

Review

FEBRUARY 28, 1974

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



THE LORD OF ROOTS

By NICHOLAS LLOYD INGRAHAM

Peel back the bark of February's roots,
See God at work in factories of mud,
Creative fingers shaping tender shoots
And mixing colors for the swelling bud.
Beneath the frost His miracles occur,
The candles lit by summer still aglow;
And in their warming light begins to stir
The pulse of God to make new flowers grow.
And so it is with mortals numbed by sin;
But in the Lord of roots we may arise,
New creatures by His Spirit born again
And oriented toward eternal skies—
God's trees of righteousness that grow not
old,
Their branches waving toward the streets of
gold.

Reaction to the Council Appeal

Several months have elapsed since the 1973 Annual Council issued an earnest appeal to the world church. (The appeal was published on the cover of the December 6, 1973 REVIEW.) During this interval workers and laymen on all continents have read the appeal and pondered its solemn message.

The reaction has been almost wholly favorable. Letters arriving at General Conference headquarters and in our editorial offices have contained sentiments such as: "My eyes were wet with tears as I realized that I may be delaying the coming of Jesus"; "I fell to my knees and thanked God for leaders who are willing to face the issues courageously"; "I believe that this appeal will mark a turning point in our history"; "I can see more clearly than ever before that each church member can do something to hasten Christ's second coming"; "This appeal is something new—it faces squarely the fact that the church must be aroused from its Laodicean condition"; "I can see that the truth of righteousness by faith must be understood and acted upon if the church is to receive the latter rain and the third angel's message is to swell to the loud cry."

We believe that the appeal was of unusual importance and that God is using it to create a holy discontent within the church—discontent with the church's spiritual achievements, discontent with its progress, discontent with some of its policies, goals, and priorities. This discontent will, we believe, provide motivation for self-examination; it will lead to deeper study of God's Word, to a closer walk with God, to an understanding of righteousness by faith both as a doctrine and as an experience, to an earnest desire for the outpouring of the Holy Spirit in the latter rain, to drastic changes in many denominational institutions, and to a sharpening and strengthening of the church's evangelistic thrust.

But few, if any, results will be seen if church leaders and members fail to understand and accept one of the basic premises upon which the appeal was based, namely, that it is possible either to hasten or delay Christ's second advent.

On the latter point, one letter, written to us from Switzerland by an 82-year-old patriarch, said, in part: "I have read with deep interest your report of the 1973 Annual Council, in the November 15 REVIEW. In that report you refer several times to the delay of the coming of our Lord Jesus Christ. According to your conception, there is a delay because the church has not been faithful, and if she had been true to her Lord He would have come already."

"Let me tell you that you are badly mistaken. The coming of the Lord cannot be hastened or delayed. He has fixed the time of His coming (Matt. 24:36). The Father alone knows exactly. It is His great secret! He has decided! He has fixed the day (time). What He has decided is irrevocable. God does not change His

mind. Earthly or church circumstances cannot influence Him. . . .

"The apostle Peter has written (2 Peter 3:11): 'Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God.' According to this text in the English Revised Version, hasting concerns the preparation (our preparation) to meet Christ, but not to make God hasten."

We respect this elderly member and any others who may share his position, but we believe that both he and they are mistaken. To us it seems that their view is rooted in Calvinism, that it grows out of a false concept of the sovereignty of God, and that it is based on the idea of predestination. For God to carry out His plans on schedule regardless of what human beings do, would call for a complete overriding (or forcing) of the human will, something God has always refused to do (see *The Great Controversy*, p. 591).

God had tremendous plans for Adam and Eve, but even though he could have forcibly restrained them from eating of the forbidden fruit, He did not. Even though their disobedience delayed for millenniums His plan to populate this earth with holy beings, He did not override their will. He accepted their decision—bad though it was—and worked with it, even though ultimately this would call for the incarnation of His own Son and the heartbreak of Calvary. Is it conceivable that a God who placed such a high value on free choice at the beginning of this world's history would discard it in connection with events that are to terminate the reign of sin? The truth is that when God gave man the power of choice, He thereby limited Himself, to a certain extent.

Is God Less Sovereign?

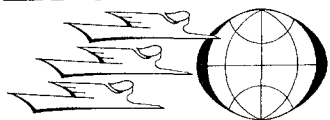
Does this undermine the doctrine of the sovereignty of God? Is God less God because He permits man's actions to hasten or delay Christ's second advent? No. Picture, if you will, a father who is strong, kind, patient, wise, rich, and loving. For example, the father of the prodigal son. This man had all of the virtues and assets one might consider desirable. In addition, he was sovereign. He could have kept his son from leaving home. He could have restrained him by brute force. He could have kept on schedule all his personal plans for his farm and for his son.

But he didn't. He gave his son the freedom to choose. Then he lived with his son's decision. He lived with it even though he knew it would cost him dearly in wealth and heartache. He lived with it even though it would call for a readjustment of his own plans, and a delay in carrying them out.

Did the father sacrifice his sovereignty by this course

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Review



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in several capacities from private-duty nursing to being hospital administrator. His skillful pen no longer writes poetry, for he passed away July 4, 1973.

Few items that the *REVIEW* has published recently have elicited more response than the "Earnest Appeal From the Annual Council" published in our December 6 issue. This appeal was addressed "to the members of the Seventh-day Adventist Church throughout the world," as well as to the delegates assembled at the Annual Council. A response from the members was, therefore, in order. In our Editor's Viewpoint (page 2) we evaluate this response, which has been most encouraging. As might be expected, a small number of responses were negative. Some who have been highly critical of the church find it hard to believe that a genuine revival is in the making.

Author of "The Church's Throwaway Children" (page 4), Loren Fenton, says concerning his burden: "I gave my heart to Christ at the age of 16, and received a burden for other youth. I have pursued this burden through college and into the ministry. God has blessed my ministry thus far, and I trust He will continue to do so." A graduate of Andrews University, 1971, with a Master of Divinity degree, Mr. Fenton went to Taiwan to study the Chinese language. He is at present pastor of the Kaohsiung church.

As a postlude to the story, "A Rifle, Three Oranges, and God's Call" (page 16), we supply the following information: Albino Ixcot returned to college and became a minister. For the past three years he has been the soul-winning champion of the Central American Union. In 1972 he baptized 324 persons in his district in Guatemala. After that he went to Central American Adventist College to complete his requirements for the B.A. degree.

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Letters

A Bell Ringer

Your editorial "America's New Religion" [Nov. 22] was a real bell ringer; it put sports in a new perspective as far as I am concerned. I'm determined by the grace of God that sports shall not occupy my mind to the extent that they have in the past.

W. G. LARSON
Minneapolis, Minnesota

Ignorance Limits Usefulness

I especially enjoy the From the Editors section, and I would like to say "bravo" for the "Contrasting Voices . . ." series [Sept. 20-Dec. 6]. Dispensationalism is indeed becoming the religion of our age, captivating the minds of many sincere and searching people. It is time that we as Seventh-

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Scan

News Briefs From the Religious World

BIBLE IN NATIVE TONGUE TO BE GIVEN EACH FOREIGN STUDENT

NASHVILLE—Two Southern Baptist student organizations have launched a plan to give every international student in U.S. colleges, schools, and universities a copy of the Bible or New Testament in the student's native language. Under the Baptist Student Union Bible distribution plan, copies of Scriptures in some 37 different translations would be given to an estimated 180,000 international students.

"The majority of international students in the United States are not Christians," said Benton Williams, a consultant for National Student Ministries of the Southern Baptist Sunday School Board, a cosponsor of the project with the Baptist Student Unions.

FTC ASKS STRONG CAMPAIGN AGAINST CIGARETTE SMOKING

WASHINGTON, D.C.—The Federal Trade Commission has recommended that the Federal Government launch a strong advertising campaign to discourage smoking and require stiffer health warnings on packages of cigarettes and "small cigars." The suggested warning would read: "Warning: Cigarette smoking is dangerous to health and may cause death from cancer, coronary heart disease, chronic bronchitis, pulmonary emphysema and other diseases."

MORMON UNIVERSITY SETS STUDENT DRESS STANDARDS

PROVO—Faculty members of Brigham Young University here have been authorized to bar any students violating dress and grooming standards from examinations planned at the end of the semester.

Dallin H. Oaks, president of the Mormon Church-operated university, also gave faculty members the prerogative to record failing grades for students in violation of BYU standards.

"There are too many violations of general grubbiness, mustaches below the corners of the mouth, . . . miniskirts and other immodest apparel," President Oaks said in a letter to faculty members, which was to be read to all students. He appealed to students to observe the standards to which they committed themselves when they came to BYU.

AFRICAN VERSIONS OF PARABLES POPULAR IN EUROPE, AMERICA

NAIROBI, KENYA—Four filmstrips of New Testament stories that have been adapted to an African setting are proving popular in Europe and North America as well as in Africa.

"We never dreamed it would mushroom like this," said the Reverend Gunter F. Kaiser, a United Presbyterian audio-visual expert who directed the production of the filmstrips. He said they were originally intended for local use in Swaziland, but are now being issued in English and German versions.

So far four filmstrip parables have been produced.

This Week

On our cover this week we republish by request a poem by Nicholas Lloyd Ingraham, whose by-line has appeared frequently on poems published by the *REVIEW*. It was written particularly for the month of February and will appeal to all lovers of nature, especially to those who see the hand of God at work in the processes of nature. Brother Ingraham was a registered nurse, and worked

HE MIGHT BE SIX or sixteen. She might be overweight or suffering from malnutrition because of her skimpy diet. His hair might be long or short. She might be wearing faded denims or be dressed in ultra-prissy meticulousness. He might be blond or black; she pretty or not; tall or short. It really makes little difference. There they are.

In every corner we see them. They search, they grope, they inwardly groan for peace. Desperately they cry out in usually non-vocalized words begging for love, security. They are the church's throwaway children. They are the (oftentimes unconsciously) unloved, unwanted, underprivileged, sometimes mistreated youth who are groping for and desperately need a polarizing and stabilizing factor in their lives.

They may or may not be members

Loren L. Fenton is pastor of the Kaohsiung SDA church in Taiwan.

The Church's Throwaway Children

By LOREN L. FENTON

of the church, but usually they have had enough exposure to be at least somewhat aware of its standards. There they stand, belligerent toward society and the church at large, a law unto themselves. Their parents wonder what they have ever done to produce such an attitude, and simultaneously flounder to know what can be done now. In trouble with the school officials on the one hand, and often with the law on the other, these unstable youth shift from one academy to another at the slightest whim and accomplish little anywhere. They usually drop out before graduation.

For instance:

A principal of a Seventh-day Adventist academy writes of a young man who refuses to do anything in classes, is a low achiever at best, and has been severely punished by his father. "We do not seem to be able to involve him or motivate him," this administrator writes.

Another is a boy whose father died suddenly, but was estranged from his son while he was living. His mental potential is far above average, but he accomplishes nothing. He rarely attends a spiritual function, has admitted using narcotics, drinking, and smoking. His principal comments, "He freely comes and talks to me about his problems, but there are no results. He is bored with school and the routine it presents."

A young woman 16 years of age, a student at a Seventh-day Adventist school, has been caught stealing. No amount of counsel seems to help. She has been raised by a widowed mother since the age of three months. There has been no male figure of authority in her life. Her principal has resigned himself to the fact that she will probably be in the police courts soon unless help is found.

A pastor writes of a girl who is presently 17 years of age. She comes from a religiously divided home, her father a non-Adventist and her mother a very nominal

one. The girl was expelled from church school in the eighth grade and began attending public high school. Using drugs and running away from home landed her in juvenile hall. She has no active church relationship and does not desire any.

Another pastor writes, "Heddie started out at one of our academies. After a few weeks she got bored, and we had to take her out and send her to another school. She became very restless there and in spite of all our efforts she had to leave the academy. She became pregnant and had the baby given for adoption. She is now married and out of the church."

These are real-life situations. Each poses problems that defy solution. They also pose a problem for the church.

It is obvious that the church is being highly successful with most of its youth, but we would be less than honest to pretend that it is succeeding in every case. The problem lies with those with whom we are failing.

What if a youngster is *not* the good, upstanding youth of whom we can justifiably be proud? What if he is the one we tell our own children not to play with because of his influence? What about *him*? Are we just to throw that child away? *We cannot ignore the ones we are turning our backs on!*

The Problem Is Large

The problem is neither small nor isolated. A recent survey that I made in the North American Division indicates that upwards of 7,000 SDA youth between the ages of 14-18 fall within this category. That is a group the size of a whole conference! There are few people among us who do not know one or more of these young people. Some are probably reflecting even now on this one or that one. Truly there is a vast mission field here, and at present very little is being done to rescue these youngsters from the whirlpool. What a challenge to the

church to find a way successfully to win these thousands to Christ!

Ideally, we shouldn't have these problems. If the guidelines for the Christian home, which we have in the Bible and the Spirit of prophecy, were followed, the problems would be less, but unfortunately a great host of youngsters do not have ideal homes. This is the beginning of by far the majority of our problems. According to one estimate 40.5 per cent of Seventh-day Adventist homes are either broken or divided.

A principal tells this tragic story. "One 16-year-old boy came to our school because his parents had divorced and both had remarried. Neither parent wanted him. His stepmother didn't like him. He was emotionally very unstable. He began stealing, so we took him out of the dormitory. Things got so bad we had to expel him. We finally sent him to an aunt's place.

"It seems the SDA home as such is almost never found today," he continues. "Oftentimes the parents compromise and the children start wrong. Then the parents send them to the academy for us to 'straighten them up,' but then won't support the school in what we attempt to do for the children. I've had cases where the parents were telling us to 'lay it on,' and telling their children, 'you poor darling.'"

A pastor comments, "Parents too often relegate their work to the school, but the school won't take the responsibility."

He tells of a 15-year-old boy in his church who is now on drugs, "simply because his parents have loved him too much by giving no specific discipline or guidelines." He exclaims, "Youth today need a *Christian life*—not a religious dogmatization! They want to see it first in their parents, and the church follows naturally after."

I say it again. The church has done exceedingly great things for its youth with an educational system *par excellence*, but it has been and is yet deficient in the area of service to those youth within or near its gates who, for one reason or another, have become misfits in society and the church.

What can be done?

It may sometimes be beneficial to survey what *is* being done by others.

Father Flanagan's boys' home, Boys Town, Nebraska, was founded in 1917, and today is a sprawling, incorporated community. The home is about 60 per cent Catholic and 40 per cent

Protestant. All levels of schooling, through high school graduation, are taught on the campus, but the strong point of the curriculum is the trade school. Barbering, arts and crafts, auto mechanics, shoe repair, sheet metal work, radio and TV repair, culinary arts, wood-working and finishing, and other skills are taught. These skills, learned in a training center developed specifically for that purpose, arm the students with an up-to-date knowledge of a trade. This knowledge provides a tremendous stabilizing factor for the young men of Boys Town.

Making a Better Life

The people of Boys Town are doing all they can to make a better life for hundreds of boys a reality. Their work is supported almost totally, as the present director says, "By one and two dollars that come in thousands of envelopes." Boys Town is operating on a budget that surpasses \$3 million annually, housing and schooling about 900 boys.

Cal Farley's Boys Ranch, Amarillo, Texas, is situated on the Canadian River in the Texas panhandle. Boys Ranch, as it is known, takes a different approach to the problem. Their attitude is far more relaxed. The boys are kept extremely busy with schooling, work programs, and recreational activities. They have many opportunities to develop their power of choice and are trained in self-discipline. Even so, a peaceful, relaxed atmosphere that contains the excitement of personal growth and group activities pervades the campus. Boys Ranch operates on the philosophy carried by its founder, Cal Farley, "It's the little things that count." The great emphasis is on thorough preparation for an encouraging future. Boys Ranch graduates have been finding that future for nearly forty years.

Another program is that of Outward Bound Schools, which uses the wilderness as a tool in teaching boys how to become men by overcoming obstacles. The elements themselves are used to teach resourcefulness in the physical, mental, and emotional sides of life. Expert training and guidance produce maturity and depth of vision.

Is it not one of the express purposes of the Seventh-day Adventist Church to teach and train our children in these same principles? Does not our history say that we are more than interested in a child's balanced growth and development? Indeed it does. Again we can take

honors. *But let us not become so heady on our successes that we ignore our failures!* Is it not true that many of our more than 7,000 boys and girls would find more love, understanding, and guidance in the environs of Father Flanagan's Boys Town or Cal Farley's Boys Ranch than they are able to receive in their own supposedly Seventh-day Adventist homes? This tragedy is overwhelming. However, an even greater tragedy occurs when these young people also fail to find that love, understanding, and guidance within the confines of their own church! If they do not have a physical or spiritual home where they are loved, wanted, and trained in the Christian and social responsibilities, is it not our God-given responsibility to somehow provide such a home for them?

Surely we as a people ought to give serious thought to making this provision. A composite of successful programs should be studied, developed, and given a uniquely Seventh-day Adventist flavor. It should be a manageable plan that would really work. This provision would not duplicate, but rather complement the existing educational system, and because of its nature, could be almost entirely self-supporting. With dynamic administration such a plan would result in the salvation of many youth from the dead-end road on which they are now traveling.

Someone has written the following:

"The Hand You Hold"

When a boy or girl thrusts his small hand in yours, it may be smeared with chocolate ice-cream or grimy from petting a dog, and there may be a wart on the right thumb and a bandage around the little finger, but the most important fact about his hands is that they are the hands of the future. These are the hands that may someday hold a Bible or a Colt revolver, play the church piano or spin a gambling wheel, gently dress a leper's wound or tremble wretchedly, uncontrolled by an alcoholic mind.

Right now that hand is in yours. It asks for your help and guidance. It represents a full-fledged personality in miniature, to be respected as a separate individual whose day-to-day growth to Christian adulthood is your responsibility.

The church's future throwaway children hold out those hands today. Can you hear their cry? What can we do to meet their special needs? □

CHRIST the LAMB

By WALTER F. SPECHT

ONE OF THE MOST sublime visions of the glory of our great God, the Ruler of all, is the one described in the fourth chapter of the Apocalypse. For John the door of revelation stood open, and he saw a throne with Someone seated on it. He does not attempt to describe this august central Figure, but pictures the brilliant and multicolored light surrounding Him. Behind that glory was God in His transcendent and indescribable mystery.

But that throne and the ineffable "Someone" sitting upon it were to John expressions of God's sovereign majesty, His absolute authority over the world and over the church. It was a dark hour for John and the early Christian communities. Stephen had been stoned, James had been slain by the sword, Paul had been beheaded, Peter had been crucified, and now John was a lonely exile on Patmos. But what a comfort it was to be reminded that God was still on His throne, and that He ruled over all!

Above the throne John saw a rainbow or halo.¹ Ellen White interprets it as an "emblem of grace and love,"² or "a token to God's children of His covenant of grace,"³ or "an assurance that God is true, that in Him is no variableness, neither shadow of turning."⁴ About the throne were the four living creatures who offered their ceaseless tribute of praise: "Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!"⁵

The chapter closes with the ascription of praise of the 24 elders, who bowed in obeisance and cast

their crowns before the throne as they sang: "Worthy art thou, our Lord and God, to receive glory and honor and power, for thou didst create all things, and by thy will they existed and were created."⁶

This is the grand climax of the chapter: the praise of God as the Creator of all. He is worthy of worship because He is the source of life and existence.

Chapter 5 is a continuation of this majestic scene, but there is now a shift in emphasis from God the Creator to Christ the Redeemer. In the right hand of that august Throne-sitter there was a scroll,⁷ perfectly sealed with seven seals, containing the secret purposes and plans of God.⁸ Its contents were so extensive that it was written on both sides.⁹ Then a strong angel with a voice that could reach to the farthest limits of the universe uttered the challenge: "Who is worthy to open the scroll and break its seals?"¹⁰

When no one came forward to

answer the challenge, John began to weep. But one of the 24 elders urged him to stop weeping, for he said, "Lo, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."¹¹ John's tears were quite unnecessary, for our Lord Jesus Christ had the ability to open the book.

The two titles that are here applied to Jesus Christ are worthy of note. He is called first the Lion of Judah. This is an allusion to Jacob's blessing of Judah as recorded in Genesis 49:9, 10. The strength and power of the lion, his undoubted place as king of beasts, make him a fitting symbol of the all-powerful Messiah. The elder declared, "The Lion of the tribe of Judah . . . has conquered." Yet when John actually sees Jesus Christ he does not see Him under the symbol of a lion, but as a lamb. Men since Old Testament times hoped for a Messiah who would be like a lion; the New Testament presents the Messiah as a lamb. Men hoped for a Messiah who would reign in glory; they were given a Man nailed to a cross. Speaking of the symbols of the lion and the lamb, Ellen White wrote: "These symbols represent the union of omnipotent power and self-sacrificing love."¹²

Root of David

The second title, the Root of David, goes back to Isaiah 11:1, if not earlier: "There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots." Jesse was, of course, the father of David, and this means that the Messiah was to be the son of David. Jesus came from the tribe of Judah and from the family of Da-

NOT FOR SALE

By LUCILLE WOLTER

Living waters
Bread of life
Master artist
Renowned physician
Distinguished teacher.
Perfect peace
Unbroken promises
Love everlasting.
Friend of the friendless
Hope of the hopeless
Comfort for the sorrowing
Balm for the heartbreak
Forgiveness for the penitent.
Redemption's story—eternal life,
Bought with His blood, paid in full.
Free to all, not for sale.

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vid.¹³ In the Gospels, particularly in Matthew, Jesus was frequently called the "son of David."¹⁴

The emergence of the Lamb on the scene is the supreme dramatic moment in the vision of Revelation 5. John writes: "And between the throne and the four living creatures and among the elders, I saw a Lamb standing."¹⁵ Thus we are introduced for the first time in the book of Revelation to a designation for Jesus Christ that is found 28 times from chapter 5 on. Because of this repeated use of the title "Lamb" we must conclude that we have here one of the characteristic ideas of the Apocalypse.

There are at least two aspects of the Lamb presented in Revelation 5. First, the Lamb still bears the marks of slaughter upon him. "I saw a Lamb standing as though it had been slain."¹⁶ Then John sees the Lamb is alive, for He is standing, but He has upon Him the marks of sacrifice, and the efficacy of His death is present in all its power. The presence of the Lamb there by the throne of the universe with the marks of slaughter upon Him, but standing in the new life of the resurrection, speaks of the sovereignty and victory of sacrificial love.

Second, it is to be noted that this same Lamb, with the marks of sacrifice still visible, is the Lamb with seven horns and seven eyes. A seven-eyed, seven-horned animal of any kind would make a grotesque picture. But these symbols are designed to convey truth. A horn is a well-known symbol of strength and power.¹⁷ The seven horns indicate that the Lamb is perfect in strength. His power is complete. In a word, He is omnipotent.

Perfection of Wisdom

Likewise the seven eyes indicate perfection of vision and, consequently, completeness of knowledge. These seven eyes are further identified as the seven spirits of God sent out into all the earth.¹⁸ The wording is reminiscent of the fourth chapter of Zechariah, where the seven lamps are said to be "eyes of the Lord, which range through the whole earth."¹⁹ There is no place on earth that is not under the eye of God, and that He does not see. Likewise in Revelation 5 the seven eyes and the spirits sent out into all the earth²⁰ symbolize the perfect wisdom and knowledge of the Lamb, that is, His omniscience. Thus in this picture of the Lamb there is a striking combination of the concepts of ultimate power and the utmost self-giving.

What was it that qualified the

Lamb to unseal the book and open the scroll? It was the fact that the Lamb had conquered! The Lamb had overcome! The Lamb was victorious! Therefore He was able to know and to reveal the secrets of God, and to preside over the working out of God's purposes in the events of history. The Lamb had conquered!

Jesus came to
reveal the character
of God and
to demonstrate
His love. And so the
victory of the
Lamb is a victory
of sacrificial
love.

But how had the Lamb conquered? How had the Lamb come off victorious? Although the Lamb is supreme in power and knowledge, it was not by the use of these that He conquered. There is something paradoxical here. He conquered by being slain. He stood there with the marks of a sacrificial victim upon Him. He did not achieve His victory by force, but by sacrifice.

Jesus came to reveal the character of God and to demonstrate His love. And so the victory of the Lamb is a victory of sacrificial love. This is evidently the central truth of Revelation 5: victory through self-surrender and sacrifice! And in relation to His suffering people, His sacrifice supplies both the example and the enabling power to pass through fiery trial and to conquer with Him. In Revelation 7 the great multitude before the throne are those who have washed their robes and made them white in the blood of the Lamb.²¹

The death of Christ is the secret of their victory. On the basis of His death for them they are able to stand in white robes before the throne. In chapter 12 the saints again are pictured as conquering "by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death."²²

Victory through sacrificial love—this is the lesson of the Lamb in the Apocalypse! And when the Lamb took the seven-sealed scroll to open it, there was a great anthem of praise sung by the four living creatures and the 24 elders: "Worthy art thou to take the scroll and to open its seals, for thou wast slain and by thy blood didst ransom men for God from every tribe and tongue and people and nation, and has made them a kingdom and priests to our God, and they shall reign on earth."²³

It was a great song of praise for victory through sacrificial love. This is the greatest chorus of praise the universe can ever hear. It begins with the praise rendered by the four living creatures and the 24 elders. Then all the angels of God, numbering myriads of myriads, and thousands of thousands take up the strain: "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!"²⁴ All the inhabitants of heaven have now joined this mighty anthem of praise to God.

But there is more. It now becomes a universal chorus of praise: "And I heard every creature in heaven and on earth and under the earth and in the sea, and all therein, saying, 'To him who sits upon the throne and to the Lamb be blessing and honor and glory and might for ever and ever!'"²⁵ Every creature in every part of the universe of God joins in until it reaches a great climax in an unparalleled fortissimo. "Oh, that with yonder sacred throng

We at His feet may fall,
Join in the everlasting song,
And crown Him Lord of all."²⁶

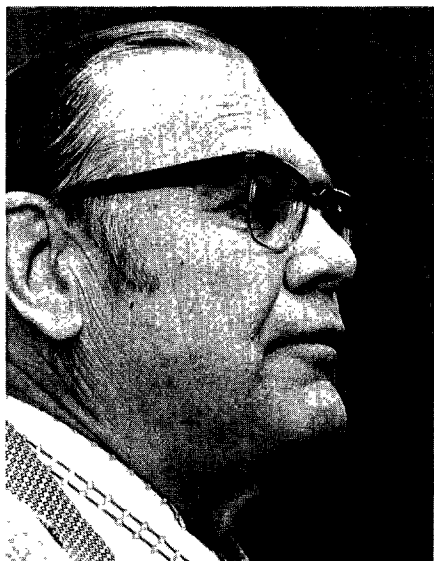
□

Continued next week

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- ¹ A halo is suggested because it "looked like an emerald" (Rev. 4:3, R.S.V.), i.e., bright green.
- ² Ellen G. White, *Testimonies*, vol. 5, p. 751.
- ³ —, *Education*, p. 115.
- ⁴ —, *Christ's Object Lessons*, p. 148.
- ⁵ Rev. 4:8. All Bible texts are from the Revised Standard Version.
- ⁶ Verse 11.
- ⁷ Compare Eze. 2:9ff.
- ⁸ For a hint as to part of the contents see *Christ's Object Lessons*, p. 294.
- ⁹ Scrolls were rarely more than 30 feet in length; a scroll containing the book of Revelation would require only about 15 feet.
- ¹⁰ Rev. 5:2.
- ¹¹ Verse 5.
- ¹² Ellen G. White, *The Acts of the Apostles*, p. 589.
- ¹³ Matt. 1:1, 16, 20; Luke 2:4; Heb. 7:14.
- ¹⁴ Matt. 1:1; 9:27; 12:23; 15:22; 20:30, 31; 21:9, 15; 22:42, 45.
- ¹⁵ Rev. 5:6.
- ¹⁶ Verse 6.
- ¹⁷ Ps. 132:17; Jer. 48:25; Dan. 7:8, 20, 21, 24; Rev. 17:12, 16, etc.
- ¹⁸ Rev. 5:6.
- ¹⁹ Zech. 4:10.
- ²⁰ See also 2 Chron. 16:9.
- ²¹ Rev. 7:14.
- ²² Chap. 12:11.
- ²³ Chap. 5:9, 10.
- ²⁴ Verse 12.
- ²⁵ Verse 13.
- ²⁶ Edward Perronet, "All Hail the Power of Jesus' Name."

God's Gift to His People



Elder Howse, your department is one of the newest in the General Conference. Why was the department formed?

At the 1968 Autumn Council, held in Toronto, Canada, favorable consideration was given to setting up a service that would coordinate the activities of the expanding food industries of the Adventist Church around the world. The World Foods Service was therefore organized to serve in a coordinating and consulting capacity to assist in developing a more effective food ministry that would complement the health message of the church.

How broad a field is this coordinating and consulting activity? Picture for us what is happening around the world.

At the present time the food industries of the church are operating in 23 countries. Combined manufacturing and marketing organizations are located in 20 of these countries, while in the remaining three countries marketing activities have been organized to market the food products imported from our industries in neighboring countries.

Products manufactured include vegetable-protein meat alternatives, extruded textured soy granules, breakfast cereals, nut and yeast-extract spreads, soy milk, fruit

INTERVIEW WITH E. W. HOWSE

Secretary, World Foods Service

juices, canned legumes, and a variety of special dietetic foods to meet special dietary needs.

So far as these existing industries are concerned, the main function of this office is to serve in counseling and evaluating developmental plans relating to a more efficient production and marketing program.

There are also areas within many of the world divisions where new food industries are needed not only to provide our traditional types of vegetable-protein foods but also to produce special foods to meet particular nutritional needs in some countries. These new food programs require very careful investigation; therefore, this office provides assistance in the development of new industries.

Throughout the world more than 25,000 tons of wheat and corn, 600 tons of soy beans, and a large quantity of other raw materials are used each year.

How does the World Foods Service function in connection with the Health Department of the General Conference in providing services for church members?

Although there is no direct connection between the two departments, the World Foods Service complements the work of the Health Department through its food industries in providing foods that can adequately take the place of meat in the diet and in actively participating with other departments of the church in organizing and conducting cooking and nutritional classes for both church members and the general public. A growing number of people are accepting the fact that eating meat is a hazard to good health, particularly as it relates to disease and the relationship of animal fats to cholesterol, heart disease, and similar health problems.

You mention cholesterol and the problem of animal fat. As compared with meat, how do vegetarian substitutes line up on a chemical analysis, particularly with the protein and fat content?

In the United States Department of Agriculture handbook, a comprehensive analysis of many meat products is given. By comparison with these analyses we find that



Elder Howse is happy to show visitors to his office a display of many food items, like this Granola, being produced by Seventh-day Adventist food companies around the world.

many of our vegetable-protein foods are comparable, and in some instances superior, in protein and substantially less in fat content. However, it must be pointed out that animal products contain only saturated, or hard fats, whereas in all the vegetable-protein products manufactured, only vegetable oils, which are unsaturated, or soft fats, are used. Research in the area of nutrition substantiates the theory that saturated fats are a factor in the incidence of heart disease.

At the present time the cost of meat is so high in the United States that many people who have heard nothing about Seventh-day Adventist health foods are experimenting with vegetarian foods. Has this influenced the sale of Adventist food products?

The United States is not the only country that is facing up to the problem of both scarcity and higher

and extenders are gradually working their way into the U.S. consumers' diet, and as these new products become available in other countries it is expected that the same development will take place in the U.S.

I am pleased to state that just a few months ago our factory in Mexico began producing these soy extruded granules, and we hope that by this means they will be able to produce a low-cost, high-protein soy product for people living in many areas of Mexico where adequate protein is not available. We are studying the possibility of moving into this type of production in other countries, as textured soy protein is a very economical and versatile protein product.

Other forms of vegetable protein are being discovered. Recently a new process has been developed in the United States to produce a

quantities of meat alternatives and special dietary foods are sold through a network of approximately 80 church-owned-and-operated retail stores in all the major cities.

Different people around the world have radically different ways of eating. I wonder whether you could tell us briefly how Adventist foods differ from country to country.

Perhaps the most significant variation is found in the Oriental countries, where soy protein in the form of *tofu* is used in the diet. This is a cheeselike substance prepared from soy milk and is used in many Oriental recipes. Otherwise, our foods are basically the same, but flavored to suit differing tastes.

What trends do you see developing in the church's health-food industries?

With the expertise and experience that our church industries have gained through the years, we are in a most favorable position today to cope with the growing interest in vegetable proteins and to assist in meeting some of the critical protein deficiencies that are developing in many countries.

However, there are two limiting factors, so far as the expansion of our program is concerned. Limited capital resources constitute one of our major problems; however, we are hoping to find ways to make additional capital available to enable these industries to grow commensurate with market possibilities. As they develop, of course, they are able to generate their own capital through earnings that can be used for expanding their production capacity.

This has been successfully demonstrated during the 75-year history of the food work in the Australasian Division. There it is completely self-sufficient, so far as its capital requirements are concerned, and at the same time is able to appropriate to the Australasian Division budget 50 per cent of its earnings each year. We hope that other industries will be able to adopt the same concept.

Another problem that our food industries face is the formulation of their products, as the ingredients must always conform to our strict dietary standards, particularly in the use of spices and other flavoring agents. Since the early pioneer



prices for animal protein. It is also evident in Europe and in the countries of South and Central America. In certain South American countries, where large quantities of meat are produced, meatless days have been introduced as a means of conserving local consumption to make greater quantities available for export.

Therefore, Adventist food companies are experiencing an unprecedented demand for vegetable protein, particularly for those varieties that can be used as meat extenders, such as textured soy granules. A recent Government census indicated that meat alternatives

peanut flake, a high-protein food that can be used as an ingredient in the production of meat alternatives.

Do Adventist food companies sell widely to non-Adventist distributors?

This varies from country to country, depending on the production capacity of the type of foods produced. For instance, in North America, Canada, and Japan most of the soy-milk products are sold through regular grocery and drug-stores. In North America large quantities of our meat alternatives are sold through the health-food stores associated with many of the Adventist Book Centers. In Australia and New Zealand large

days, the leaders of the church food industries have dedicated themselves to the production of the finest natural foods, with the correct balance of the proteins, carbohydrates, essential minerals, and vitamins.

How much research are Adventist companies doing in creating new products? Are they in any way keeping step with the development of vegetable products manufactured by other companies?

We do not spend on a dollar-for-dollar basis as much as the large food companies in areas of food research and development, but a considerable sum of our budget is directed toward research each year. This area is receiving greater emphasis as we realize the tremendous potential that exists for developing foods that can adequately take the place of meat in the diet and to provide low-cost, nutritional foods in certain developing countries. Already some exciting new products have been developed, both in the United States and overseas, and continual emphasis will be given to product improvement and new-product development.

In this interview we have been discussing primarily the aspects of your work relating to food production and marketing, but do you and your colleagues recognize this activity as a part of the total mission of the church?

The answer to that question is an unqualified Yes. In her counsels to the church Ellen White has made it abundantly clear "that the production of health foods is of the Lord's devising" (Letter 27, 1902). "The health food business should be regarded as God's gift to His people" (Letter 25, 1902), and "those who are engaged in the work of preparing health food are just as much in the service of God as if they were in the dentistry business or in the medical missionary work. As you help to prepare health foods you are doing God's service" (Letter 151, 1900).

While we still fall short of attaining the ultimate goals and objectives given to the church from her inspired pen, we are striving to make the food ministry a more effective instrumentality in contributing to the finishing of the Lord's work and hastening His return. □

Clever Fingers

By MARYE TRIM

FOR THE YOUNGER SET

"I'VE THOUGHT of a new game," announced 5-year-old Lynne one morning after breakfast.

"Oh," said Mother. "What is it?"

"It's called Clever Fingers, and I thought of it in bed," said Lynne. "You watch what I do!"

While Mother rinsed the dishes Lynne carefully carried the dish of marmalade to the cupboard. "Come on, Margaret Marmalade," she said. Then she put away the salt. "To bed you go, Sammy Salt!" Then she placed the milk in the refrigerator. "Micky Milk, you keep cool in there."

Soon Lynne had the table cleared and wiped clean. She then went to her mother at the sink. "Clever Fingers want to help you here, now," she smiled.

"Oh, thank you," Mother said, washing a bowl. "I left the spoons and forks for Clever Fingers to dry. And the cereal bowls."

While Lynne dried the spoons and forks she pretended they were her children who had just been bathed. She rubbed them dry and shiny and laid them neatly in the cutlery drawer. "Go to sleep," she whispered.

Then Lynne asked, "What will Clever Fingers do next?"

"Make beds," Mother replied. "You fold up your pajamas and then you can help me."

Lynne and her mother sang as they worked: "Clever Fingers make the

beds, make the beds, make the beds. Clever Fingers make the beds so early in the morning."

When the beds were all made Lynne said, "I'm still playing Clever Fingers. Now could I do something I've never ever done before?"

"Let me see," wondered Mother aloud. "I planned to clean your brown shoes next. You can help with them."

Mother brought out a special apron that was worn only when shoes needed cleaning. She tied it around Lynne, and they both laughed because it looked so loose and long. Then Mother showed Lynne how to brush the dry dirt off her shoes.

"Next you put on polish," Mother said. And Lynne rubbed it on carefully, all by herself.

"Now Clever Fingers must shine the shoes until they glow," Mother continued. So Lynne polished and polished until she could almost see the reflection of her nose.

"Good girl, your fingers have been very helpful and clever this morning. Now you can put on your shiny, brown shoes."

"I'll play Mrs. Brown, for a change, and take Nicola-doll for a walk in the garden. When baby sister wakes up I'll come back to help you," decided Lynne.

And when she had washed her Clever Fingers clean, that is just what she did.



Rejoice in Disappointment

By ALICE DRURY

IF YOU ARE A NORMAL adult, you've had your share of disappointments. You've made plans that seemed so perfectly engineered that nothing could go wrong, but they did. You've been passed over for a pay raise or a job promotion while someone less prepared was chosen. You've put your trust in someone who appeared so clearly meant for you, but then without warning or explanation you got a letter saying it was all over. Or you won the heart of that soul mate, but death ended a nearly ideal relationship. It may be that you have just emerged from the divorce court, and your life is even now a shambles at your feet. Perhaps you've been disappointed by your children who have not measured up to your expectations, or maybe friends have been disloyal. Life is full of disappointments. How does one learn to cope with them?

The most common human response is to withdraw and brood, to lose interest in everything, to neglect work, to drop social life, and maybe even to quit going to church. Much as an injured animal crawls off alone to lick his wounds, the distraught person seeks solitude to contemplate his problem. He pulls himself into a shell and refuses to allow his attention to be diverted from his sorrow. He indulges himself in self-pity.

Some psychologists say that seclusion is the worst possible reaction to an irreversible situation, for the more thought one gives a disappointment the more indelible it becomes in his mind, and thus the longer it will take to forget.¹ Though one may prefer to be alone at such times, he should force himself to be with people and surround himself with friends. (Actually one may not realize the true worth of

his friends until they rally around him in his need.) He should keep busy, because keeping his mind occupied will shorten the healing period.

Some respond to disappointment with hostility. They blame God, they blame themselves, they blame the stranger on the street. This type of person frequently takes his frustrations out on those closest to him. He becomes a problem to his family and to himself. He may go every direction at once to see how "bad" he can be and how many rules he can break. Because he is hurt, he sets out to hurt others. Unfortunately, he is irritable and disagreeable to those who were in no way responsible for his heartbreak. This behavior is likely to make him feel guilty and more troubled than ever.

Though Christ is the obvious answer to all of life's problems, even Christians sometimes succumb to the powers of Satan when disappointment strikes. The Bible is filled with promises of God's love and care, yet we become so fretful and so introspective that we lose sight of the promises. We seem unwilling to trust God to solve the problem, and we worry over it endlessly. The hurt crowds out every other emotion, and we become completely absorbed with our distress. Though it would not be hard to find a hundred persons worse off, we seem unable to count our blessings, and imagine ourselves with burdens unequalled by anyone else in the world. We look at the problem from every possible angle and talk about it and think about it constantly.

In *Steps to Christ*, Ellen White warns, "It is not wise to gather together all the unpleasant recollections of a past life—its iniquities and disappointments—to talk over them and mourn over them until we are overwhelmed with discouragement. A discouraged soul is filled with darkness, shutting out the

light of God from his own soul and casting a shadow upon the pathway of others."²

In His love, God desires only good for His children. But selfishness, miscalculation, and ignorance often thwart for a time God's will for His followers. In spite of the pain and disappointment caused by others or even by our own mistakes, God will help us to accomplish what His love and wisdom have planned. Instead of trusting His guidance, we often permit doubt and discouragement to separate us from His presence. Human will and finite judgment come between us and God. We become impatient and consider a prayer unanswered when it is not answered immediately in the affirmative.

God Desires Only Good

In His tender mercy God withholds that which would not be for our good. If we hold still and permit it, He patiently untangles our perplexities. In *The Desire of Ages* we read, "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him."³

Since the future is hidden from us, the only safety is in placing ourselves under the control of the One who can see ahead. That being the case, let us gratefully accept His promise in Proverbs 3:6: "In all thy ways acknowledge him, and he shall direct thy paths." It is plain that the things we desire that are not granted would not have led to our ultimate happiness. Therefore, it is logical to rejoice, knowing that in His great love God has spared us much more pain by preventing an even greater disappointment. When we place our lives within the framework of God's will, "all things work together for good"⁴ and He gives us peace and serenity.

A song says, "There's no disappointment in heaven." If there were no other advantage to going there than to escape the pain of frustrated plans, heaven would be well worth the effort. But when we consider all the other pleasures and rewards promised to the inhabitants of the New Earth, we can only exclaim with John, "Even so, come, Lord Jesus!"⁵ □

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- ¹ Joyce Brothers, *How to Face Up to Disappointments* (Guidance Publishing Corp., New York, N.Y., 1969), p. 18.
- ² Ellen G. White, *Steps to Christ*, p. 117.
- ³ ———, *The Desire of Ages*, pp. 224, 225.
- ⁴ Rom. 8:28.
- ⁵ Rev. 22:20.

Alice Drury is a public school teacher, living in Riverside, California.

Gas Stations and a National Sunday Law

Some have wondered whether there is a relationship between a mandatory closing of gas stations on Sunday in the United States and other countries with national Sunday laws that will be enforced before the end of time. We think not—not directly. We should not see in a simple plan to alleviate a fuel crisis a sinister scheme on the part of the government of the Netherlands, the United States, or any other country to slip through national Sunday laws that would be in the category foreseen in *The Great Controversy*.

In fact, to accuse government leaders of foisting a Sunday law, with all of its religious implications, on an unsuspecting people during this emergency period would be to unnecessarily arouse antagonism and to misread their intentions. We need to be alert but not imprudent.

Nevertheless, the swiftness of government action and the scope of government power over the total life of its subjects during peace time has probably never been displayed so dramatically before. Here we may learn something that will be helpful in the future.

Furthermore, others have not overlooked some lessons to be learned in the present emergency. *The Catholic Bulletin*, the weekly newspaper of the Archdiocese of St. Paul-Minneapolis, Minnesota, said in a strong editorial that the time has come to bring back Sunday closing laws. This observation opens up an area that the current energy crisis laws are not related to—the religious objectives of historic Sunday laws.

The editorial said, "We have seen from the closing of nine out of 10 gas stations on Sundays and holidays that we can adjust to voluntary restrictions on our Sunday buying habits. . . . Now we have a public emergency—the energy crisis—and that is legitimate grounds for government to step in and end the Sunday traffic in commerce. It is time to revise and update the Sunday closing laws."

So that no one misunderstands what *The Catholic Bulletin* means, the editor continued: "The Third Commandment says: 'Remember to keep holy the sabbath day.' It is not popular to talk about divine retribution any more, but the energy crisis may be reminding us that God will not be mocked—even by the most peaceful and affluent society in the world."

Something to Think About

Now that is something to think about. The Catholic Church is still very anxious about the enforcement of a law that will recognize the "sacred honor" due Sunday. The day is coming when most Protestant churches also will join the Catholic Church in pressing for legislation that will honor Sunday *so that God will hold back "divine retribution" on a nation that, by mocking His laws, has suffered a breakdown in morality.*

One of the chief arguments to be advanced for a national Sunday law will be "the claim that the fast-spreading corruption is largely attributable to the desecration of the so-called 'Christian Sabbath,' and that the en-

forcement of Sunday observance would greatly improve the morals of society" (*The Great Controversy*, p. 587).

Let there be no mistake about it. Seventh-day Adventists will know when the real Sunday law is pending. For those who want to stand up and be counted regarding the Biblical Sabbath, it will be the time for great activity. In more peaceful times the Adventist warning that moral corruption and religious intolerance would combine in the enactment of legislation supporting a strong Sunday law had been written off as "groundless and absurd" (*ibid.*, p. 605). For many it did indeed look impossible for free America with high respect for its Bill of Rights to reject its heritage.

An Issue of Patriotism

But the time is coming when it will seem patriotic to run contrary to the historic First Amendment and to support a national Sunday law in the United States. Furthermore, the issue will be clear cut along religious lines throughout the world (*ibid.*, p. 604).

"But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before. . . . As the controversy extends into new fields and the minds of people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it."—*Ibid.*, pp. 606, 607.

Yes, all this does sound even yet incredible. But we have been living through some incredible years. The chief concern of those who carry a message that God wants heard in these turbulent days is that (1) their lives can bear scrutiny when the light is focused on them, and that (2) they know how to say simply and clearly why the Sabbath is so important that they should divide a nation and a world over it.

H. E. D.

Reaction to Council Appeal

Continued from page 2

of action? No. In fact, he strengthened it. When the son returned after years of rebellion and profligate living, he saw his father in better perspective. He respected his judgment and wisdom. He appreciated his character and standards. He submitted easily to his authority. The interpersonal relations between father and son were on a more secure basis than they ever could have been if the father had exercised absolute authority, if he had overridden his son's will, and had carried out his plans with no delay.

Moreover, the son was stronger. If he had not had the privilege of choosing, he could not have developed character. He would have been an automaton, manipulated by his father. His own actions would have been merely a charade, of no real significance.

And so, in our view, God is not playing games with the human family. Man's decisions and actions are important. They help determine the time of the Second Advent.

Now, does God know when Jesus will come? He does (Matt. 24:36). He knows all things. He is omniscient. He has absolute foreknowledge. He sees the end from the beginning. But this does not mean that He is responsible for all that He foresees. He foresaw the fall of Adam and Eve, but He did not predestinate it. He did not make it come to pass. There is a difference between predestination and foreknowledge. Predestination suggests that God makes irrevocable decisions in the councils of heaven, and that man is merely a pawn, to be moved and manipulated by divine will, even against his own wishes. If a matter has been decided, man's desires or actions are unimportant. Man may twist and writhe like an insect on a pin, but he can do nothing to affect the outcome.

To apply the principle to the time of Christ's return, we may say that if God has set the date for the Second Advent, man can do nothing to alter this decree; he can neither hasten nor delay the Advent. Neither man's degree of consecration nor his efforts to fulfill the gospel commission have any effect—in fact they are inconsequential—if God has fixed the date for Christ's return without regard to man's response.

Foreknowledge is quite different. God, in His infinite wisdom, looks down the corridors of time. He sees the kind of people that will make up His church. He

sees the degree of their consecration and commitment to the task of carrying the last warning message to the world. He sees how zealously they cooperate with His plans and power. He sees when His people will reflect the likeness of Jesus fully. He sees when the gospel commission will be completed. He sees the time when Christ's second advent will take place. This is foreknowledge; it is not predestination. It is something God knows; it is not something He makes happen regardless of the cooperation of human beings.

As for the assertion in Matthew 24:36 that only the Father knows the day and hour of Christ's return, "commentators have generally understood this to mean that as a man on earth Christ voluntarily limited His knowledge and power to the capacities of human beings in order that His own perfect life might be an example of how we should live, and that His ministry might be a pattern we could follow, aided by the same divine guidance and help that were His."—*The SDA Bible Commentary*, on Matt. 24:36. If this understanding is correct, then certainly Jesus, having returned to heaven, would now know the time of His second advent, since He is verily God.

Next week we shall look at the causes for the delay of Christ's coming, and some factors that determine the time of the Advent.

K. H. W.

Letters

Continued from page 3

day Adventists meet its arguments (and errors!) head on. To remain ignorant of these issues will limit one's usefulness as a true Christian witness. Keep up the superb work you are doing.

NORMAN CLARK
South Lancaster, Massachusetts

We really devour the REVIEW and don't miss a thing. Those eight articles on the secret rapture and kindred subjects were just what we wanted.

I am surprised that our people know so little about the secret rapture hoax but I don't mind telling folks about it. . . . I am nearly 79 years of age and love the Lord.

ARTHUR H. SCHULTZ
Berryville, Virginia

Tampering With the Word?

There seems to be a concerted move to publicize and build up other versions of the Bible than the King James and by inuendo or suggestion depreciate the authorized version. This move seems to be going on among Adventists as well as among members of other Protestant churches. Why do people constantly try to tamper with the wording and phraseology of the accepted versions of the Bible? I don't hear of anybody trying to rewrite Shakespeare (written during the same era as the King James Ver-

sion) into everyday language. I can't understand how Seventh-day Adventists can promote versions of the Bible that call the first day of the week the Lord's day, such as in 1 Corinthians 16:2.

GEORGE E. HUTCHES
South Bend, Indiana

Between the Lines

With heartfelt emotion and tears in my eyes, I laid down my REVIEW [Dec. 6], having received meat in due season. Oh, how grateful I am for the timely article "An Earnest Appeal From the Annual Council." If there ever was a moment when such an appeal to all lines of the denominational structure was needed, it is now! I hope and pray that for the sake of our precious Saviour, who is longing and waiting to have His people in heaven with Himself, that our people around the world will read between the lines of this appeal and recognize the voice of God speaking to His church a message of urgency.

ENNIS SELLERS
Kezar Falls, Maine

"An Earnest Appeal" is the most important message to appear in the REVIEW in my lifetime. I have prayed for this day for nearly 25 years.

May God give us grace to join, leaders and laymen, in narrowing the credibility gap between our preaching and our practice, that the world may have the witness it so desperately needs and, even more important, that Christ may at last receive the reward

of His sacrifice for which He has waited so long.

HELEN ANDREW
Susquehanna, Pennsylvania

Caught Too Late

When I perused "But—Is It Relevant?" [Nov. 22], I found this intriguing statement: "Voltaire said of Napoleon that 'God was bored with him.'"

I question whether Voltaire had any knowledge of the existence of Napoleon Bonaparte. When Voltaire died in 1778, little Napoleon had not yet attained his tenth birthday, and he was nearly two decades away from prominence.

MYRON F. WEHTJE
South Lancaster, Massachusetts

► *It was Victor Hugo, not Voltaire. Our monthly and Spanish editions had it correct.*

Cover Blessing

The Ellen White selection, "A Purpose in Every Affliction" [Oct. 25] was superb. I wish it could be printed on cards to enclose in letters to give it wide exposure.

I sent our personal REVIEW to an afflicted friend and obtained another copy to send to another afflicted friend. One returned a letter expressing how her heart was touched. I feel sure the other person was too. Thanks for printing it.

ISABEL WOOD
Oneida, Kentucky

On Becoming a Pastor's Wife

AFTER MY HUSBAND'S twentieth year of teaching, he accepted a call to the ministry and I found myself about to function as a minister's wife instead of as a teacher or office secretary. Wondering what being a minister's wife would entail, I eagerly bought or borrowed and read all the books I could find on the subject.

When finally the conference moving van arrived, we helped carry the boxes and furniture from our third-floor apartment to the van below. And before the day was half over we were in our small foreign car headed toward the great Northwest, leaving behind the busy East Coast, which we had learned to love so well.

As we traveled along, I read to myself from some of the books I'd just bought and I also read aloud to my husband from some of the books he'd bought to help him in his work with the two churches he'd soon be pastoring. The miles sped by under the wheels and the vibrations set up seemed to help jog into our memories the things we were trying to cram into them. And by evening I was thoroughly exhausted.

I'll never forget that first night when we stopped at a motel and my husband put a quarter into a machine at the head of the bed and the whole bed started to quiver violently with a too-much-like-the-piston-engine motion and sound of our car! I sprang out of bed and looked at him in utter disbelief! "You mean you paid a perfectly good quarter to make that bed do that?" I exploded in astonishment.

"Sure! I need to relax after such a hard day's driving, and this is really doing it!" He lay sprawled out on the bed with a peaceful expression on his otherwise tired-looking face.

I wondered where *he'd* been all day! My bones were still echoing the vibrations of the day's journey and I collapsed into an armchair holding my head in my hands. Oh,

Ella Ruth Elkins, formerly a school-teacher, is now a pastor's wife in Elgin, Oregon.

By ELLA RUTH ELKINS

well! Maybe the hard day's travel had numbed his senses, I reasoned.

As we continued our journey the next few days we kept remarking to each other about the beautiful scenery we were passing. And to think we were getting paid to see it! It really was beautiful, the green hills of Kentucky especially. Then there were the familiar Nebraska plains, where we'd lived and worked in the past. A pleasant Sabbath with our daughter and her minister-husband in the Midwest put a pleasant break in the long miles between us and our destination. Then on Sunday we headed out for the Northwest once again.

Our First Caller

As we neared our new post of duty, I was getting very tired. I was beginning to think the end of our journey would never come. I tried every position I could think of to uncramp my legs, but it seemed no use. Finally, just about sundown, we reached the little lumber town where we were to live. We had been told that the parsonage had been made over from what used to be the little church school and it sat about in the middle of a five-acre lot.

About a mile from town we discovered it, hidden behind a jungle of overgrown weeds. (The previous pastor had been gone for some time and there had been a lot of rain and good weed-growing weather.) We drove up and peeked in a window and I breathed a sigh of relief as I recognized our boxes and furniture unloaded in the large dining room. We were home! But the doors were locked. We scouted around and found someone with a key, then entered only to find the electricity and heat off. The house was cold and dark. But we fumbled around enough to discover our bed and bedding, set up the bed and crawled under the covers, shivering in the unaccustomed cool mountain air, and fell into the best night's sleep we'd had since we left the East Coast.

Our first caller came before we

were up the next morning. She gave us a quick rundown on the church situation and then ended by pleading that they needed a church school teacher badly. She asked whether I would be willing to teach her four children, or at least guide them through Home Study classes. I explained I had taught in the past, but I did not feel I would be able to follow through with her wishes at this time. I hoped I did not offend her by turning her down. There was a church school 18 miles to the south.

About the second week after our arrival another situation arose in which I soon became involved. A speaker was needed at both the churches on the same Sabbath at the same hour! My husband telephoned to the different members and no one was prepared to take the service at the smaller church in the town in which we lived. He called nearby Walla Walla College to see whether he could get a student. But none was available.

"Oh, no one will come anyway with those special meetings going on over the hill," some of the members predicted.

"But what if we have visitors?" we asked. "What would happen if someone should come and find the doors locked on Sabbath morning?" "Oh, no one will come. We've done it before," was the reply.

My husband and I debated that one for a while, and in the end it was decided that I should be the speaker at the smaller church! *I?* Fill my husband's shoes? For one thing, as far as I was concerned, he was too high on his pedestal for me to even get *near* his shoes, much less *fill* them! Besides, I didn't want to appear as the associate pastor in the eyes of our members. Yet, a service needed to be planned in case someone should come.

So I stayed behind that Sabbath and walked to church, prepared to teach the Sabbath school class and take the sermon if anyone should show up. About nine-thirty one of our elderly members walked in, and right behind her came a new family that had just moved to town. We had a good meeting that day. I felt

the power of the Holy Spirit there as we had our Sabbath services for which I'd prepared with the aid of *Thoughts From the Mount of Blessing*.

Several months later, at a moment when encouraging words were a balm in Gilead, I was told that the sermon I had preached that day was the best they'd ever heard. And I was glad, then, that I had stayed behind that day to share with others the blessing from the Lord.

One of the first things I set my hand to do after getting settled in the house was to clean up the yard by pulling and mowing weeds, burning the trash that had blown onto the five acres, and planting a lawn. It was hard, bitter work that lasted all summer. But I knew it would be worth it to have a neat, representable yard. The 9-year-old girl from next door used to come in and voluntarily help me every day. She came early in the morning, ate lunch with me, asked questions about our vegetarian food, and worked till evening. One day after she'd helped me shovel and haul a couple of pick-up-truck loads of manure from the stockyards for my new lawn she said, "You don't smoke, do you? Why?"

I explained to her in as nice a way as I knew how. I knew her mother smoked. Then she said, "You don't wear make-up, either and you're the prettiest lady I've ever seen! I'm not going to smoke or wear make-up when I'm grown-up, either." I felt somewhat taken aback, because my face was sunburnt, sweaty, and smeared with dust, my hair was wind-blown, my clothes were permeated with dirt from the stockyard, and I felt miserably tired and secretly looked forward to the hour when this child might go home so I could rest. I suspected that if she really thought these things, it must be that the Lord had graciously covered over these blemishes of mine and let something else show through.

Some days I felt at a loss to know how to carry on a conversation with this girl, so I began telling her Bible stories as we worked. Her mother wouldn't let her come to Sabbath school or church, so I was able to get some things across to her in this way. She enjoyed it and begged for more.

Of course, there were the days that I accompanied my husband as he made his calls. Some calls we felt it was better for him to make alone. But there were other calls where the women seemed to appreciate the help that I could give them, when they seemed to talk

more freely than they could with my husband, depending on the subject matter of their burden. I have earned some lasting friendships in this way. Just one of the rewards, and I love it!

Helping My Husband

Once in a while someone would come to the house with a real "burden" on their hearts about the wrong someone else in the church was doing. For some reason these always seemed to come up when my husband was gone. I was not the pastor and I began to wonder whether they did this hoping that I would tell the pastor, then they would not have to. This bothered me, because I remembered reading how people used to do this to Elder and Mrs. James White and she wrote that we should *refuse*, as she did, to listen to evilspeaking, and ask the talebearer whether he'd followed the Bible rule first by going to the offender himself. So finally I got brave enough one day to point this out to someone who came. I directed her attention to *Thoughts From the Mount of Blessing*, page 124, which says, "Thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same thing." Romans 2:1. Thus those who condemn or criticize others, proclaim themselves guilty; for they do the same things. In condemning others, they are passing sentence upon themselves; and God declares that this sentence is just. He accepts their own verdict against themselves." Then I went on to explain that when people tell me something judgmental about another that I don't tell my husband *one thing* whatsoever about it when he comes home. I only say, "Somebody was here today telling on themselves." He smiles and knows

Delivery

By FLEETA MEEKER

Sitting on a hard rock

I drew my cloak of darkness and

doubt around me. Discouraged.

Ominous clouds began to circle.

No desire or strength to wrestle.

Satan whispered, "You need sympathy,
my dear."

I flung that cloak to the ground
and looked up.

Thousands of angels were watching;
heaven's resources began to open.

what I mean. And do you know, for some reason I have not heard any evilspeaking from our church members since!

Then there was the young Jewish girl who used to come to our house for Bible studies. She'd married an Adventist and promised, as good Jews do, that she would raise the baby in her husband's religion if this was his wish. But in order to do that she felt she had to know what we believed. She never failed to remind us when she came that she would *never* become an Adventist. She even said she wondered if someday her baby boy might become the long-looked-for Messiah! I'll never forget the day my husband showed her who the Messiah really was. She pounded the table with her fist as she exploded, "Why didn't the Rabbi tell me that? Why?" Then after more studies there was the special call to the conference president to get permission for my husband to baptize her before his ordination. Permission granted, and what a day that was for all of us. A few months later she, with her husband, baby, and in-laws, traveled all night long in order to get to my husband's ordination at camp meeting. I can visualize her yet as she sat near the front, then walked up onto the platform after it was over, the tears of joy just streaming down her face as we embraced each other. For me, it was almost as though my own daughter had been present.

Some three years have passed since my husband entered the ministry. We are still in the same parsonage. Today the same little next-door-neighbor girl came over to spend the greater part of the day with me. Only she is 12 now—not so little anymore. She brought some clothes for our Dorcas and was interested to know that we would pack them and send them to SAWS for disaster relief. I told her all about the evangelistic meetings we were holding in the neighboring town and the part I was contributing musically and in storytelling.

When the mail came I read some of it out loud to her, sharing the sadness of a death of a friend, the sorrows of a widow, and the joys of a grandson. As we were eating lunch she said, "When I grow up I'm going to be just like you! I'm going to be a minister's wife because it's so full of so many good things you do for other people." And I felt rewarded for the hours I've been able to share with her, hours of just living the life of a pastor's wife. □

A Rifle, Three Oranges, and

By ALBINO IXCOT as told to Loron T. Wade

IN 1960 I WAS a very unhappy young man teaching school deep within the Talamanca forests of Costa Rica. A few months earlier financial problems had forced me to drop out of ministerial studies at Central American Vocational College. Bright dreams of a place in the forefront of evangelism and the clear call that I had felt since childhood to become a minister were fading rapidly. Wounded pride and a resentment against the college kept me in mental turmoil. I determined to leave the past as a closed chapter and dedicate myself wholly to this new teaching assignment.

Three important Indian groups populate the Talamanca forest: the Chirripó, Pacuar, and Kavécar groups. I am descended from the Maya-Quiché people of western Guatemala; perhaps that made it easier for me to understand these reserved and primitive people. Before many weeks had passed I had learned their customs and was rapidly acquiring the Chirripó dialect, which is entirely different from my own native tongue.

Albino Ixcot is a student at Central American Adventist College.

From the Adventist Mission and the government of Costa Rica had come a supply of simple remedies such as aspirin, antibiotics, and medicine for malaria and skin fungus diseases. Most important was antivenom for the deadly *Velvet Barbamarilla* viper, which is especially prevalent in the region. I considered this simple health work one of the most important aspects of my assignment, but it was soon to cause a good deal of trouble.

Juan Antonio was the eldest son of the most important chief in the region. He had traveled out of the forest and had been in contact with civilization enough to become fond of strong drink and impressed with the power of money. He determined to satisfy his craving for both by taking advantage of the ignorance and isolation of his people. Occasionally he would make the long journey on horseback to the nearest outpost of civilization and return with medicine and patent remedies purchased at the pharmacies there. These he dispensed at prices three or four times what they were really worth, charging either money or barter goods to people who had little choice but to pay the prices asked.

Naturally, when I arrived and began to give medicines and simple treatments free of charge, he was not happy. Before long people began to tell me that Juan Antonio had declared himself my enemy. As word of this situation spread, a number of people who felt they had been wronged by him approached rather cautiously to assure me that they were on my side. This was not much comfort, for it could obviously be rather hazardous to be cast into the role of leader of the opposition to this fierce man.

Before long word came that Juan Antonio was looking for an opportunity to kill me. I wanted to believe that this was merely idle talk, but the people kept a count of how many he had killed already. I was afraid, of course, and tried to be cautious, but there was little I could do under the circumstances.

Then one bright morning the children at my little school brought the news that a man was dying from a *Barbamarilla* bite. "Then I must go," I told them and went to look for the medicine kit. Two boys were persuaded rather reluctantly, it seemed, to show me the way.

"Who is the man?" I asked as we hurried over the trail. But it appeared they did not hear the question, or perhaps they did not understand. After a long walk I suddenly realized we were near the house of the great chief, Juan Antonio's father.

"There!" the boys pointed. "There is the sick man. It is Don Juan Antonio." And having said that they scampered off in the opposite direction.

A crowd had gathered around the chief's house. I wondered whether the mourning had already begun. Some of the people had seen me come and were watching suspiciously. As I came up to the house there was no word of greeting, only silent stares. But that was not unusual as it is not the custom among the Chirripós to greet anyone. When the old chief saw me he took up his rifle and held it in both hands. He was not pointing at anyone, just holding it steadily and watching me.

I pressed into the crowded interior of the house and there saw for the first time the harsh features of this man about whom I had heard so much. He was still alive, but the effects of the poison were already far advanced. His

God's Call



lips were swollen and he was suffering intensely. The fear of death showed in his eyes. I wondered whether he recognized me as he accepted a drink of water from my hands. There was no way to tell whether the precious serum that I brought would work in time to save his life. A fervent prayer in my heart accompanied that injection.

Experience had taught me that three days is the crucial time for survival of snake-bite victims, so the next three days were a time of great anxiety and soul searching for me. The children in my little school did nothing to calm my fears.

"Teacher, is it really true you gave an injection to Don Juan?" they wanted to know. Then, "His father says that if he dies, you will die too."

"Is that so?"

"Yes, it's true." The little heads all nodded with assurance.

The Third Day

After school on the afternoon of the third day I was preparing supper in a kettle suspended between three hardwood stumps in the clearing about 15 meters away from my house when something made me look up. There was the chief sitting silently on the front steps of the house. He was gazing at something far off in the forest, but obviously he was watching me closely out of one corner of his eye. There was no greeting, of course. My mouth felt dry, and in the silence my heart began to pound loudly. That long rifle was held firmly between his hands.

After a few moments the old man stood and began to walk toward me. In those few seconds my entire life seemed to pass in review, especially the past few unhappy months. "Lord," I began to pray, "please don't let me die here in this forest. I will canvass so I can go back to college. I want to live, Lord, to become a minister for You."

I have always admired the character of Abraham. God had only to speak one little word to him, and he got up and took Isaac to Mount Moriah for the sacrifice. But God knows that, unfortunately, I am a good deal more hard-headed than that. It wasn't until that moment that I was really sure what was His will for me. Pride and offended feelings had been in the way, but how foolish they seemed just then!

About two meters from where I stood the chief stopped, shifted the rifle to one hand, and began to feel in the knapsack that hung suspended by a strap from his shoulder. In a moment he took out an orange and handed it to me. Among the Chirripó, to give a person two of anything is a terrible affront and a deliberate insult. While I watched, slowly his hand went into the knapsack again and out came the second orange. But then that hand went back into the bag and one more orange came out. Three means friendship, gratitude, and esteem.

Now it was my turn. Still not a word had been spoken. Going into the house, I found three cans of fruit juice and brought them out to the chief. Then he said to me, "*Seebó tumá-huñá.*"

It was an expression that I had compounded in their language and was teaching the school children to say, because the Chirripó language had no word for "Thank you." *Seebó tumá-huñá* means "It is a gift from God." □

Bible and *Steps to Christ* Prevent a Suicide

By D. A. DELAFIELD

BETTY WAS a schoolteacher by profession and extremely conscientious and intelligent by nature. She had had little exposure to Christianity, and none at all to the Bible. Prejudiced against religion by inconsistencies she had seen in church members, she turned away from God.

In her extreme depression Betty tried three times to commit suicide. Each time, providentially, the effort at self-destruction failed.

When a minister friend of mine first learned of Betty's situation, he determined to visit her in the hospital. A psychiatrist to whom he spoke regarded the young woman's case as hopeless. Then my friend asked to see her. The psychiatrist responded, "Go ahead, you can't do her any harm." So the kind elder stopped in to see the distraught and discouraged woman.

Betty was cordial to the preacher, but she was firm.

"I don't want any religion," she said. "I promise you," said my pastor friend, "I will not talk about religion unless you talk about it first." Betty agreed to this.

As he left after a friendly chat, the pastor placed a few little cards of some Bible verses on the table. But no references. Next time he returned, Betty inquired, "Where did you get those quotations?"

"Oh," said the pastor, "I cannot tell you. They are religious quotations, and you know our agreement."

"Where are they from?" insisted Betty. And so the pastor replied, "From the Bible."

She was amazed. That night as he left, the pastor placed some quotations from *Steps to Christ* on the table, again with no references. When he returned once again, Betty inquired, "Where were those quotations from?"

"From a book called *Steps to Christ* by Ellen G. White," was the answer.

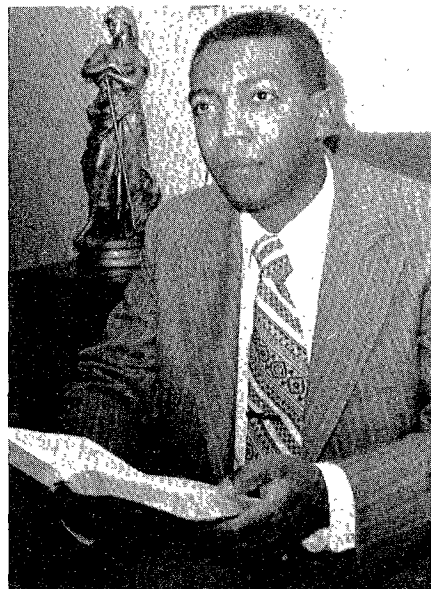
"I have never read anything like it," said the young woman, her eyes wide open and her face aglow.

That night as the pastor left, he quietly dropped on the table a card with the following words from *Steps to Christ*:

"It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot per-

fectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—*Steps to Christ*, p. 62.

When the preacher left, Betty eagerly reached for the card and read it.



Its message touched her heart and mind. A great peace came over her. That night she slept the whole night through.

The next day the nurse met the pastor.

"What medicine did you slip into Betty's hands last night?" she said, slightly irritated.

"Medicine? I gave her no medicine. You know I wouldn't do anything like that," the pastor explained.

"Well, I don't understand it. She never is able to sleep without drugs and she hasn't been able to sleep at all for weeks."

Well, my minister friend told me that Betty's health improved and she was dismissed from the hospital. She never attempted suicide again. She has become a Christian and is now back in the classroom teaching.

This young woman is another trophy won to the Lord through the ministry of the Bible, and of that inspired book by Ellen White, now printed in 101 languages, with 17.5 million copies in the field. □

NORTH AND SOUTH AMERICAN MINISTERS ARE ORDAINED

Left, at an ordination service at the Vallejo, California, camp meeting, Kenneth Veal, Irwin Dulan, and Richard Winn were set apart for the gospel ministry.

Below left, Camilo Zambrana was ordained at the New Jersey Spanish camp meeting.

Below, Sergio Celis, lay activities, Sabbath school, and stewardship secretary of the North Chilean Mission, was ordained in Antofagasta, Chile. He is pictured with Mrs. Celis. Another Chilean worker, Ernesto Maldonado, a ministerial worker in the Concepción district of the Southern Chile Conference, is not pictured but also was ordained during a visit to the Chilean Union by R. A. Wilcox, president of the South American Division.



D. A. Delafield is an associate secretary of the Ellen G. White Estate.

Pastor's Written Idea Becomes Presidential Order

News of the proclamation of National Next-Door Neighbor Week, November 2 to 8, by Ferdinand E. Marcos, president of the Philippines, brought joy to the heart of one particular Seventh-day Adventist pastor. He had written to President Marcos suggesting the special week.

P. C. Banaag, a retired minister who most recently served in the Philippines as Tri-Union Religious Liberty Association executive secretary and editor of *Freedom*, counterpart of *Liberty* magazine, wrote to President Marcos on October 16. He suggested that a National Next-Door Neighbor Week be proclaimed, similar to other special national weeks such as Anti-Smoking Week.

Wrote Pastor Banaag, "Unless we learn to care about those living around us and be a good Samaritan to our neighbors, there can never be peace and happiness in any community of our beloved Philippines."

On October 30 President Marcos ordered that National Next-Door Neighbor Week be declared, with the suggestion in one paragraph of the proclamation that the universal law of love—"Thou shalt love thy neighbor as thyself"—should be reawakened and manifested in deeds. Citizens and residents were urged to celebrate the week "not only with appropriate ceremonies, but by manifesting in every possible way, their love for their neighbors."

VIETNAM

Triennial Mission Session Meets in Saigon City

More than 100 delegates from 26 churches and companies of South Vietnam voted ambitious long-range plans for church membership expansion during the mission's triennial session in Saigon, January 1-12. The incumbent departmental officers were returned to office, and a new mission committee was selected to include a layman.

Le Cong Giao, acting chairman of the mission committee, reported that 1,325 baptisms were held during the past three years. Two church buildings were dedicated recently, and several new school building projects were begun.

Fourteen major unentered population areas challenged the delegates. Plans were made to begin Adventist work in these areas in the near future, in line with the bold adventure program of the Far Eastern Division.

D. A. ROTH
Communication Secretary
Far Eastern Division



NURSES GRADUATE FROM KARACHI HOSPITAL SCHOOL

Graduation for students at the Karachi Hospital School of Nursing in Pakistan took place on December 16 in a colorful *shamiana* "tent" on the compound grounds.

Fourteen students, including three young men, received their diplomas for successfully completing the three-year general nursing program. Five nurses completed an additional one-year midwifery course. Some of these students are from Bangladesh and were in the school in Karachi before Bangladesh became a separate nation. The other students are from Sri Lanka or Pakistan.

J. C. Kozel, assistant treasurer of the General Conference, was a guest at the graduation ceremony and offered the invocation. The graduation speaker was Dr. R. Hilger from the office of the Consulate General of the Federal Republic of Germany.

Also during the program a number of awards were presented to nursing students by F. Munshi, a well-known and much loved nurse educator of Pakistan.

ANN MEYER
School of Nursing Director
Karachi Adventist Hospital

BEIRUT

Doctor Donates His Time to Conduct Five-Day Plans

Glenn Wiltse of Wahpeton, North Dakota, was the first physician to respond to an invitation by R. C. Darnell, Middle East Union president, for doctors to assist in public work in various countries of the Middle East. Dr. Wiltse took this "vacation" with his wife, Helen, their eight-year-old son, Douglas, and the doctor's 80-year-old father, David Wiltse of Missouri Valley, Iowa.

Arrangements were made for four weeks of intensive work during the early part of 1973. The first Five-Day Plan to Stop Smoking was held in Shiraz, Iran, in the auditorium of the Medical College of Pahlavi University.

On the last evening of that clinic an elderly woman, draped in the veil required by Moslem custom, testified, "When I realized that the Advent is near, and that the resurrection day is soon to take place, and that I am going to stand in the judgment and face my Maker and give an answer for the way in which I have destroyed my body, I determined to do what I can, by God's help, to meet Him with a clear conscience."

Jahrom, in the heart of South Iran, was Dr. Wiltse's next stop. Dr. Jahedi, his host in Jahrom, had done excellent

groundwork, and the week was filled with wonderful experiences. One evening the opening of the meeting was delayed about 20 minutes as police officers herded about 200 students out of the auditorium to make room for the adults. The students had agreed to leave only after receiving the promise from their principal that they would be given time the next day to hear the doctor.

Dr. Wiltse then traveled to Doha, capital of Qatar, an independent emirate in the Persian Gulf, for an outdoor Five-Day Plan. He rounded out his four weeks of work with a stop in ancient Sidon, about 35 miles south of Beirut, headquarters of the Middle East Union.

Five-Day Plans in the Middle East consist of more than one lecture per evening. The entire day is filled with lectures at high schools, as many as five per day.

The Middle East Union has received calls to conduct programs in every province of some of these countries. We have been promised nationwide television coverage. Government officials have urged us to do a far more extensive work than we at present are able to carry on. With a population of 150 million throughout the union, we lack even one physician employee on whom we can call. It is our hope that other doctors will volunteer their services as did Dr. Wiltse.

KENNETH OSTER
Middle East Union Evangelist

NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► The division committee has authorized the holding of a youth directors' council for the Australasian Division at Wahroonga, January 7 and 8, 1975, following a division camporee near Sydney.

► An island broadcasters' seminar will be held November 22-27, 1974, at Lae, Papua-New Guinea. This will be the first occasion for Adventist broadcasters from the various countries of the South Pacific to get together to improve their talent and ministry through radio broadcasting. Walter R. L. Scragg, director of the Department of Communication at world headquarters, will lead out in the seminar and will be supported by personnel from the division.

► The Western Pacific Union Mission, as part of its celebration of the 100th anniversary of Dorcas Welfare, held a welfare seminar with more than 80 delegates in attendance for one week at Betikama Adventist School, Guadalcanal. Among the instructors were several government officials from Honiara.

M. G. TOWNEND, *PR Secretary*

Euro-Africa

► The first meeting of the 1974 education advisory committee was held in Bern, Switzerland, in mid-January and concerned itself, among other things, with the problem of the paucity of church schools in Europe.

► Oswald Bremer has been appointed associate editor of *Gewissen und Freiheit*, the German translation of the French religious liberty booklet *Conscience et Liberté*, which will appear twice a year.

► On Education Day every church member in the European countries of the division will receive a brochure telling of the value and importance of Christian education.

► S. L. Folkenberg is conducting a special series of meetings entitled *Better Living*, in the Bern, Switzerland, church. This is a pilot project to develop a deeper interest among church members in the Adventist health message.

► Peter Lackner, chief physician at La Lignière in Gland, Switzerland, associated with H. Herzog, a dentist, and H. Selinger, German-Swiss Conference health secretary, held a Five-Day Plan to Stop Smoking at Olten, near Bern, Switzerland. More than twice the 100 persons expected at-

tended, and a larger hall had to be obtained.

► In the Mozambique Union Mission during 1973, baptisms totaled 1,300, the most ever reported for this area. This brings membership of the union's 44 churches to well over 14,000.

► The Seventh-day Adventist students attending the University of Grenoble in France organized a Five-Day Plan to Stop Smoking for their fellow students, during which 50 gained the victory over tobacco.

EDWARD E. WHITE, *Correspondent*

Inter-American

► At the seventh quadrennial session of the Mexican Union held in Mexico City, December 9-11, Xavier Soto was elected to lead out in the union lay activities and Sabbath school departments, and Francisco Flores Chablé to head the communication and public relations departments. Four new mission presidents and one secretary-treasurer also were appointed: Inter-Oceanic Mission president, Jerónimo Madrigal; North Mexican Mission president, Pedro Arano; secretary-treasurer, Samuel Mesa; Pacific Mexican Mission president, Jaime Castrejón; South Mexican Mission president, Jacob Saviñón.

► The following were ordained recently in different fields of the Inter-American Division: East Puerto Rico Conference, November 24, district pastors Julio Cesar Rivera, Ivan H. Omana, and Senez Rodriguez; South Caribbean Conference, December 1, district pastors Haskell G. Edwards and Clarence Kirk and conference executive secretary Slimen Saliba; Antillian Union College, December 7, Theology Teacher Elias Padilla; Central Mexican Mission, December 15, District Pastor Eliseo Caamal and Departmental Secretary Humberto Carpiette.

L. MARCEL ABEL, *Correspondent*

Southern Asia

► The staff of Lowry Memorial High School in Bangalore, India, baptized 49 students and 17 neighbors during 1973. Another 20 students and 15 neighbors are preparing for baptism.

► Dr. and Mrs. Williams of the Agra, India, church have spread the Advent message in the Nilikherhi village, and 14 persons have been baptized. A total of 31 have been baptized in this area as a result of the work of B. S. Shauhan, Babu Singh, and M. C. Singh.

► The first class has graduated from the Ohn Daw Junior Bible Seminary, Burma, and eight students are now in the field working for the Master. Work in the Ohn Daw area was begun in 1916 by Eric B. Hare; now three of Burma's largest churches are located in the vicinity, Ohn Daw, Tee-la-ne, and Lepoo-ta.

A. J. JOHANSON, *Correspondent*

North American

Atlantic Union

► During 1973 literature evangelists in the Atlantic Union Conference delivered literature worth more than a million dollars—\$1,014,105.61—for the first time in the union's history. North-eastern Conference literature evangelists delivered the most—\$308,908.83, while the New York Conference had the largest gain over the previous year—\$80,301.68.

► Carl P. Anderson, president of the Northern New England Conference, reports that in 1973 the conference had the largest net gain in membership since 1948—87 members. Conference membership now stands at 3,326.

► On the first day of winter, members of the Bay Knoll church in Rochester, New York, held a thirteenth-Sabbath program in Sabbath school, witnessed a baptism, and reached their church Ingathering goal. The baptism on December 22 brought to 18 the number of persons added to the Bay Knoll congregation during 1973.

EMMA KIRK, *Correspondent*

Canadian Union

► A. George Rodgers, administrator of the North York Branson Hospital in Toronto, Ontario, was recently appointed by the Hospital Council of Metropolitan Toronto as their official representative to the Metropolitan Toronto Inter-Faith Hospital Chaplaincy Committee.

► A few months ago the Ontario Conference had six cities of more than 25,000 population where there was no Seventh-day Adventist church. As a result of evangelistic meetings in Mississauga, a suburb of Toronto, a church is being organized there, and a series of evangelistic meetings is beginning in Cornwall this month, with the hope that a church will eventually be established there.

► More than three-quarters of the members of the Perth Avenue church in Toronto, Ontario, participated in the Ingathering campaign, quadrupling their goal and collecting \$7,225. The top Ingatherer, Edith McLean, raised more than \$1,000. The church of 272 members was organized three years ago.

► The lay activities department of the Rutland church in British Columbia distributes 1,000 *Signs of the Times* each month.

THEDA KUESTER, *Correspondent*

Central Union

► Larry J. Hasse, on the staff of the history and sociology department of Union College, recently received his doctorate in American history from Washington State University.

► Swedish Medical Center, a neighbor to Porter Memorial Hospital in Denver,

Colorado, recently gave an accounting machine and check-writing equipment to Saigon Adventist Hospital in Vietnam. The gifts were presented to Le Toan Tho, Saigon Adventist Hospital accountant, who has been working at Porter while on furlough.

► Members of the Joplin, Missouri, church have returned home to their own church. On May 11, 1973, the building was struck by a tornado, and while repairs were being made the members used the facilities of the Bethany Presbyterian church.

CLARA ANDERSON, *Correspondent*

Columbia Union

► Laymen of the Lansdale and Reading Kenhorst Boulevard churches, both in Pennsylvania, held evangelistic meetings recently.

► C. A. Wilson, of the Toledo, Ohio, Bethel church, recently celebrated his 100th birthday.

► James Washington, Allegheny West Conference secretary-treasurer, recently baptized four youth in the Staunton, Virginia, Bethel church.

► Sabbath school members of the Morristown, New Jersey, church raised \$1,200 for Investment during 1973.

► Esteban Yu is part-time pastor of the Lakewood, New Jersey, Spanish church.

► W. A. Thompson, executive secretary of the Columbia Union Conference, was devotional speaker for the recent meeting of the Allegheny East Conference church officers held at Boyerstown Junior High School, Boyerstown, Pennsylvania.

CHARLES R. BEELER, *Correspondent*

Lake Union

► Groundbreaking ceremonies for the new St. Johns, Michigan, church were held recently. In a surprise move, Robert L. Wohlers presented checks from interested persons totaling \$1,350 for furnishings.

► The Otsego, Michigan, church has been conducting a religious survey to place Bibles in homes where none exist. As a result, 30 persons have shown an interest in wanting to know more about Seventh-day Adventists.

► Nine persons were baptized during 1973 into the Tawas, Michigan, church.

► Leona Young, Peter Efimoff, and Sue Perry, of the Troy, Michigan, church, all raised \$1,000 or more during Ingathering, which helped to almost double the church goal of \$7,000.

► Fifty-four persons were baptized into the Reid Memorial church after a 13-week crusade by Lake Region Conference evangelist J. Malcolm Phipps in East St. Louis, Illinois.

► Herman L. Davis and H. S. Bennett conducted evangelistic meetings in Ypsilanti, Michigan, following which 25 persons were baptized.

GORDON ENGEN, *Correspondent*

Northern Union

► December baptisms in Iowa included 18 in Mason City, 12 in Council Bluffs, 14 in Nevada, and 12 in the Perry area.

► The youth class of the Mankato church in Minnesota recently raised more than \$100 for Investment by going on a walk-a-thon.

► The Shepherdess Club of the Minneapolis, Minnesota, area conducted a prayer-and-praise luncheon attended by 134 women, who listened to Betty Holbrook, of Washington, D.C., speak on prayer. As a result, several prayer circles have been started in the Minneapolis area.

► More than 100 requests for Bible studies were received by Arthur Dahl, pastor of the Minneapolis, Minnesota, First church, as the result of the recent Ingathering campaign.

► The Sheyenne River Academy choir recently presented a sacred music program on KTHI-TV, Grand Forks, North Dakota.

► The Humboldt, Iowa, church is operating its first church school this year. Ten students in the first five grades are being taught by Mrs. Dennis Dahl.

► Arlen Holerud, of Minneapolis, Minnesota, is returning to North Dakota, his boyhood home, to serve as pastor in the Williston area.

L. H. NETTEBURG, *Correspondent*

Pacific Union

► Five young ministers were ordained to the gospel ministry in Southeastern California in December. They are Gary D. Gifford, Victorville church; J. Alex Ortega, Fontana church; L. Charles Shultz, Fallbrook church; Gary W. Stanhiser, Valley Fellowship company; and E. David Yates, Santa Ana Shelton Street church.

► Hawaiian Mission treasurer M. O. Chang awarded a gift of appreciation to Lucy Botelho for her service as treasurer of the Kohala church for 34 consecutive years. She was a charter member of the church.

► Arizona Conference workers, before introducing conference laymen to the small-literature program, spent an afternoon of a recent workers' seminar in door-to-door literature ministry. Arizona small packs include *The Great Controversy* or *The Desire of Ages* for one dollar each. Jack Henderson is the new head of the conference publishing department.

► Central California Conference members, under the leadership of B. W. Mattison, gathered in a quarter of a million dollars during the recent Ingathering campaign. More than 15,000 individuals have mailed in request cards for Bible lessons.

► The Flagstaff, Arizona, sanctuary was dedicated free of debt in December. During the past year the church has increased in membership by 54 per cent as a result of its public rela-

tions and community services programs and meetings by Faith for Today evangelist Ron Halvorsen.

► More than 25 San Francisco Bay area and Napa Valley news media representatives attended a vegetarian luncheon at Pacific Union College in mid-February in response to an invitation from Jim Aldred, director of college relations.

SHIRLEY BURTON, *Correspondent*

Southern Union

► Membership in the Alabama-Mississippi Conference topped the 5,000 mark during 1973, according to W. D. Wampler, conference president. Records showed 5,045 members by the end of the year. Baptisms for the year totaled 391. Tithes also set new records in the conference. December, 1973, saw the largest single month's total in the conference's history, with \$143,033 turned in by members. Tithe for the year totaled \$1,172,677—a gain of \$123,381 over the previous year.

► The Carolina Conference also recorded a sizable tithe increase during 1973. The year's total amounted to \$2,176,299. This represented a gain of \$322,334 over 1972.

► Joan McAllister, 23, of Orlando, Florida, who is confined to a wheel chair, raised more than \$500 during the recent Ingathering campaign. She also encouraged a friend, who is not a member of the church, to work with her. The friend raised \$187.

► "Revelation Generation," Florida's TV series featuring evangelist Dale Brusett, is now being televised in West Palm Beach over station WPEC-TV, channel 12. The program is being run in conjunction with Brusett's current evangelistic series.

► J. W. Clarke, communication secretary of the Kentucky-Tennessee Conference, was recently invited by Senator James Roberson to be Chaplain of the Day at the opening of the Tennessee State Legislature in Nashville.

OSCAR L. HEINRICH, *Correspondent*

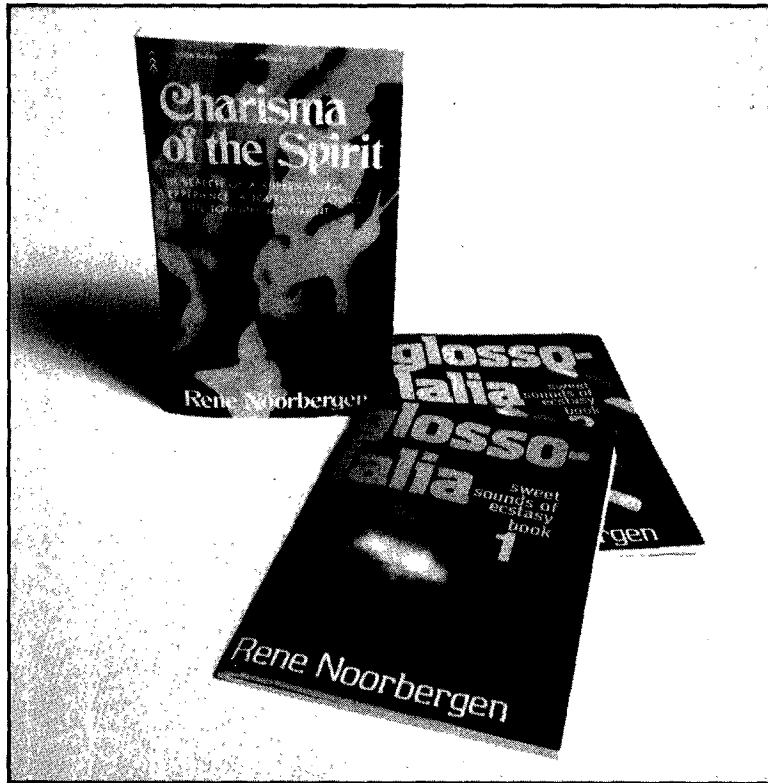
Southwestern Union

► On Sabbath, December 15, the Franklin Avenue church in New Orleans, Louisiana, was dedicated to the Lord. E. F. Sherrill, president of the Arkansas-Louisiana Conference, and P. O. Nosworthy, treasurer, along with the church pastor, M. B. Reedy, assisted in the dedication service. On Dedication Day five persons were baptized and received into church fellowship.

► The Southwestern Union Conference achieved its 1974 Ingathering goal on January 6. According to reports brought from each of the conferences to the union workers' meeting in San Antonio, Texas, the Texico Conference led the fields with a per capita of almost \$30.

J. N. MORGAN, *Correspondent*

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Write or call Health Professions Personnel Register, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

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

To New Posts

FROM HOME BASE TO FRONT LINE

Larry Eugene Bucher (SMC '71), to serve as nurse/anesthetist, Adventist Hospital, Ile-Ife, Nigeria; Carol Jean (Popejoy) Bucher and two children, of Grimes, Iowa, left New York, December 27, 1973.

Charles Albert Cutting, Jr. (LLU '56, AU '62, LLU '68), to serve as a dentist, Blantyre Clinic, Blantyre, Malawi; Jane Ellen (Wiesner) Cutting (AU '62, LLU '65) and two children, of Denver, Colorado, left New York, January 8, 1974.

Palmer Harder (LLU '56, '62), returning to serve as auditor, East Brazil Union, Rio de Janeiro, Brazil; and Neusa (Klein) Harder left Los Angeles, January 2, 1974.

Theodore T. Jones II (UC, OC '56, AU '58), to serve as head of the Bible department and teacher, Bugema Adventist College, Kampala, Uganda; Esther (Young) Jones (Talladega College '55), and four children, of San Jose, California, left New York, December 31, 1973.

Daniel V. Kubrock (CUC '39), to serve as president, Iran Field, Teheran, Iran; Gladys O. (Robinson) Kubrock (CUC), and son, of York, Pennsylvania, left New York, December 2, 1973.

Dorita E. Lessard (WWC '34, PUC), returning to serve as a teacher, Kamagambo Training School, Kisii, Kenya, left Boston, January 7, 1974.

Champil A. Ninan (LLU), to serve as a physician, Southern Asia Division, Poona, India, on the basis of a national returning; and Mary Ninan, of Los Angeles, California, left New York, January 1, 1974.

Ellsworth D. Pettit (CUC '70, AU), to serve as music teacher, São Paulo Academy, São Paulo, Brazil; and Judith A. (Laubach) Pettit (CUC '70, AU), of Platte Valley Academy, Shelton, Nebraska, left New York, January 13, 1974.

Kenneth Dale Smith (WWC '66, AU '69), to serve as pastor/evangelist, East Indonesia

Union Mission and West Irian Academy, Djajapura, W. Irian, Indonesia; Virginia Lee (Robinson) Smith (WWC '67, AU), and three children, of Klamath Falls, Oregon, left San Francisco, January 2, 1974.

George Edward Stacey, Jr. (UC '57), returning as departmental secretary, Inca Union, Lima, Peru, left Miami, December 13, 1973. Lorle Ann (Dick) Stacey (UC '57) and one son left Miami, January 4, 1974. Another son is remaining in the States to attend academy.

W. Bryan Votaw (CUC '27), to serve as a teacher, Khunti Middle School, Khunti, Ranchi District, India, under the provisions of the Sustentation Overseas Service plan; and Verna B. (Botsford) Votaw (CUC '24), of Cedaridge, Colorado, left New York, December 30, 1973.

Tito W. J. Weiss (River Plate Coll. '66), returning to serve as treasurer, Central American Union, Guatemala, Guatemala; Barbara (Visser) Weiss and two children left New Orleans, Louisiana, January 10, 1974.

NATIONALS RETURNING

Josephus Gilbert, to serve as construction and maintenance superintendent, Caribbean Union College, Port-of-Spain, Trinidad; Josephé (Cesairi) Gilbert and two children left New York, November 25, 1973.

Literature Requests

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

Africa

Charles Jasper Ogoti Michoma, Box 135, Keroka, Kisii, Kenya, East Africa: *Adventist Home, Story of Redemption, Counsels to Students and 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*, church history books, songbooks, JMV Reading Course books.

George Stanley Abuga, Sironga SDA Church, Box 527, Kisii, Kenya, East Africa. North Ghana Mission, Box 74, Tamale, Ghana, West Africa.

Victor I. Enene, Rivers/South East Mission of Seventh-day Adventist Church, Box 111, c/o 17 Hospital Road, Port Harcourt, Rivers State, Nigeria, West Africa.

Zambesi Union, Box 573, Bulawayo, Rhodesia, Africa: Several thousand of *The Great Controversy* and *Steps to Christ*, children's and health papers, missionary literature.

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

William Matara, Gesarara F.C.S., Box 310, Kisii, Kenya, East Africa.

Pastor James Malinki, Box 1632, Lusaka, Zambia, Africa.

Mrs. Beryl E. Unger, Bethel College, Esdabrook 4966, Rep. of S. Africa: booklets, *Signs, Life and Health, Message, Primary Treasure*.

Australia

DISCONTINUE: Eileen Bazley.

Austria

Dr. Ernst Bladerer, Schwedische Husquarna, Industriezeile 36, Linz/Donau, Österreich, Austria: pictures, visual aids, sand-table cutouts, felt and flannelgraph materials.

Burma

Pastor Ngul Khaw Pau, SDA Mission, Tada-U Zatkwet, P.O. Kalemio, Burma.

Saya, Lal Khaw Pau, SDA Mission, B.P.O. Khampat, P.O. Tamu, Burma.

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

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

Albert Zendolian, SDA Mission Tuingo, BPO Sakhangyi, via Kalemio, Tamu Road, Burma: Charts on Daniel and Revelation, world map showing SDA work, Frederick F. Schwindt's *Encyclopedia of 500 Sermon Outlines*.

V. L. Siama, Sanmyo, Kalemio, Upper Chindwin, Burma: pictures, Christmas cards, Sabbath school materials.

Philippines

Fortunato 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.

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

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 (mailed at book rate), but no Sabbath school quarterlies.

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 (mailed at book rate), but no Sabbath school quarterlies.

Coming

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

Fire Hits Waime Academy Building

Still limping along after considerable destruction by a typhoon one year ago, Waime Academy, in East Indonesia, was hit by another catastrophe, fire, on January 25.

A kerosene stove in the kitchen exploded, severely damaging the building that housed the kitchen, library, a storeroom, and classrooms. Every student and teacher worked to put out the fire, and in an hour it was extinguished. So was the kitchen, the school library, and a week's supply of food. Word is awaited as to classroom damage. JANE ALLEN

More VBS Children in 1973

Reports from all world divisions reveal that 1973 produced outstanding success in Vacation Bible School evangelism. A total of 200,836 children were enrolled in the 3,630 schools conducted. This represents an enrollment increase of 1,000 children over the enrollment in 1972.

Nearly 68 per cent of these children—135,058—were not from Seventh-day Adventist homes. This total gain shows an increase of non-SDA children over the number in 1972. BEN J. LIEBELT

Hawaii Begins FAITH Emphasis

The Hawaiian Mission is celebrating Community Services Centennial Year, 1974, with a FAITH emphasis program (Find An Individual To Help). The concept was developed by Philip Dunham, lay activities secretary, based on *Christ's Object Lessons*, pages 415-419, which points out that the last message of mercy is a revelation of Christ's character of love, revealed in practical works of mercy toward those in need.

The mission has prepared 100,000 brochures, entitled "May We Be of Help?" and listing 15 ways the church may be of service to community residents, for distribution to homes in the area of Adventist churches. C. E. GUENTHER

Spring Mission Offering Is March 9

In spite of the difficulties that plague many parts of the world, there are still many places where Christian witness is encouragingly productive. In Southern Asia, South America, Inter-America, and sections of Africa, the opportunities are limited only by insufficient resources. Enlarge the resources and the results will also increase. In such areas missionaries are still saying, "Give us the tools, and we shall finish the job—with the Lord's help!"

During the recent Devaluation Offering (total donated to date, \$1,821,400) we steadied the supply of tools and enabled our line of mission advance to stay firm under devaluation stress. But, good as that re-

sponse was, it does not now suffice to meet today's expanding needs. We do not wish to stand still or retrench. We want to go on to light the *whole* world with the glory of the gospel. Your thoughtfully reckoned Spring Mission Offering, March 9, will enable the light of the world to reach still more of God's benighted children. BERNARD E. SETON

IAD Colporteurs Gain in Baptisms

During 1973, 3,492 persons were baptized through the work of literature evangelists in the Inter-American Division, reports L. A. Ramirez, division publishing secretary. The total number of baptisms for 1972 was 3,066. D. A. MCADAMS

MISSION '73 Year-end Report

Figures just received at General Conference headquarters show that the fourth quarter of 1973 was the best in terms of accessions to the church in the history of the North American Division. There were 8,187 baptisms, 1,207 above the number during the fourth quarter of 1972. The baptismal total for the entire year was 29,835, or 435 baptisms more than the total for 1972.

More important, however, 1973 marked the beginning of a coordinated attempt to enlist, train, and employ laymen for soul winning. The success of this venture is measured by one sample report taken from one union conference: In 1973 the Lake Union enlisted 53.7 per cent of its membership and was able to employ 40 per cent of its membership in some form of contact witnessing. The average of actual member involvement across the division stands at about 36 per cent.

This is a good beginning. The year 1974 should see an increase in this type of meaningful activity. Our goal in 1974—the employment of every member of our church in some form of weekly contact witnessing. E. E. CLEVELAND

VOP on Radio in Africa

The Seventh-day Adventist Church is on the radio with weekly half-hour Voice of Prophecy programs in Liberia and Ghana. In the Ivory Coast the church has a weekly ten-minute education-and-health broadcast. In Sierra Leone, W. S. Whaley has a Sunday night epilog on the radio.

These radio broadcasts have recently opened the way for a weekly showing of Faith for Today films on television, reports Th. Kristensen, president of the West African Union. PAUL SUNDQUIST

People in the News

Neva Sandborn, 75, teacher and dean of women until her retirement in 1963, died February 2 in National City, California. Claude E. Thurston, 71, former chemistry-department chairman, Walla Walla College, and research-laboratory director, Loma Linda Foods, died January 28 in Olympia, Washington.