members who drive great distances to attend church to visit churches closer to their homes until the crisis is over.

"Those churches that are located on bus routes can offer their parking lots on weekdays to people who would otherwise use the excuse that they have to walk too far to the bus.

"Churches could work out car pools for their members that work in the same areas of town.

"Churches can talk about biblical stewardship of the earth, including the wise use of natural resources.

"They can lower their thermostats, switch off unnecessary lights, and urge members to do likewise at home."

We heartily concur with these suggestions. We see many happy results, as side effects of the energy crisis prove desirable in their own right.

Why shouldn't churches lead the way toward thrift, economy, and reduction of waste even if there were not an energy crisis? Thermostats should be lowered to where they should have been all along, and health will be generally improved. More clothing on some people because of cooler rooms would reduce the temperature of many who have been greatly disturbed in recent years over the scantiness of attire. Cutting the costs of lights, heating, and use of paper supplies should be a major consideration in a church's budget, no matter how cheap fuel and supplies are.

Leading the Way in Self-denial

But even if the crisis should become severe and definite changes in life-style become mandatory, the churches should lead the way in self-denial. The living church should be the first in the community to show how to subsist under difficulties. Over the years (but perhaps not in modern times) it has been dynamic Christians who have had to survive amidst great distress. We can read up on church history to find out how they did it.

The right spirit during tough times can make the difference in any group. The Christian should be the first to show the truth in the old adage: When you find yourselves in the same boat, the best plan is to row together. There may be many opportunities to say a word for the Master, who led the way in self-denial. For many millions it is a healthy moment when they realize that the old cry of "More, More, More," can no longer demand its wishes when everyone else is faced with "Less, Less, Less."

For Seventh-day Adventists living in the last third of the twentieth century, the time is now to show some happy aspects of genuine faith. In temper, spirit, community cooperation, and neighborliness, they can demonstrate the positive cheer of one of their earlier spokesmen, the apostle Paul, who also knew something of hard times: "Not that I complain of want; for I have learned, in whatever state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me" (Phil. 4:11-13, R.S.V.).

H. E. D.

To be continued

The Need for Oil

Continued from page 2

Why, then, do many lives seem so destitute of the Spirit? Why does the church at times seem like a nation forced to "make do" with limited supplies of spiritual energy?

The answer is contained in the following paragraph: "Wherever the need of the Holy Spirit is a matter little

thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude." — *The Acts of the Apostles*, p. 50.

It is pathetic to see whole nations shivering in cold buildings because they lack fuel oil. It is unfortunate for them to suffer economic hardships because petroleum is not available with which to manufacture various products. It is inconvenient to have too little gasoline to do unlimited driving.

But how much more sad it is to see Christian people and Christian churches content with their miserable condition (Rev. 3:14-19), when Heaven is eager to provide the oil of the Spirit in abundance to produce a warm, radiant experience. "Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it?" (*ibid.*). Instead of being obsessed with the current shortage of literal oil, let us concentrate on our greatest need, our need for the oil of the Spirit. One crisis affects our temporal life; the other, our eternal life. K. H. W.

Letters

Continued from page 3

sponsible for the training of a little human life.

Our church-directed enterprise here is pupiled almost wholly by non-Adventist children. The parents of our surrounding area appreciate having a place where they can feel confident when they leave the little one that he will be cared for properly and that their child can get a genuine "head start."

My general practice in the schoolroom was to keep the child busy, happy, and God-oriented. During my last year there were more than 28 children of our little town coming to our church kindergarten in addition to those in the grades. I appreciated the confidence I enjoyed from their parents. As the little ones learned to print the letters and eventually some simple words, they would write precious notes to me that I yet treasure.

Yes, a good kindergarten, in my opinion, can be a fine answer for the child who is orphaned during certain hours of the day.

MARY EARLE WILLIS
Clanton, Alabama

Dress and Stewardship

Re "Two Ditches to Watch" [July 12]:

I'd rather look old-fashioned than immodest. According to what I read in the Spirit of Prophecy, it is right to follow the styles only if they are suitable. Of course, everyone should be neat, clean, and well groomed. But we are supposed to sacrifice and give to the Lord's work. I'd rather dress in a simple, plain way and give to help finish the work than have expensive, elaborate clothing.

Some people who wear shabby shoes may be too poor to buy new ones.

As for men wearing white socks—some have to wear white because of allergies or some other trouble.

HILDA GARRETT
Pueblo, Colorado

Week of Prayer Readings

I've just been rereading one of my older REVIEWS [March 1] and want to respond to the sister who wants a change in the Week of Prayer program. I note that she is only a new member. I am sure that if she had lived as long as I, she would be nostalgic for the old way.

In my youth those meetings were the high light of the year. We had them during the last week of the year. Everyone came from far and near, often with snow one and a half feet deep. We came in horse-drawn vehicles, but *such meetings!* We always had the "reading" first, read by one who could read with the power of the meaning. We were always told not to interrupt till the reading was finished. Then the elder would comment, and I've never in my life felt the power of the Holy Spirit as at those meetings. We had many testimonies and a season of prayer, then more comments by our leaders and more prayers. We all hated to see the meetings break up.

EMMA AMONSON
Gladstone, Oregon

Faithful Minister

While assistant publishing secretary of the Wisconsin Conference, I was looking for a place for one of our students from Emmanuel Missionary College (in those days) to canvass. In a little town in northern Wisconsin I found an elderly Seventh-day Adventist couple. I asked them whether they

had a room where a young colporteur could stay for the summer. They were happy to have him because they lived a long way from an Adventist church and seldom got there.

We began to talk about the Adventist truth and how it was going to every nation. To my surprise they were up-to-date on our world program. After asking them whether a minister had ever visited them, they said that I was the first minister they had seen for a long time. I then asked how they knew so much about the work. Going to a little end table enclosed in a curtain, the woman pulled back the curtain saying, "Here is my minister." Two neat stacks of the REVIEW AND HERALD were keeping them up-to-date and fresh with the ongoing march of the gospel.

B. J. SAVAGE
Paradise, California

Encompassing

You deserve special congratulations for the excellent report of the Annual Council [Nov. 15]. For all of us lay members who are not eligible nor able to attend, the article was so encompassing that we felt as though we were present.

DORIS M. RICHARDI
Fremont, California

Christmas Cards

During the Christmas season Adventists probably spent about a million dollars in stamps and greeting cards, a practice that originated about 1850. I am not condemning the practice. I have done it for 50 years, but would it not be a real boost in solving the dollar devaluation problem if that money were placed in the offering plate, in addition to what we customarily give? How pleasing that would be to God!

J. F. AND ARLENE GAMES
Colton, California

On Rebirth of an Ideal Family

By RAY DABROWSKI

CHILDREN GROWING UP in today's complex society are asking many questions. Not only do they ask, they demand on-the-spot answers. Parents and other adults are often at a loss to know how to answer them.

Perhaps one of the most relevant questions asked by teen-agers today is, What is my responsibility to my parents? This has always been a question but it is more relevant in 1974 because the Biblical injunction "Children, obey your parents" is being increasingly challenged.

How can parents help their children to steer a straight course when multitudes of voices are calling them in other directions? Basic is the matter of family relationships.

Children observe how their parents relate to each other. Keeping their eyes on them, they watch every move, mood, and conversation. At a young age their ideas of trust and obedience are formed by what they see of love, respect, and reverence their mothers and fathers show toward each other.

A child has to be taught how to love if he is ever to become capable of properly exercising authority himself, either as a parent or an adult leader. The manner in which parents use their authoritative powers is transmitted and reborn in their children and consciously or unconsciously becomes the model by which the children will exercise their authority as adults or as parents.

It is well known that a home in which moral chaos rules and the spirit of authority is absent is a

Ray Dabrowski is managing editor of the Polish Publishing House in Warsaw, Poland.

tragedy for a child. Parents must take the full responsibility for the baneful effects of their misdirection.³

How can a child learn to respect authority when he sees little of proper parental authority exercised in his home? Parents, after all, are to stand as the representatives of God before their children until they reach the age of maturity; ⁴ at home children are to learn respect for rightful authority. In a home where there is respect, love, and understanding between father and mother, a child will find a rightful "basis for respect and obedience owed to those who are legitimately

doesn't even understand what that word means, having never been taught its meaning by the example of his parents. Eventually, without living with adult models of holiness and integrity he doesn't see any adequate reason for loving his parents. Some rebel, leave home, and try to find love and happiness elsewhere. Leaving the hypocrisy of their home, they search for substitutes for the love that was missing in their home. They even find, so they think, a substitute for that Christ whose example wasn't shown to them. But these substitutes generally turn out to be highly unsatisfactory.

Teen-agers are aware that today's permissive society offers a multitude of easy "solutions" and answers. They recognize that they are living in an ever-changing culture, whose participants no longer read the fifth commandment as it was meant to be understood. Modern youth rephrase the command: "I will love and honor my parents if they leave me alone." Sociologists suggest that whether this philosophy is sound is not important. What is important, they say, is that children are challenging traditional standards.

Often when youngsters in a home say that they want to be free and left alone, they mean that they are

"Honour your father and your mother, that you may live long in the land which the Lord your God is giving you."¹

"Children, obey your parents, for it is right that you should. 'Honour your father and mother' is the first commandment with a promise attached, in the words: 'that it may be well with you and that you may live long in the land.'"

"You fathers, again, must not goad your children to resentment, but give them the instruction, and the correction, which belong to a Christian upbringing."²

placed in authority over him throughout life, particularly in the church and in the home."⁵

Parents can hardly expect their child to be saintlike, to obey their wishes and to be reverent toward them, when all the while their homes are ruled by selfish attitudes. We pity the teen-ager, for example, who is expected to be holy when he

looking for something or someone they are not finding in their homes. They want to be happy. If they have had a Christian upbringing, they want to go to heaven, but not on human love standards; they want to go there on the standards of God-ordained love. Many do not see this love in their homes; they don't

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THE TOUCH THAT CAN CHANGE A LIFE!

ANN & HARLEY JACOBSON

Air Force Retired

"While stationed in Germany, my husband and I enrolled in the Faith Bible Course. It captured our attention and we studied eagerly. Returning to the States, I attended a Bible Group sponsored by the church to which we belonged. No one could answer my questions based on what I was learning from the Faith Course. Today, we are members of God's remnant church. For us, the Faith Bible Course changed our lives."

KAPIOLANI BROWN

Student Nurse

"As a grade school student in Hawaii, I remember raising money for the Faith Valentine Offering. It was while watching a Faith For Today program on the mission fields that I decided to become a nurse. You might say that Faith touched my life in a very lasting way."



A FAITH FOR TODAY SPECIAL REPORT ON PEOPLE AND PROJECTS

What is the new Faith For Today all about? People. Their cares, fears and frustration—these are the concerns of FAITH.

What is FAITH doing about it? Through simulated, real life dramas, the FAITH TV program is bringing people face to face with contemporary conflicts. And in a very practical way, the Christian solution is demonstrated as the only lasting answer.

ROBERT CLARK

Actor

"I not only believe in the potential of television as a means for sharing Christianity, but, I also believe in Faith For Today as a means for realizing that potential."

ALICE PRINCESS SIWUNDHILA

Author

"I am very excited about the new Children's program being planned by Faith For Today. I feel this can be one of the most rewarding challenges ever undertaken by our church. Faith can count on me for support in this most timely project."



What is the reaction of the public to the new FAITH?

With the telecast currently being carried on more than 200 stations in 12 countries, responses from around the world bring messages much like this, "FAITH helped me find the answer I needed."

What are FAITH'S priorities and projects for 1974?

Because of the strong support given by church members in last year's offering, FAITH has confidently accepted three new major projects for 1974. A special Children's Program, newly written and designed Bible Courses and the nationwide release of FAITH on Video Tape are the three top priorities for this year.

How will these important projects be supported?

All three projects depend on the Special FAITH Offering to be taken Sabbath, February 9. Will you give your personal support on that day? Lives are depending on it!

HAL SIEGEL

WRCB Sales Manager

"I feel that Faith For Today is producing a program they can be proud of in more ways than one. I'm very glad to have them as part of our station lineup and from the response of our viewers, it looks like Faith will be with us for some time to come."

JERRY PETTIS

Congressman

"At a time when honesty and integrity in this country have been treated lightly by a few, I, along with the majority of my colleagues, am proud of what Faith For Today is doing to help strengthen the character and quality of this nation."



TOUCH A LIFE! SABBATH. FEBRUARY 9. GIVE TO FAITH.

WALTER SCRAGG

G.C. Communications Secretary

"Television offers a very exciting potential for sharing Christianity. The many lives influenced by Faith For Today are living testimony to that. As the special Faith Offering is taken on Sabbath, February 9, may each of us give in a sacrificial way."

JIM KALEBAUGH

Fitter and Welder

"My wife and I decided long ago to make our donations to God's work a matter of top priority. He has never failed to bless. We pray that our offering on February 9, will help Faith touch more lives in 1974."



know what obedience is all about because they have never been shown that love requires obedience.

"The word 'obedience' does not ring pleasantly in some modern ears, but those who resent it as 'regimentation' must assume their share of the blame for the alarming rise in juvenile delinquency in recent years."⁶ Children who rebel against the "must" of obedience must naturally be corrected and helped to see that it is just and proper to acknowledge the authority of their parents.

Parents are obligated to provide for the needs of their children, not those of material value only, but also those of love. The proper relationships between the mother and father, the discipline exercised, the education provided, and the properly presented example of godliness are necessary in order that children may feel that they are on their way to the kingdom of heaven. They know that the reward is there and they want it. Parents are to show the way.

Rewards of "Narrow Path"

In this age of materialism, the rewards of which the Bible speaks and to which Jesus refers, for example, when He says, "And you will have a rich reward,"⁷ may seem to many Christians as being something like this: "Johnny, if you'll be a good boy, you may have a piece of candy!" We tend to operate from the viewpoint that all the promised rewards are concrete, material, and tangible; and we expect them to be in that form.

But the religion of the "narrow path" also brings blood, sweat, and tears—immaterial rewards of godli-

ness. Although they may be immaterial, they are nevertheless of eternal value and reflect in no less form the promises of blessedness of which we read, for example, in the Sermon on the Mount.

Whatever else may be involved, the reward for obedience is clearly a spiritual gain. The Christian religion is much more than a pie-in-the-sky philosophy. Trust in God carries its own reward. He who loves the Lord, obeys His commands, and cooperates with Him who gives him life eternal, will accept the trials that the religion of Christ may bring, and understands through experience that he is indeed being rewarded with good things. To obey the Lord also implies trust in Him.

Built-in Rewards

The reward that is in store for obedient children includes also a long life full of blessings on earth. The divine gift of life provided by God alone can bring fullness of blessings if a "wholesome family life" is based on trust and obedience—obedience of children to the temporary authority of their parents leading to obedience to the everlasting authority of God.

The admonition given to Christian fathers "provoke not your children to wrath" (Eph. 6:4) poses several serious considerations that are often overlooked in the home. "Unjust, improper parental treatment angers the child so that it cannot honor the parent. A long list of parental faults may be drawn up under Paul's summary, which would include arbitrary, inconsistent, foolish, harsh, and cruel treatment. Parental authority is easily

abused. The prevailing sin is Eli's softness, careless indifference, the children rule and dishonor the parents, the parents obey. Turn the home upside down and the results must be according."⁸

Ellen White also calls attention to what happened at Eli's home. "His great desire was to avoid unpleasant feelings in the home. He remonstrated, but did not command. His blind affection for his sons led him to shrink from taking any decided action against their wicked course."⁹

Today's children are asking for guidance and it is the duty of parents to satisfy their desires in this respect. Only then as a proper relationship within the family circle is developed will trust, respect, and love permeate our society.

The religion of Christ, as is that of Judaism, is a family religion. The emphasis on proper relationships between fathers and mothers and between parents and their children is lost somewhat in our so-called Christian world. Perhaps our reconsideration of the questions children are posing will enable us to re-establish our homes and families in the way God intended them to be.

First, parents and children alike need to realize that to live Christian lives today means to live their lives by the standards Christ introduced. "Before parents can teach their children correctly, they must themselves learn in the school of Christ."¹⁰

Second, if we want to live in the future in the eternal kingdom of heaven, we must begin to live by the standards of that kingdom now. The children "have a right to such an education and training as will make them useful, respected, and beloved members of society here, and give them a moral fitness for the society of the pure and holy hereafter."¹¹

If our homes are mere dormitories, let us begin at once to establish the ideal family life that Christ talked about: "'Here are my mother and my brothers. Whoever does the will of my heavenly Father is my brother, my sister, my mother.'"¹² □

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- ¹ Ex. 20:12, N.E.B.
- ² Eph. 6:1-4, N.E.B.
- ³ *The SDA Bible Commentary*, on Eph. 6:1.
- ⁴ See *Patriarchs and Prophets*, p. 308.
- ⁵ *The SDA Bible Commentary*, on Ex. 20:12.
- ⁶ *Ibid.*, on Eph. 6:1.
- ⁷ Luke 6:35, N.E.B.
- ⁸ R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Galatians, to the Ephesians, and to the Philippians*, p. 650.
- ⁹ Ellen G. White, *Review and Herald*, Jan. 29, 1901, p. 259.
- ¹⁰ ———, *Ibid.*
- ¹¹ *The Adventist Home*, p. 306.
- ¹² Matt. 12:50, N.E.B.

Prayer

By
ALBERT
WILLIAM
WITHROW, JR.

Dear Father, in this age of wanting and needing, of high finances and hurried obligations, teach me the true meaning of life.

In this age of constant noise, of radios, televisions, cars, planes, trains, and people everywhere I turn, help me to find some quiet place each day where there is room for just You and me, a sound- and desire-proof room hidden somewhere deep in the mind where I can quietly leave the driving, pounding rush of this material world to be alone with You.

Some find their quiet place in drugs or alcohol, others find it in some form of surface, showy religion, and there are those who go to live out their lives in some forgotten corner of the world, but help me, O God, to find my quiet place in You.



Robert H. Pierson, right, General Conference president, in Sydney for the Australasian Division Annual Council, congratulates 92-year-old Andrew G. Stewart, author and pioneer missionary to the Pacific, on the publication of his latest book, *In Letters of Gold*. This specially bound copy of the book is to be presented to Her Majesty Queen Elizabeth II. Holding a regular copy of the book at left is F. K. Beranaliva, Fiji Mission president.

Leaders in Australia Review 1972 Attainments

By M. G. TOWNEND

THE ANNUAL COUNCIL of the Australasian Division began on a note of challenge Monday night, November 26, at the division headquarters in Sydney, Australia.

General Conference president Robert H. Pierson warned delegates to put first things first—for each to examine his own relationship to the Lord and the Lord's work before addressing himself to the problems of the work. He challenged: "Why are we here? Where are we going? We are not 'just another church.' God has a message for the world, and it is the work of this church to give that message to the world."

Reports for the year under review showed 1972 to be the year of evangelism. During 1972 Australasian membership for the first time passed the 100,000 mark to reach a total of 102,334. It took Australasia 75 years to reach 50,000 members, but only another 13 years to reach 100,000. One person out of every 195 in the division territory is a Seventh-day Adventist, the highest density of Adventists in any division.

M. G. Townend is communication secretary of the Australasian Division.

During 1972 more than 800 speakers conducted programs in churches and other meeting places, resulting in the most successful year of soul winning for the division. Accessions to the church during the year were almost 7,000.

Many soul-winning stories were told of the working of the Holy Spirit in the leading of men and women to Christ. One globe-encircling story told of a young man who migrated from Germany early in 1972. Traveling via Holland to Australia, he picked up a Seventh-day Adventist tract at a railway station. He had never heard of the church. A few days later he landed in Melbourne, Australia, where he purchased several used recording tapes on which were recorded E. E. Cleveland's Melbourne Crusade sermons.

A few days later the young migrant saw a man erecting a sign over the Seventh-day Adventist church. It read, "Reach Out for Life." Things now began to fall into place. He attended the meetings, accepted the message, and now is working for the salvation of others.

The year 1972 was also a building

year, particularly in the island mission field. During the year each of the three union missions either completed or began erection of new union headquarters buildings, and many other medical and educational building projects were initiated in the island mission field.

Health Food Industry

An indication of the strength of the health food work is shown in an analysis of the regular working force of the division. Nine hundred fourteen of the 4,529 regular licensed or credentialed workers were engaged in evangelism and pastoral work, while an equal number were engaged in a health food ministry. A further 600 served on a temporary or part-time basis in the work of the health food company. The 63 health food shops operated by the church in Australia and New Zealand served 8.3 million customers during 1972, and the 13 health food factories processed 29,000 tons of high-quality health foods.

Other reports of success were presented to council delegates: Sabbath school membership at the close of 1972 had reached a total of 127,333 members, plus 21,781 branch Sabbath school members; mission offerings amounted to \$1,119,722, an increase of \$106,997 over the previous year; church members distributed 3,006,994 pieces of literature during the year and helped in the decisions of 2,479 persons to be baptized.

More than 150 radio and TV programs are being presented each week, and 20,000 active students are enrolled in Bible correspondence courses; Adventist telephone dialing services recorded 1,800,569 calls.

Church school enrollments have rapidly increased and new schools have been opened in many areas; there has been more than a 100 per cent increase in Five-Day Plans to Stop Smoking conducted; more than half a million pieces of temperance literature were distributed; *Alert*, the Australasian Temperance Society magazine, has now reached a circulation of 25,166; literature evangelists sold books valued at \$944,696, while student literature evangelists delivered more than \$100,000 worth of books; sales from the publishing house for the year were \$1,550,463.

Youth evangelism has resulted in a present total youth membership of 52,968. The Pan Pacific Youth Congress held at National University, Canberra, at year-end had an attendance of more than 2,000 with reports of many young lives changed as the youth made deci-

sions to serve the Lord. A Youth Witness Seminar is to be held this summer at Avondale College.

The health department strengthened the right arm of the message during 1972 with the near completion of the Sydney Adventist Hospital, the beginning of the Auckland Hospital, and the launching of several programs of preventative medicine at the Warburton Sanitarium and Hospital. The five major island mission hospitals continue to upgrade their facilities and services, with four island national doctors in service at these hospitals.

The total estimated final cost of the Sydney Adventist Hospital's rebuilding program is \$11,756,100. An analysis of the increase in building costs in recent years has indicated that if the rebuilding program had been delayed until the present time increased costs would have made it almost impossible to achieve.

Australasian church members were faithful not only in missionary endeavor but also in stewardship, with an annual increase in tithe of 15.7 per cent, reaching a total of \$9,299,763. Of this total \$8,294,638 came from the two union conferences, indicating the limited earning potential of the membership in the three island union mission fields, which had 16,562 more members than Australia and New Zealand.

Of the 1972 division budget, 36.47 per cent came from institutional earnings.

Division Treasurer L. L. Butler, in concluding his report to the council, said, "In these days when so many other churches are finding it necessary to restrict their activities because of their financial problems, we are grateful we are able to continually advance. In particular we appreciate the tremendous support of our church membership in the North American Division and the General Conference for finding

the necessary finance to bridge the gap created by the devaluation of the American dollar and the revaluation of the Australian dollar."

As delegates to the annual council returned to their fields of labor, they did so with "Impact '74—Christ to Every Door" as their watchword for 1974. Strong plans have been laid to implement a program of total evangelism throughout the division. □

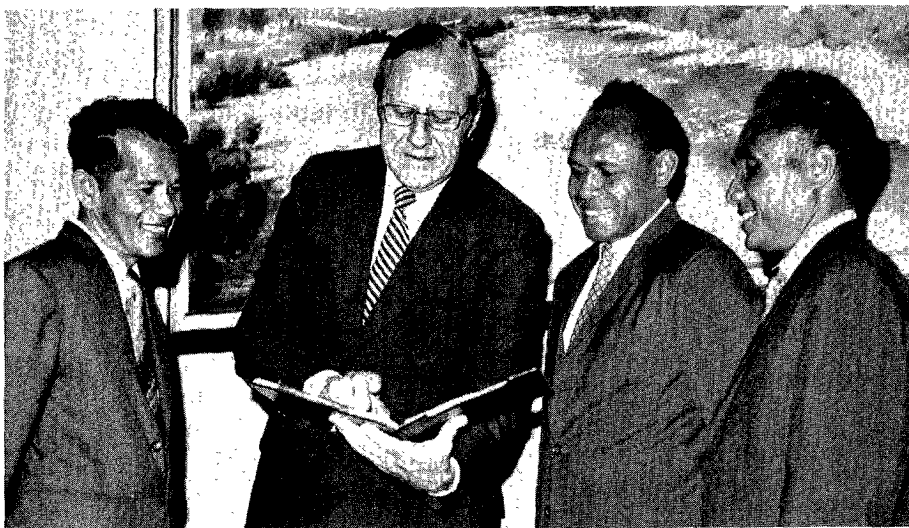


CLASSES FOR DIABETICS BEGIN AT SIMI HOSPITAL

Another community service has been inaugurated at Simi Valley Adventist Hospital, southern California, through its expanding health services department. Diabetic classes are now held periodically to help the diabetic and his family attain maximum care and comfort.

Amy Sherrard, R.N., health educator at the hospital, reported a capacity audience at the first class. Many are former patients of the hospital who learned of the class through personal contacts made by the health services staff. Many others are referred by local physicians who inform their patients of the classes.

CHARLES MITCHELL
Public Relations Director
Simi Valley Adventist Hospital



R. R. Frame, Australasian Division president (with notebook), confers with three national leaders: F. K. Beranaliva, Fiji Mission president; Wilfred Billi, lecturer in religion at Sonoma Adventist College, Papua-New Guinea; and Lui Oli, Central Papua Mission president.

TEXAS

NASDAD Enlarges Scope of Dental Missions

During the recent annual convention of the National Association of Seventh-day Adventist Dentists held at Houston, Texas, NASDAD members pledged their support and contributed financially to the growth and development of dental clinics overseas. The Sabbath school mission appeal by Eldon Carman, consultant in the General Conference Department of Health, outlined the advance in mission dentistry made in the past few years.

At the present time there are 22 dentists working in ten clinics in the Far Eastern Division. There are also national Seventh-day Adventist dentists working in clinics in Seoul, Korea, and Bangkok, Thailand.

On the island of Guam the dental clinic was opened in 1966 and in 1970 was expanded into a ten-chair clinic. The clinic operated a 24-hour emergency service seven days a week. For quite some time no charge was made for services rendered on Sabbath until it was noticed that the same people would always return on the Sabbath, since they knew no charge would be made. This was not a good method of helping these people. Therefore, money collected from Sabbath emergency work was set apart for new work in neighboring islands.

Gradually the fund grew into \$20,000. In the meantime the staff had visited the island of Saipan for temporary dental services. The clinic board voted to begin permanent work on the island. A building was built with three bedrooms, of which two could be used for the clinic. It is now in full operation.

Dentists from Guam are also providing dental services for many of the other islands in the Trust Territories, particularly on the island of Palau. Medical and dental teams have been visiting these islands for several years now, and a strong work is established. They are gradually expanding their work to other islands, and the help has proved to be of great value for the pastors and evangelists.

The dental work in Puerto Rico is in the process of expanding. The neighboring island of Haiti is also in need of a dentist to operate in the dental section of the hospital. It is possible for dentists in the United States to spend short terms of service at this clinic in Haiti.

NASDAD's special project for last year was establishing dental practice and equipping it in Bulawayo, Rhodesia. Arni Asgeirsson has a practice now going in that city. He stresses that owing to the pressing monetary problems it is very important to involve more physicians and dentists out in the

mission field to help support the work of the church through their services while there is yet time.

That is why NASDAD has instituted a program called Year Around Mission Money as a vehicle for generating funds to assist the General Conference in establishing these mission dental clinics. Many areas are calling for dentists now, and there is much that can be done.

NASDAD President Roscoe Webster, of Mansfield, Ohio, emphasized the need to enroll all Seventh-day Adventist dentists as members of NASDAD and urged full cooperation in making the mission dental program an important tool in soul winning and healing pain and sickness.

ROBERT L. ROY
Public Relations
Director, NASDAD



ONE-THOUSANDTH CONVERT BAPTIZED BY EVANGELIST

K. S. Wiggins, Ministerial secretary and evangelist of the Caribbean Union Conference, baptized 1,065 persons during 1973. All were won during his public evangelistic campaigns. He is pictured above baptizing his one-thousandth convert.

An interesting incident took place just before Elder Wiggins' recent crusade in St. Thomas, Virgin Islands, when handbills to be used in the crusade were delivered to the pastor of the Moravian church instead of to Elder Wiggins. The pastor shared the handbills with his congregation and asked them to distribute them to their friends and relatives. Elder Wiggins found out the handbills had arrived on the island only after a Seventh-day Adventist church member received one from a Moravian friend. Following the St. Thomas crusade, 309 persons were baptized.

MAUREEN BURKE
Bible Instructor
Caribbean Union College

COVER STORY

Belo Horizonte's Needs Concern Youth at Congress

By ASSAD BECHARA

SEVENTH-DAY ADVENTIST youth have left their mark—both literally and figuratively—on Belo Horizonte, Brazil, a city of 1.3 million in the territory of the East Brazil Union. They gathered there in July for a six-day youth congress, and during those few days demonstrated to the residents of the city that Adventist youth are active, interested, and involved.

They also erected and officially inaugurated in a public plaza selected by the city government, a monument ten feet tall with the Ten Commandments engraved on two slabs of black marble. Although the youth congress is over, the monument remains permanently in the plaza pointing people to a better way of life.

The invitation to the congress said simply: "Come. We need you. Participate."

"Add to the group your own presence. Share some of yourself with others who need you. Share your love, your understanding, your cordiality. Multiply your blessings for the benefit of others and yourself."

The invitation was heeded. The young people came.

Since this city, the third largest in Brazil, is a city of precious stones, the program revolved around this theme. Every youth-congress publication carried a logo type with a stylistic representation of the 12 precious stones of the Holy City. This logo could be seen

Assad Bechara is youth director of the East Brazil Union.



Signs advertised the Belo Horizonte youth congress in plazas and along city avenues.

everywhere—on 30,000 reception tickets distributed by the military traffic police to all those who arrived in the city by air, bus, or railroad; on 6,000 signs displayed in shop windows, restaurants, and other official and commercial buildings; on city buses; and in the main hotels, where a booklet entitled "Who Are the Seventh-day Adventist Young People?" especially prepared for the congress, was placed in stands.

The president of the South American Division, R. A. Wilcox, presided over the opening meeting, along with the division youth leader, J. M. Viana. State and city authorities also were present.

As the congress continued, local papers printed daily reports, and the news agencies distributed reports of the young people's activities throughout the country. Radio stations broadcast hourly vignettes of the meetings, and the television stations showed reports of the congress during their prime-time hours. Daily news reports prepared by the three television networks reached 8 million persons and covered 500,000 square kilometers—the whole country of Brazil.

What kind of image was transmitted about Adventist youth? The image of a Seventh-day Adventist young person revealing to the world a message by means of the following good deeds:

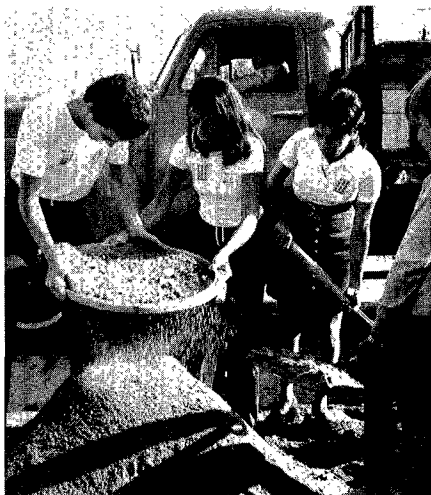
- ▶ The donation of blood for poor patients of the charity hospitals of the city.
- ▶ Carrying on an uninterrupted reading of the Bible.
- ▶ Building during the days of the congress a house for a poor widow.
- ▶ Carrying on specific deeds of social assistance.
- ▶ Marching for peace and health, in a



Telepaz, a telephone service aiding people in distress, was begun by Adventist youth during the congress and is being continued.



While the crowd stands with bowed heads around the Ten Commandments monument erected in a city plaza, M. S. Nigri, of the General Conference, offers a prayer of dedication.



Building a house during the congress became a special job for youth of both sexes.

fight against intoxicating drinks and tobacco. About 2,400 young people marched in protest against these vices, wearing appropriate signs on their shirts.

► A proclamation in the public plaza in favor of temperance, with the support of the political head of the city, who built special stands for the occasion.

► Exhibiting a representation of the Bible, on cloth, about 100 feet wide, as the Word of God, a transforming and liberating agent for mankind.

But that's not all. It's only the beginning of a list of the activities the Adventist youth carried on—in addition to attending meetings—during the East Brazil Union Youth Congress. They also:

► Invited 23,000 persons to learn more about the Seventh-day Adventist Church.

► Sponsored an audio-visual presenta-

tion on the worldwide church and a live Voice of Prophecy program, through which more than 400 new persons enrolled in the Radio Postal Bible School. ► Distributed 3,000 roses with a message of health and peace to hospital patients.

► Donated to the city a system called Telepaz (a telephone of peace), to assist those in distress and despair. During the time they manned the telephones, Adventist young people saved various persons from suicide. This service continues, receiving between 600 and 800 calls daily.

Residents of Belo Horizonte, and others who heard reports of the youth congress, will remember Adventist young people for their usefulness, service, and love.

The youth congress closed with a message of consecration by Moisés S. Nigri, a vice-president of the General Conference, which confirmed in the hearts of the youth the ideals that are as a vibrant, dynamic force to them: "Jesus Christ, count with me now!" □

IRELAND

Adventist Church Grows Despite Country's Unrest

Not for nothing is Ireland known as the Emerald Isle, a place famed for its scenic beauty. But at present, it has another fame, the violence that is taking place there.

One grows used to seeing armored vehicles speeding along; helicopters overhead; security checks; ramps to slow down vehicles; the ever-present military. All serve to remind one that this is a trouble-torn country. Radio

and television networks give almost hourly bulletins in Ireland itself, letting citizens know what the present state of play is.

There is a happier note in Ireland. It would be a mistake to think that the Seventh-day Adventist Church in Ireland has ground to a halt during recent troubles. Far from it. Perhaps a few stories of events in my section of Northern Ireland will give a little insight into the ways in which God is leading His people here.

Not all of Northern Ireland has been severely hit by the troubles. Coleraine—a thriving university town on the North Coast—has come through the troubles almost unscathed, perhaps because it is a largely Protestant town in a Protestant area. In Coleraine there has been a Seventh-day Adventist group ever since 1891. Just over a year ago, we began looking for a suitable plot of land on which to build a church. We believe that God led in obtaining a corner site in a recently developed area just one mile from the center of the town.

In October, 1973, the builders began work, and by the end of November the foundations were finished. The building project will be completed by the summer of 1974.

There are just six Adventist groups in Northern Ireland, so it will be a day of great rejoicing when this latest church building is opened.

Church members are working hard with gift Bibles, securing the initial interests and then following them up. In and around Coleraine, a number of interested persons are studying. We long for the day when we can baptize them and worship with them in a dedicated church of our own.

In Londonderry we also have a faithful group, who, like the Coleraine members, worship in the local Orange hall on Sabbaths. Just recently, a bomb was left in the same street, 45 yards away from the hall. The shop in which it was placed was completely demolished. One day we hope to meet in a safer location.

The gospel continues to be preached in Londonderry. We have a midweek series of meetings held in the large front room of the home of a member. More than half of those coming are young people and are not members of the church.

Yes, this past year has been a good one for us. We witnessed the Investiture of a number of Pathfinders and a baptism of seven young people. Next time you hear a news bulletin about troubled Northern Ireland, spare a thought for us too—and thank God for His constant care, guidance, and protection.

MICHAEL K. TAYLOR
Pastor

Coleraine and Londonderry

SDA Youth Rise to Meet Challenge of Evangelism

Since mid-1972, when students played a determining role in bringing about a change of government and profound modifications in the structure of society, people have been discussing Malagasy young people. Until then the Malagasy was known around the world for his attachment to tradition, his timidity, his deference to authority.

The sudden changes have brought about some improvements. For one thing, they forced Adventist young people to face up to the responsibility of introducing the third angel's message to their friends and associates. That the youth were capable of this charge was clearly proved during the three-week evangelistic campaign that they held in Tananarive August 20 to September 8.

For the Malagasy Adventist youth MISSION '73 was a new venture—new because never before had they been given the sole responsibility of holding an evangelistic campaign. Once they began this undertaking, they threw themselves into the project with ardor and enthusiasm.

The Meetings Begin

Plans called for eight programs in a city auditorium followed by eight lectures in the Adventist evangelistic center in downtown Tananarive.

The publicity committee put forth every effort to advertise effectively, and the results far surpassed all hopes. The first night the hall, which seated 800, quickly filled, and the following evenings at least 200 persons had to remain standing, pressed together in doorways and around the walls.

The subjects were all presented with originality, no two in the same way. There were statements illustrated by color slides, films, dialogs, and round-table discussions. A choir introduced each program by singing a theme song. Then the texts were projected onto the screen simultaneously with color slides illustrating the message. At the close of the presentation the choir repeated the theme song, and then the director invited the audience to sing with them, thus drawing the hearers into closer rapport with the young people.

Before the close of the first series of meetings a questionnaire was distributed to those present, to secure the addresses of all who wanted to remain in contact with the Adventist youth. Some 200 addresses were obtained. MV Societies are busy nurturing the interest of these young people.

In the Adventist evangelistic center the young Adventists presented Christ

as the only solution to today's problems. The final evening Nino Bulzis, MV secretary of the division, lectured on the Word of God, then showed the film *Arrow of Prophecy*, with Malagasy commentary. The room was much too small to hold all who came that evening.

Among the positive results of this youth-to-youth effort are these: Advent-

ist young people have come to understand their responsibility to their church and are already planning other campaigns, and the problem of how to evangelize Tananarive, the capital of Madagascar, is being solved.

HENRI LONG

MV Secretary

Indian Ocean Union Mission

Dateline Washington

A Monthly Roundup of Happenings at General Conference Headquarters

By F. C. WEBSTER

LEADERSHIP TRAINING EXPANDED.

Building upon special leadership courses conducted last summer for a segment of the church's top administrators, preparations are under way to conduct additional leadership programs for local and union administrators during 1974. R. R. Bietz, church administrator, having served many years in varied capacities, will direct these courses. He will be assisted by D. W. Holbrook, president of the Home Study Institute. Two courses are planned for the spring of 1974 and two additional courses during the autumn months.

Training in skills of leadership will be slanted specifically for Seventh-day Adventist church administrators, and should serve to better equip church leaders, under the guidance of the Holy Spirit, to direct in a more efficient manner the affairs of an expanding church program.

REVIEW AND HERALD MISSION PROJECT.

The employees of the Review and Herald Publishing Association recently raised \$4,321.52 for needed equipment at the Advent Press in Accra, Ghana. The money was raised under the direction of the Employee Advisory Committee. In addition to individual remunerative projects, there were several group-sponsored activities, including white-elephant sales, auction sales, et cetera. The employees soon will choose another publishing-oriented mission project for 1974.

YOUTH TASK FORCE. During the first two weeks of December, a taskforce of youth leaders met at the General Conference headquarters to make an in-depth study of goals and objectives of the Youth Department, and to develop a training course tailored for youth ministry in the local church.

Resource personnel outside the Youth Department included: Vernon Koenig, of Loma Linda University; John Youngberg, a graduate student in the area of educational leadership; and D. W. Holbrook, president of Home Study Institute. In addition to these, the following representatives from the Youth Department were in attendance: all the General Conference Youth Department staff, Paul DeBooy and Leon Davis, youth directors

of the Pacific and Atlantic Unions; Jim Harris, Ron Wisbey, and Rodney Applegate, youth leaders of the Central California, Oregon, and Southeastern California conferences, and Ken Veal, youth pastor from Orlando, Florida.

DENOMINATIONAL TRENDS.

On March 26 and 27 the important Denominational Trends Committee, composed of more than 70 members, will meet in Washington. This committee will examine some of the trends that seek to push their way into the church. Though the church does not resist new and fresh ideas, neither does it hasten to lay aside the distinctive way of life characteristic of Seventh-day Adventists. Some of the items that may appear on the agenda when this committee meets are marriage between Seventh-day Adventists and non-Seventh-day Adventists; plays, drama, skits, and feature motion pictures; and athletic programs in schools and churches.

REGIONAL PUBLISHING STUDY COMMITTEE.

On December 10, regional representatives of the publishing department met in Washington to study problems of specific importance to the regional conferences, literature evangelists, Home Health Education Service, and Adventist Book Centers. In giving guidance to the publishing ministry, the regional conferences face specific areas that challenge the ingenuity of our regional leaders.

GENERAL CONFERENCE ARCHIVES.

Continued progress is being made toward developing the new General Conference archives and record-management service. Microfilm and microfiche photographic equipment is now in use that makes it possible to process an average of 2,000 pages per day.

Recently Robert Lando, of the National Archives, spoke on record management to the office secretaries of the General Conference as part of the staff's program of in-service training.

VISITORS. Late last year a group of 87 Seventh-day Adventists from the Jamaica, New York, church in the Northeastern Conference visited the General Conference headquarters and the vaults of the Ellen G. White Estate.

NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► The most destructive cyclone in 50 years hit the Fiji isles on Monday, December 10, causing much destruction in the area of the Lau Islands of the Fiji group. Eighty-four lives were lost, mainly as a result of the sinking of two ships. Five Seventh-day Adventist nationals lost their lives as a result of the cyclone. Dr. and Mrs. Melvin Hill of Pacific Union College, Angwin, California, perished at sea with one of the capsized ships. Mrs. Hill's body was recovered and was subsequently buried at sea. Dr. Hill and his wife were en route to the Australasian Division music festival, which began December 24 at Avondale College.

► W. T. Andrews has been appointed assistant to the treasurer of the Australasian Division. Mr. Andrews has been serving as secretary-treasurer of the Western Pacific Union Mission with headquarters at Honiara, British Solomon Islands.

► Division president R. R. Frame and L. L. Butler, treasurer, returning at year-end from the Western Pacific Union Mission, where the annual committee meetings were held, believe that 1973 has been a record year for baptisms in this union, with at least 650 baptized in the Solomon Islands alone. The union has set a goal of 1,300 for baptisms in 1974 and is confident it will reach and go beyond this number.

► The new Western Pacific Union Mission headquarters complex was dedicated and officially opened at Honiara, British Solomon Islands, on Tuesday, December 11. The British High Commissioner for the Western Pacific, with Robert H. Pierson and Duane S. Johnson from the General Conference, were in attendance. The very representative complex, ideally located on the Lunga Ridge, overlooks the Lunga River and Henderson airfield on one side, and has a sea view across to Savo Island on the other side. It includes ten houses, the office, a school, and apartments for single workers.

M. G. TOWNEND, *PR Secretary*

Euro-Africa

► The energy crisis and consequent ban on Sunday driving in many European countries is increasing the potential number of listeners to Adventist World Radio, which broadcasts from Lisbon, Portugal.

► The Hamburg Publishing House has just printed the second edition of *Patriarchs and Prophets* and retranslated

Prophets and Kings and *The Acts of the Apostles* in their program of issuing the complete Conflict of the Ages series.

► The Belgian-Luxembourg Conference reports 85 baptisms for 1973, an increase of 24 over the preceding year, bringing the total membership now to more than 1,350. For the coming year, several types of evangelistic activities are planned.

► The Cameroun Mission Hospital in Koza, Camerouns, has approximately 1,600 admissions a year, with an average stay of 12 days a person. The staff consists of one doctor, one intern, two nurses, nine nurse aides, and four others. More and more of the health program is being directed toward preventive medicine and is extending to nearby villages.

► Suzel Vieilledent, a medical student, arrived in Koza, Camerouns, in October, as a volunteer missionary. Jacques Ritlewsky, another volunteer, has arrived in Bangui, in the Central African Republic, to construct a permanent house of worship there.

► The seminary at Nanga-Eboko, Camerouns, registered 34 theology, 23 manual arts, and 163 secondary school students for the current school year.

► Literature evangelism has been launched in Chad, and it is hoped to pursue this kind of activity later in Gabon and Niger.

EDWARD E. WHITE, *Correspondent*

Far Eastern

► The first quadrennial session of the North Philippine Union Mission, which met in Manila, November 21-26, reported a membership of 54,089, making the union second in membership (to the South Philippine Union Mission) among the nine unions in the Far Eastern Division. A budget of 1,480,091 pesos was adopted, of which 192,800 pesos is for evangelism, the largest amount ever allocated for this purpose in the history of the union. L. L. Bock, General Conference associate secretary, and P. H. Eldridge, Far Eastern Division president, were guests at the session.

D. A. ROTH, *Correspondent*

Southern Asia

► The Burma Union reports 28 Action '73 campaigns, 21 Friends for Life children's meetings, and six Voice of Youth meetings, with 475 laymen giving Bible in the Hand studies during 1973.

► Pakistan Adventist Seminary students run eight branch Sabbath schools, with about 60 students going out to these each Sabbath. The ministerial training class under the direction of Fred Ellis holds two major evangelistic meetings each year in nearby villages where interests are aroused by the branch Sabbath schools. Some of the older students are giving Bible studies off campus regularly. All the 16 graduates since the first graduation in 1970 have joined denominational work. N. L.

Sherwin is the pastor of the seminary church, and Y. K. Dean, dean of men, pastors the newly built Colony church in the village near the seminary.

► Adventist church members joined the Red Cross workers in extensive relief work for those in distress because of the recent heavy floods in Punjab, Pakistan.

► Construction is proceeding on the new hostel at Kottarakara High School with funds provided by the Thirteenth Sabbath Offering overflow.

► Despite the scarcity of cement and other items, 25 new churches have been constructed in South India during 1973.

► Lawrence Bennette, a member of the Dacca SDA church, has been asked to appear with five minutes of religious talks in Bengali on television in Dacca, Bangladesh. He has already presented messages such as "The Sabbath," and "The Second Coming." This is free time given by the government-owned station.

► Eighteen former Buddhists have been baptized in Hubli, India. In the course of his pastoral visitation John Roberts came to a young Buddhist woman who was ill, evidently from food poisoning. Immediately he went to obtain medical help. This act of Christian concern impressed the Tamil Buddhists who live in that area, and they threw their doors open to receive the gospel.

A. J. JOHANSON, *Correspondent*

North American

Atlantic Union

► Bridgeport, Connecticut, Spanish church members recently held a dedication service. The church traces its beginning to a laymen's congress held in South Lancaster, Massachusetts, in 1963. Two Adventists from southern Connecticut, Eugene Olan and Pedro Velez, attended this meeting and were inspired to make a greater soul-winning effort in their area. Before long they had a group of believers meeting regularly. The group continued to grow and was officially organized into a church with 21 charter members. At the time of the dedication there were 48 members, plus 18 who were joining from the Waterbury church.

► Women of the Genesee Park Boulevard church in Rochester, New York, packed and distributed 23 Thanksgiving baskets and nine fruit baskets. As a result, several Bible studies have been started, according to the pastor, Merle A. Tyler, Sr.

► Three months of evangelistic endeavor by Jorge Grive, evangelist, and several New York pastors concluded with a baptism December 8 in the Intervale Spanish church in the Bronx.

► Hector Bonilla, a medical assistant in a New York hospital, held a Five-Day Plan to Stop Smoking, in the South Bronx area beginning December 10. Fif-

teen people enthusiastically entered into the program conducted by this layman, and more than 20 were present for the final meeting. Mr. Bonilla, who got to know each participant personally, plans to keep in contact with them.

► Forty-seven Sabbath school teachers attended a training course in the South Lancaster, Massachusetts, church, November 9 and 10. W. E. Peeke, Atlantic Union Sabbath school secretary, and Harold E. Voorhees, Southern New England Conference Sabbath school secretary, were the instructors.

► Atlantic Union College's student body is a cosmopolitan group that includes three students from Africa; ten from Asia and the Pacific; 17 from Canada; 42 from the Caribbean and the Atlantic islands; five from Central America; four from Europe; and nine from South America.

EMMA KIRK, *Correspondent*

Canadian Union

► A group of missionary-minded young people of the Perth Avenue church in Toronto organized themselves as Operation Rescue on August 12, 1973. They have since that time distributed more than 2,000 pieces of literature, mailed more than 400 missionary letters, and made 500 personal contacts, besides visiting nursing homes, distributing food, clothing, and money to more than 30 people.

► At the Canadian Union College Alumni Homecoming, November 2 and 3, J. W. Bothe, former president of the Canadian Union, was honored as the Alumnus of the Year. Elder Bothe is now administrative assistant to the vice-president of the General Conference for North America. Dr. William Landeen was honored as the International Alumnus of the Year.

THEDA KUESTER, *Correspondent*

Columbia Union

► One hundred and fifty men and women attended Ohio's first State-wide Federation of Community Services held recently at Mount Vernon. State Federation president Betty Ahnberg directed the program, at which a new working policy for all Federations in Ohio was voted.

► Evangelistic meetings were held recently in Cleveland, Ohio, by L. Arnold Kraner. Six have been baptized to date as a result of the meetings.

► The Nela Park Division of General Electric, Cleveland, Ohio, was the location of a recent Five-Day Plan conducted by Marty Tookmanian.

► Dr. Vincent E. Gardner of the Better Living Center in Philadelphia, Pennsylvania, spoke recently on the how and why of vegetarianism at the request of the Bucks County Organic Gardening and Health Club at St. Michael's Lutheran church in Sellersville. His lecture was followed by a demonstration of the preparation of

vegetarian protein dishes by women from the Indian Valley church in Souderton, Pennsylvania. More than 200 attended.

CHARLES R. BEELER, *Correspondent*

North Pacific Union

► The American College of Hospital Administrators has advanced Donald R. Ammon, executive vice-president of Portland Adventist Hospital, to membership status.

► Church members in Tillamook, Oregon, reached another milestone recently with the dedication of their church. The work in the area dates back to March 9, 1895.

► The many aspects of lay activities were recently presented in a pageant in the Eugene, Oregon, church. James Fell, pastor, and Norman Parmenter, lay activities director, with help from two assistant lay activity leaders, presented the program, entitled "Lay Activities in Action."

► Tabernacle church services are now broadcast over radio station KLIQ, Portland, Oregon, between ten and eleven each Sabbath morning, according to Pastor Ralph Martin.

► A weekend Faith for Today evangelistic rally held recently in the Tri-Cities, Washington, area laid the foundation for a major series of meetings to begin in March of 1974. Gordon Dalrymple, director of field services and the Bible school at Faith for Today, was present for the occasion. John Davidson, pastor of the Pasco church, has been organizing committees for the series.

► The Dary, Montana, church recently made local news when its members conducted a nutrition course designed to help homemakers prepare balanced meals. Donna Kyle presented the course, stressing vegetarian cookery and emphasizing that the preparation should be done to the glory of God.

CECIL COFFEY, *Correspondent*

Pacific Union

► Kosaka Kimura, a Pacific Union College student, was top student literature evangelist in the union during the summer of 1973. He alone placed more than \$5,000 worth of literature in Hawaii homes. Tooma, from the La Sierra campus of Loma Linda University, also working in Hawaii, was second in the union with total sales of \$4,400. In fact, 27 student literature evangelists in Hawaii the past summer placed a total of \$33,527.47 worth of literature in 11,600 homes on the islands. Their total hours for the summer were 8,667.

► Ministerial, educational, and office workers of the Nevada-Utah Conference met together at the Reno office in November for their workers' meeting. Ministerial and teaching personnel of the Central California Conference also met together in November at Monterey Bay Academy.

► Roy V. Brasher, who has been serving as an assistant in Northern Cali-

fornia, has been invited by the South-eastern California Conference to head the work of literature evangelists. He replaces Warren Pancake, who accepted a call to the North Pacific.

► Apples on property surrounding the new Yountville, California, church were dedicated in a special way to church projects this year. With students from Napa Junior Academy assisting, the members made more than \$2,000 from their apples toward the Investment fund, plus an additional \$2,000 for the church building fund. Passers-by noted that no other orchard had such a yield.

SHIRLEY BURTON, *Correspondent*

Southern Union

► F. E. Speis and the Albemarle, North Carolina, Community Services center recently donated 106 pairs of shoes to an orphanage in the Carolina Conference.

► Volney Dortch replaced Robert Morris as executive vice-president and administrator of Madison Hospital, Madison, Tennessee, when Mr. Morris left Madison for his new position as president of the White Memorial Medical Center in Los Angeles, California, on January 1. Dortch has been at Madison Hospital as associate administrator since 1969 and has been in active hospital administration for 34 years, 29 of them in Seventh-day Adventist hospitals.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► The Texas Conference lay advisory committee and executive committee have been working cooperatively to secure a location for the proposed new Texas boarding academy. The most recent meeting was held November 18 in Austin, at which time reports on proposed location sites were heard.

► Dedication services for the Uvalde, Texas, church, first organized in 1950, were held on Sabbath, December 1. Two charter members were present: Nola Cadella and Adna Nelson. Texas Governor Dolph Briscoe, whose hometown is Uvalde, contributed \$100 to the Uvalde building project.

► The North Houston church, with a membership of 160, reached its Ingathering goal for 1974 in eight nights.

► A new \$200,000 pavilion and gymnasium has been approved for Sandia View Academy, to provide gymnasium facilities for young people at the school, auditorium space for camp meeting, and music studios and practice rooms for the academy music department.

► The Menard, Texas, church school recently sponsored a booth and a float in the local PTA parade. The float was entitled "The Lady With the Lamp," and depicted Florence Nightingale tending wounded soldiers during the Crimean War. At the booth, the church school and the Menard Hospital served foods made from vegetable protein.

J. N. MORGAN, *Correspondent*

The Preparation Time

What you do with the first hour of the morning may determine what you do with the rest of the day. Two books to help you with your preparation time.

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Ellen G. White (senior devotional). Twelve monthly topics on the subject of grace from the writings of Ellen White.

This compilation it is hoped will contribute to a revival experience and true reformation in the church. **Price \$3.50**

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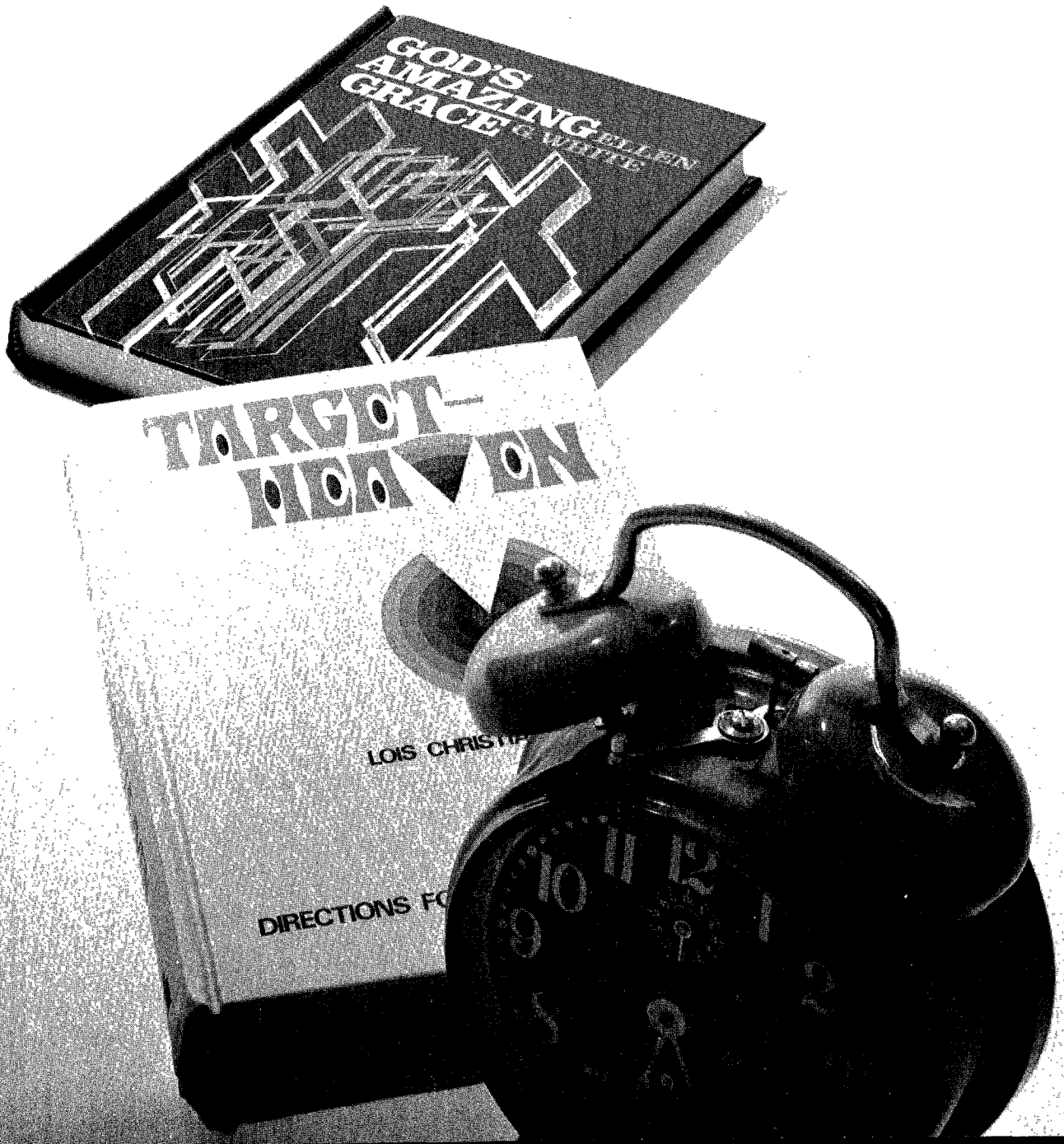
of Christian living and faith. According to C. S. Lewis, if you aim at heaven, you get earth thrown in, but if you aim at earth you get nothing. **Price \$3.95**

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Literature Requests

[When name and address only are listed, send general missionary supplies.]

Africa

Peter Osei-Mensah, 17 Welch Hall, ACWA, P.M.B. 1244, Ikeja, Lagos State, Nigeria: tape recorder, paperbacks, songbooks, Spirit of Prophecy books, magazines.

Chijioke O. Wigwe, Ihie High School, Ihie via Nbwasi, ABA, E.C.S., Nigeria: Bibles, concordance, magazines.

North Ghana Mission, Box 74, Tamale, Ghana.

Stanley O'Harun Mogaka, Riondonga SDA Church, Lower Nyakeburo, P.O. Box 632, Kisii, Kenya, East Africa.

Victor I. Enene, Rivers/South East Mission of Seventh-day Adventist Church, P.O. Box 111, c/o 17 Hospital Road, Port Harcourt, Rivers State, Nigeria: tracts, magazines, books.

Zambesi Union of Seventh-day Adventist Church, P.O. Box 573, Bulawayo, Rhodesia: *The Great Controversy*, *Steps to Christ*, missionary and health magazines.

David Bosme Mangwari, Gekomu Market, Box 89, Kisii, Kenya, East Africa.

H. H. Mattison, Solusi College, Private Bag T-5399, Bulawayo, Rhodesia: several copies of *The Preacher and His Preaching* by I. H. Evans for homiletics class.

George Stanley Abuga, Sironga SDA Church, P.O. Box 527, Kisii, Kenya, East Africa: Bibles, magazines, denominational books.

Pastor Hope I. C. Oriaku, SDA Church, P.M. Bag 1115, Aba, E.C.S., Nigeria: Vacation Bible School supplies, missionary literature, Sabbath school supplies for children.

Charles Jasper Ogoti Michoma, P.O. Box 135, Keroka, Kisii, Kenya, East Africa: songbooks, books, denominational literature, *The Adventist Home*, *Story of Redemption*, *Counsels on Stewardship*, *Counsels to Teachers*, *Handbook of Evangelism*, *Believe His Prophets*, *Youth Problems*, *A Prophet Among You*, *Messages to Young People*, *Gospel Workers*, *Faith of Jesus*, *Testimonies to Ministers*, *Early Writings*.

E. O. Oshunde, P.O. Box 19, Ibadan, Nigeria: Bibles, magazines, tracts.

Charles Abbey, AYIAFC, c/o Advent Press, P.O. Box 0102, Christiansborg, Accra, Ghana, West Africa.

American Samoa

J. G. Cammack, P.O. Box 1893, Pago Pago, American Samoa: Bibles, books, temperance and missionary literature.

Australia

DISCONTINUE: Eileen Bazley.

Burma

A Thankuma, SDA Mission, Kaptel B.P.O., Tiddim, Chin Hills, Burma: Bibles, Hymnals, Spirit of Prophecy books, *Signs*, *These Times*, *Life and Health*, *Review*, *Little Friend*, memory verse cards, Christmas cards.

Evangelist Kenneth Htang, SDA Mission,

Tonzana via Tiddim, Chin Hills, Burma: Bibles, Hymnal, *Singing Youth*, cards, *MV Kit*.

Lang Sawmmang, SDA Mission, Tiddim, Chin Hills, Burma: Bibles, denominational books, songbooks, periodicals, tracts, prophetic charts, church bulletins, memory verse cards, visual aids.

Central America

Irvine D. Sabido, P.O. Box 2, Calcutta, Cororal Dist., Belize, British Honduras, Central America: English and Spanish literature plus *Signs*, *Guide*, *El Centinela*, hymn cassettes.

Falkland Islands

C. R. Spall, 2 Callaghan Road, Port Stanley, Falkland Islands: *Signs*, *Life and Health*, *Listen*, *Message*, *Liberty*, *These Times*, *Alert*, small books.

India

P. K. Peterson, 11 Hailey Road, New Delhi 11001, India: 500 Bibles for Muslim VOP students.

C. D. Mathew, SDA English School, 11/5 T.B. Road, Madurai 625010, South India: Primary Sabbath school materials, *Guide*, *Signs*, *Review*, *Life and Health*, books.

New Zealand

Palu Fuatapu, SDA Mission, Box 7, Niue Island, New Zealand: *Review*, magazines, books.

North America

Idamae Melendy, Review and Herald, Washington, D.C. 20012: Bibles, New Testaments.

James L. Allen, Rt. 2, Box 264, Kingstree, S.C. 29556: Sabbath school quarterlies and missionary literature. All items can be of any age.

Pakistan

Mrs. Fred W. Ellis, Pakistan Adventist Seminary, Chuharkana Mandi, Sheikhpura Dist., Pakistan: memory verse cards, *Little Friend*, *Primary Treasure*, *Guide*, *Insight*, *Signs*, *These Times*, *Life and Health*.

Philippines

Victor Manlapao, Bo. Apao Marbel Kor., S. Cotabato, P.I.: *Review*, songbooks, denominational books and magazines.

Ruben Da. Baliton, Pagadian City, P.O. Box 1377, P.I.

Ildefonso P. Adangas, Sr., Northern Luzon Mission, Artacho, Sison, Pangasinan, P.I.: prophetic charts, Spirit of Prophecy books, Bible pictures, Faith for Today books, Bibles, songbooks, Bible textbooks, tracts, magazines.

Marvia Fe Durana, Matutum View Academy, Acimonan Tupi, So. Cotabato, P.I.: cards, magazines, books.

Wennie Agulto, Sipocot Church, Sipocot Cam. Sur, G-333, P.I.: Sabbath school supplies, missionary materials, Bibles, *Review*, songbooks, games, denominational books.

Connie E. Bernadas, c/o Ernesto B. Olarte, Box 241, W. Visayan Mission, Iloilo City, P.I.: denominational books, *One Thousand Five Illustrations*, commentary, Bible dictionary, songbooks, Douay Bible, greet-

ing cards, health literature, *MV Kit*, children's materials.

Henry Dumapig, Rizal Pontevedra, Capiz, P.I.: library books and materials for multi-grade SDA school, missionary literature.

Rosalina Buganas, Manuling, Pres. Roxas, Capiz, P.I.

Jonathan Olarte, West Visayan Academy, Box 502, Iloilo City, P.I.: craft and art books for MV camps, health and missionary literature.

Levi T. Malangyaon, Southern Luzon Mission, Legaspi City, G-105, P.I.

Corcuera SDA Church, c/o Mrs. Juanito Petalino, Corcuera, Romblon, P.I.

Alegria SDA Church, c/o Mrs. Rafael Faminiano, Alegria, Corcuera, Romblon, P.I.

Romulo B. Albaciete, 163 Rizal St., Ormoc City, P.I.

Silvano P. Penales, Katipunan, Zamboanga del Norte, P.I., c/o Pastor B. C. Calshat: Bibles, *Listen*, *Review*, *Signs*, *Liberty*, *These Times*, songbooks, prophetic charts, *Why I Became a Seventh-day Adventist*, tracts, Spirit of Prophecy books.

Mrs. Eufrocina L. Ciencia, SDA Multi-Grade School, Southern Nueva Vizcaya District, Almaguer, Bambang, Nueva Vizcaya, P.I.: *Guide*, *Primary Treasure*, *Little Friend*, *Insight*, *Review*, *Signs*, Bibles, songbooks, Bible games, Sabbath school supplies, children's books, scrapbooks, denominational books.

O. L. Alolor, Central Philippine Union Mission, Box 3, Cebu City, P.I.: Spirit of Prophecy books, *Listen*, *Signs*, Bibles, songbooks, visual aids, *Guide*, *Primary Treasure*, *Little Friend*, *These Times*, Bible games.

Pastor Hus S. Bugayong, Northern Mindanao Mission, Cagayan de Oro City, P.I.: *Signs*, *Life and Health*, *Listen*, *MV Kit*, children's devices, Spirit of Prophecy books.

Leach A. Bugayong, Northern Mindanao Mission, Cagayan de Oro City, P.I.: *Signs*, *Life and Health*, *Listen*, *MV Kit*, children's devices, Spirit of Prophecy books.

Mrs. Soledad G. Almocera, Northern Mindanao Mission, Cagayan de Oro City, P.I.: *Signs*, *Life and Health*, *Listen*, *MV Kit*, children's devices, Spirit of Prophecy books.

Consolacion Bela Isuga, Box 467, Iloilo City K-421, P.I.: MV books, *Insight*, Bibles, Bible games, songbooks, child evangelism materials.

S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I.: textbooks, library books for grades 1-6, Spirit of Prophecy books, Bibles, youth books, songbooks, Chapel records, taped songs (cassette), *Signs*, *Listen*, *These Times*, *Life and Health*, *Little Friend*, colored magazines.

Fortunata Buaquina, Oroquieta City, P.I.: Bibles, books, magazines, songbooks, catalogs of birds and animals, *Review*, *These Times*, *Signs*, *Liberty*, *Listen*, *Life and Health*, *Guide*, Sabbath school materials, pictorial materials for Bible studies.

Cornelio S. Valena, Taytay Adventist Center, 18 Halina St., Taytay, Rizal, P.I.

Mrs. Cherry P. Efrén, Taglatawan, Bayugan, Agusan del Sur, L-101, P.I.

Crispin M. Sanchez, Northeastern Mindanao Mission, Butuan City L-104, P.I.

A. Limosnero, Dumingag, Zamboanga del Sur, P.I.: *Modern Sabbath School Reporting, Sabbath School Manual, Illustrating Songs for Tiny Tots*, visualized Bible texts, *Branch Sabbath School Organization Manual, Investment—the Miracle Offering*, children's books, felt visual aids, colored pictures, story books, Christian Home calendars (old), *Thompson's Bible Commentary, One Thousand Five Illustrations, Bible Dictionary*, Bible, songbooks, prophetic charts, color slides with films (by series), *Signs, Message, These Times, Life and Health*.

U. D. Negre, Northeastern Mindanao Mission, Butuan City, P.I.

Helen Handugan, Basalan, Davao del Sur, P.I.

W. T. Martinez, Southern Luzon Mission, Cor. Marquez and L. Rivera Sts., Legaspi City, P.I.: Bibles, songbooks, Spirit of Prophecy books, *Review, Listen, Signs*.

Isabel R. Paraiso, Banaybanay, Davao Or., P.I.

Timna R. Facun, Lupon, Davao Or., P.I. Rosalia R. Salvador, Caganganan, Banaybanay, Davao Or., P.I.

Marilyn R. Ancheta, Sultan Sa Barongis, Cotabato, P.I.

Demy Balansag, Southern Mindanao Mission, General Santos City, P.I.: materials for branch Sabbath school, Vacation Bible Schools, and evangelistic purposes.

Jenyle H. Saraus, Philippine Union College, Box 1772, Manila, P.I.

S. Judiopa, Southern Mindanao Mission, General Santos City, P.I.

Jossie Hipona Dotimes, San Rafael, San Nicolas, Pangasinan, P.I.: pictures, *Review, Guide, Little Friend*, story books, songbooks for children.

Sri Lanka

Elder R. S. Fernando, Lakeside Medical Centre, 40 Victoria Dr., Kandy, Sri Lanka: Bibles, health books, *Review, Insight*, and missionary papers.

West Indies

Mission Dominicana Del Norte, Adventista Del Septimo Dia, Apartado Postal 699, Santiago De Los Caballeros, Dominican Republic: Sabbath school materials, felts, pictures (send as educational materials).

Mrs. R. A. Primero, Andrews Memorial Hospital, Box 70, Kingston 10, Jamaica, W.I.: *Signs, Review, Little Friend*, Bibles, songbooks, material for branch Sabbath schools, Spirit of Prophecy books for nurses' library.

J. S. Kapur, La Fortune, Sauteurs, St. Patrick's Grenada, W.I.: *Guide, Primary Treasure, Review, Little Friend*, books.

Silby H. Coe, Box 436, George Town, Grand Cayman Island, B.W.I.: *Listen and Life and Health* (but not more than two years back).

Mrs. A. Solomon, Grenville, St. Andrews, Grenada, W.I.

Mrs. Lois Phillips, Box 223, Bridgetown, Barbados, W.I.: child evangelism materials, memory verse cards, magazines for children and youth, pictures.

Sylvia Callender, c/o Harmon High School of S.D.A., Rockly Vale, Tobago, W.I.: youth materials and health magazines.

Aura Stewart, Lambeau Village, Tobago, W.I.: youth materials and health magazines.

Beatrice D'Agnilar, Lindon Housing Scheme, Islington P.O., St. Mary, Jamaica, W.I.

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

Newly Published

REVIEW AND HERALD PUBLISHING ASSOCIATION

A Different Kind of Love Story, by Miriam Wood (160 pages, \$2.95). This book is the frank and revealing first- and second-person story of Tina and Dan, representative of their generation of Seventh-day Adventist college students. As you follow them day by day, through a crucial period of their lives you find yourself waiting, with them, for the outcome of their problems. You find yourself searching, with them, for the answers to their questions—some of them still unanswered. The characters, though composite, are drawn from real life. The basic idea for the format came from two young friends of the author who fell in love through their correspondence.

Old Joe the Surprise Horse, by Kathryn S. Wilhelm (128 pages, \$1.95). This book is about a preacher who settled his family near a little crossroads town in the northern part of Florida. The children had a dog, a cat, a goat, a cow, a calf, two hens, baby chicks, a nestful of "surprise eggs," and Old Joe, who himself was a surprise in more ways than one.

Coco the Range Pony, by Harry J. Baerg (96 pages, \$1.95). This is a story of love and kindness contrasted with thoughtlessness and insensitive treatment. Children will be especially interested in reading about Brenda and Coco, about the years of fun they had together, about how circumstances changed and the pony knew neglect and cruelty, about how Coco ran away and again enjoyed freedom, about her eventual capture and the peaceful security of old age.

Five-Foot-Two Giant, by Mabel Robinson Miller (96 pages, \$1.95). Only a thunderbolt could stop Louis Passebois. One did on July 17, 1890. The 16-year-old boy lay in bed three months from shock, then suffered a siege of typhoid fever. He was miraculously healed through the prayers of his sister, a new convert to Seventh-day Adventism. Leaving his native France, he went to

America where he attended Battle Creek College. Later he did pioneer work in Cairo, Egypt, and finally worked in New England among the French Canadians.

Reef Riders of Rarotonga, by Walter R. L. Scragg (160 pages, \$2.50). In the big tent at camp meeting a 12-year-old boy watches a black-and-white movie. Renten Hare is back from one of his trips to the South Sea Islands and has brought these moving pictures of his travels. And then the stories begin. The deep exciting voice of Andrew Stewart tells of the early days in the New Hebrides, of the latest encounters with former cannibals on Vitu Levu. Into this world of miracle and mysterious deliverance the boy—Walter Scragg—projects himself, hears the whistle of the descending club, bounces toward the shore in an outrigger canoe, and smells the pigs and dirt of a pagan village.

The Lost Lizard, by Sue Gist (128 pages, \$1.95). Boys and girls like action-filled stories about boys and girls. And that's the kind of book this is: lots of stories about boys and their pet lizards, a girl and her pet gopher, a boy who thought he could fly like a bird, a boy who didn't think he could learn to swim, a pirate gang, et cetera.

William and His Twenty-two, by Mabel R. Miller (128 pages, \$1.95). In the little village of Washington, New Hampshire, where Adventists first kept the seventh-day Sabbath, lived William Farnsworth. There he reared a family of 22 children, many of whom grew up to be workers in the cause of God. This is a winsomely told bit of Adventist history that will delight children and fascinate older readers.

Deaths

GARNER, Owen T.—b. June 13, 1901, Hanover, Ill.; d. Dec. 5, 1973, Mesa, Ariz. He attended Emmanuel Missionary College and was ordained in 1927. Many of his 43 years in the ministry were spent in administrative work. He was president of the Kansas, Nebraska, New York, Montana, and South Dakota conferences. In 1966 he retired. He and his wife celebrated their golden wedding anniversary in June, 1973. Survivors include his wife, Valeria Rulkoetter Garner; son, Dr. Keith Owen Garner; two grandchildren; and a brother, Shelby.

WOLLSCHAEGER, Georgia Olson—b. Feb. 2, 1892, Stockdale, Kans.; d. Nov. 28, 1973, La Crosse, Kans. She attended Keene Industrial Academy and the Norman, Oklahoma, Teachers' College. In 1930 she married William Wolschaege. She taught for almost 40 years, part of the time in church schools in Oklahoma and in the North Pacific Union Conference.

Coming

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| <i>Liberty Magazine Campaign</i> | January 19-26 |
| Religious Liberty Offering | January 26 |
| Bible Evangelism | February 2 |
| Church Lay Activities Offering | February 2 |
| Faith for Today Offering | February 9 |
| MV Day | February 16 |
| MV Week of Prayer | February 16-22 |
| <i>Listen Campaign Emphasis</i> | February 23 |
| Tract Evangelism | March 2 |
| Church Lay Activities Offering | March 2 |
| Spring Missions Offering | March 9 |
| Christian Home and Family Altar | March 9 |
| Christian Home Week | March 9-16 |
| Sabbath School Visitors' Day | March 16 |
| Educational Day and Elementary School Offering (Local Conference) | March 30 |
| Thirteenth Sabbath Offering (Afro-Mideast Division) | March 30 |
| Missionary Magazine Campaign | April 6 |
| Church Lay Activities Offering | April 6 |
| Andrews University Offering (Alternates with Loma Linda University) | April 13 |
| Literature Evangelism Rally Day | April 20 |
| Home Foreign Challenge | April 27 |

Cereal Commercial Wins Award

At the 1973 International Film and Television Festival, held in New York, the Australasian Division food industry, which trades under the name of Sanitarium Health Food Company, won a third place award for a television commercial they had produced featuring a breakfast cereal called Oven Popped Rice.

The commercial faced strong competition. In the food division of this festival more than 3,000 entries were submitted.

E. W. HOWSE

Trichurch Meeting Convenes in Guam

A yearend trichurch Sabbath meeting was held recently at the academy auditorium outside Agana, Guam, reports R. E. Stahlnecker, pastor of the Agana Heights church district. R. C. Williams, ministerial secretary for the Far Eastern Division, and Bruce Johnston, division field secretary for evangelism, were in Guam for the workers' meetings and this trichurch service. The 300 members and their families who were in attendance gave a special offering of \$2,000 for a new church at Kusaie, near Agana.

Guam is the headquarters for Adventist work in those mid-Pacific islands forming the Seventh-day Adventist Mission, Guam-Micronesia, until recently known as the Far Eastern Island Mission. The first Adventist of whom we know in the area was James Gibbon, an English sailor who adopted Koror in the Caroline Islands as his home. He accepted the Advent message after reading tracts placed on a ship in the 1890's by the pioneer self-supporting missionary Abram La Rue. William Gibbon, his son, and 20 other persons were baptized in the Palau district by V. T. Armstrong, S. Ogura, and S. Miyake from Japan in the early 1930's. The combined membership throughout the islands is 930. D. S. JOHNSON

Camp Use Increases During 1973

In spite of all the crises the world faced last year, the Adventist Church's camping program is still growing.

There were 30,017 people who attended junior camps, friendship camps, camps for the blind, and senior camps in 1973, compared with 28,113 in 1972. The number of camps conducted rose from 305 in 1972 to 322 in 1973. In addition, 5,437 young people made decisions for Christ in 1973, compared with 5,309 in 1972. There was a large increase in the number of MV honors issued at junior camps last year, from 16,157 in 1972 to 20,085 in 1973.

A greater number of people are using the camp facilities for all kind of activities, from training seminars to family conventions. Last year 128,285 people made use of the camps, as compared with 119,741 in 1972.

LEO RANZOLIN

N.A. Ingathering Report—8

The total amount of Ingathering reported January 5, 1974, is \$7,793,754.08. This is a per capita of \$16.38 per member in the North American Division, and exceeds the final total raised last year.

The total amount of Ingathering raised in the same period of last year's crusade was \$7,423,230.30. The amount so far this year is a gain of \$370,523.78.

The amount raised this week is \$410,239.79, as compared to \$386,002.56 reported in the eighth week of last year's campaign.

Fifteen conferences have reached the Silver Vanguard mark: Newfoundland, Oklahoma, New York, Pennsylvania, Illinois, Alabama-Mississippi, Northern New England, Texico, Southern New England, Chesapeake, New Jersey, Mountain View, Indiana, Arkansas-Louisiana, and Kansas.

Seven unions (Canadian, Central, Lake, Northern, North Pacific, Southern, and Southwestern) and 43 conferences have exceeded their final totals of last year.

C. C. WEIS

Inter-America Appreciates Support

Inter-American Division officers say Thank you to Sabbath school members around the world for the generous Thirteenth Sabbath Offering overflow of \$192,817.79 on June 30, 1973.

It is the largest Thirteenth Sabbath Offering overflow ever to come to Inter-America. The second quarter offering was also the largest on record.

The money will be equally divided between the Colombia-Venezuela Union and the Mexican Union.

This large offering comes at a most opportune time. Only a few months ago the state of Nuevo Leon, Mexico, where Montemorelos Vocational and Professional College is located, granted a charter for it to become the University of Montemorelos, an unexpected but welcome surprise. The General Conference and Inter-American Division committees have approved this charter and plans are being made to offer a program of studies in six faculties, including a medical school. This will help to prepare many of the Spanish-speaking youth in Inter-America to serve in Adventist institutions, where there is a great need for well-trained personnel in various capacities.

TULIO R. HAYLOCK

Retreat for SDA Servicemen in Europe

The annual Seventh-day Adventist retreat for American personnel in Europe will again be held at the Alpine Inn in Berchtesgaden, Germany. This year the date is March 11-15, 1974.

All Adventist military personnel in this area are urged to attend. Parents and relatives of Adventist servicemen should notify them about this event as early as possible to enable them to secure proper authorization to attend.

Further information can be secured from Elder Ralph T. Heiner, c/o National Service Organization, Johann Klotz Strasse 13, 6 Frankfurt/Main (Niederad), W. Germany.

C. D. MARTIN